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THE PADMA-PURĀṆA

PART I

TRANSLATED AND ANNOTATED BY

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Delhi Varanasi Patna
Bangalore Madras

PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of Ancient Indian Tradition and Mythology in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English Translation is a step towards that goal.

PREFACE

This is the first part of the Padma Purāṇa in English translation and the thirty-ninth volume in the series on *Ancient Indian Tradition and Mythology*. It comprises the first thirty-three chapters of the first section called *Sṛṣṭikhaṇḍa* or the *Section on Creation* of the Purāṇa which is very huge in size. This Purāṇa, as it appears in the Veṅkaṭeśvara edition which this translation follows, consists of seven big sections or Khaṇḍas, namely, Sṛṣṭi, Bhūmi, Svarga, Brahma, Pātāla, Uttara and Kriyāyogasāra and is said to contain 55000 verses, though the actual number is much less. The translation of the whole Purāṇa is planned to run into as many as ten volumes of the present size and may take some years for its completion.

The Padma Purāṇa takes its name after the Primordial Lotus from which god Brahmā, the Creator, was born. Dr. Deshpande has given a brief Khaṇḍa-wise summary of the Purāṇa in his Introduction which appears in this volume. As the 'Contents' show, the reader will find herein and enjoy some very interesting accounts and stories, such as that of the churning of the ocean by the gods and demons, the destruction of Dakṣa's sacrifice by god Śiva, the chopping-off of Brahmā's fifth head by the same god, the drinking-up of the ocean by the sage Agastya and so on. A very amusing story appears in Chapter 13, of how Bṛhaspati, the preceptor of gods, impersonates Śukra, the preceptor of demons, and how he corrupts and demoralizes the latter by preaching heretical doctrines to them with a view to make the gods who were very often defeated by the demons in war, victorious over them. A good portion of this Part is also devoted to the glorification of Puṣkara as a sacred place of pilgrimage. A number of fasts and vows are recommended and the merits of observing the same are described in detail.

The project of this series was envisaged in 1970 by the late Lala Sundar Lal Jain of Messrs. Motital Banarsidass. Thirty-nine volumes of the series including the present one have so far been published and others are in progress. Complete sets of

eleven major Purāṇas, viz. *Agni*, *Bhāgavata*, *Brahma*, *Brahmāṇḍa*, *Garuḍa*, *Kūrma*, *Liṅga*, *Nārada*, *Śiva*, *Varāha* and *Vāyu* are already available, many of which have been reprinted over and over again.

It is our pleasant duty to put on record our sincere thanks to Dr. R.N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. We are extremely grateful to Dr. N.A. Deshpande for translating the text. We are also thankful to all those who have been helpful in our project.

—Editor

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ABBREVIATIONS

Common and self-evident abbreviations such as Ch(s)—Chapter(s), p—page, pp—pages, V—Verse, VV—Verses, Ftn—footnote, Hist. Ind. Philo.—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
AIHT	*Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi
AITM	*Ancient Indian Tradition and Mythology* Series, MLBD, Delhi
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
Arch.S.Rep.	Archaeological Survey Report
AV	*Atharva Veda*, Svādhyāya Mandal, Aundh
Bd. P.	*Brahmāṇḍa Purāṇa*, MLBD, Delhi 1973
BG	*Bhagavadgitā*
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
Br.	*Brāhmaṇa* (preceded by name such as Śatapatha)
BS. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai
BV. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57
CC	*Caturvarga Cintāmaṇi* by Hemādri
CVS	*Caraṇa Vyūha Sūtra* by Śaunaka, Com. by Mahidāsa
DB	*Devi Bhāgavata*, GM, 1960-61
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*, N. L. De, Oriental Reprint, Delhi, 1971
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama)
ERE	*Encyclopaedia of Religion and Ethics* by Hastings
GP	*Garuḍa Purāṇa*, ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964

GS	*Gṛhya Sūtra* (preceded by the name of the author such as Āpastamba)
HD	*History of Dharma Śāstra*, P. V. Kane, G. O. S.
IA	*The Indian Antiquary*
IHQ	*The Indian Historical Quarterly*
JP	*Purāṇa* (Journal of the Kashiraj Trust), Varanasi
KA	*Kauṭilya Arthaśāstra*
KP	*Kūrma Purāṇa*, Veṅkaṭeśvara Press Edn., Bombay; also Kashiraj Trust Edn., Varanasi, 1971
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi, 1981
Manu.	*Manusmṛti*
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur, VS 2014
MkP	*Mārkaṇḍeya Purāṇa*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur, VS 2016
MtP	*Matsya Purāṇa*, GM, 1954
MW	Monier Williams' *Sanskrit-English Dictionary*, MLBD, Delhi, 1976
NP	*Nāradiya* or *Nārada Purāṇa*, Veṅkaṭeśvara Press, Bombay
PCK	*Bhāratavarṣiya Prācina Caritrakośa*, Siddheshwar Shastri, Poona, 1968
Pd.P.	*Padma Purāṇa*, GM, 1957-59
PE	*Purāṇic Encyclopaedia*, V. Mani, English version, MLBD, Delhi. 1975
PR or PRHRC	*Puranic Records on Hindu Rites and Customs*, R. C. Hazra, Calcutta, 1948
ṚV	*Ṛg-Veda*, Svādhyāya Mandal, Aundh
Śat.Br.	*Śatapatha Brāhmaṇa*
SC or SMC	*Smṛti Candrikā* by Devanna Bhaṭṭa
SEP	*Studies in Epics and Purāṇas*, A.D. Pusalkar, Bharatiya Vidya Bhavan (BVB), Bombay

INTRODUCTION

Purāṇas

Originally the word *Purāṇa* seems to have been understood in the sense of an 'old legend' (पुराणम् आख्यानम्); but it is variously explained by different Purāṇas. *Vāyu Purāṇa* says that it is called Purāṇa because it lives in the past or it breathes ancient times (यस्मात्पुरा ह्यनतीदं पुराणं तेन तत्स्मृतम् / 1.203). *Brahmāṇḍa Purāṇa* says that it is so called since it existed in olden times (यस्मात्पुरा ह्यभूच्चैतत्पुराणं तेन तत्स्मृतम् / I.1.173). *Padma Purāṇa* offers the following explanation: पुरा परम्परां वष्टि पुराणं तेन वै स्मृतम् (V.2.53): It is called Purāṇa because it desires or likes the past. It is, in other words, interested in the past, and therefore describes the past. Thus these explanations suggest that the Purāṇa literature deals with the past. *Matsya Purāṇa* (53.63), in fact, describes the Purāṇas as 'containing the records of past events'. It therefore appears that originally the term *Purāṇa* signified an ancient tale or narrative. Such tales existed prior to Vedas. This seems to be the meaning of such statements as पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम् / (*Padma* I.1.45). Various traditions also accept the sacredness of Purāṇas. *Atharva Veda* refers to Purāṇas in the singular at XI.7.24 and XV.6.10-11. *Śatapatha Brāhmaṇa* (XI.5.6-8) also mentions Itihāsa-purāṇa as one word. It gives Purāṇa the status of Veda. *Taittirīya Āraṇyaka* (II.10) refers to Purāṇas and Itihāsas. *Gautama Dharmasūtra* (XI.19), Kauṭilya's *Arthaśāstra* (V.6, p.257), and Smṛtis like *Manu* (III.232) refer to Purāṇas. *Mahābhārata* refers to Purāṇas both in the singular (at Ādiparvan 5.2, Śāntiparvan 208.5 etc.) and in the plural (at Strīparvan 13.2). *Mahābhārata* also mentions by name Matsya Purāṇa (in Vanaparvan 185.53). It is not proved beyond doubt whether *Atharva Veda* XI.7.24 refers to actual books by the word Purāṇa. Thus it is not certain when actually Purāṇas as books came to be referred to. Purāṇas themselves say that originally there was one Purāṇa only (*Vāyu*

I.60.61; *Liṅga* I.2.2; *Padma* V.1.45). Later on they came to be divided into 18 (*Padma* V.1.51-52).

Amarasiṁha, the author of the *Amarakośa* gives the following verse explaining the characteristics of a Purāṇa:

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंश्यानुचरितं चैव पुराणं पञ्चलक्षणम् ।।

This definition is also found in some of the Purāṇas like *Vāyu* 4.10-11; *Varāha* 2.4. Sarga—creation; Pratisarga—re-creation after dissolution of the world; Vaṁśa—dynasties of gods, the Sun and the Moon and the patriarchs; Manvantara—the vast periods of time, so called after a Manu; Vaṁśā (or Vaṁśyā) nucarita—deeds and history of the descendants of the solar, lunar and other dynasties. But the Purāṇas do not fully conform to this description. Some contain many more topics, while some barely touch these five topics at some length. It has been shown that these five characteristics occupy less than three percent (or about 1/40th part) of the extent of the Purāṇas that have come down to us. It is only *Viṣṇu Purāṇa* that largely conforms to this description; but even it also contains other religious and social topics. Dāna (gifts), Vrata (religious observances), Tīrtha (sacred places) and Śrāddha (rites in honour of the dead ancestors) occupy a bulk of the contents (at least one lakh ślokas) of the extant Purāṇas. The Pañcalakṣaṇa description, therefore, does not properly cover their contents. So it is maintained that the Pañcalakṣaṇa definition is applicable to Upapurāṇas, and the Daśalakṣaṇa definition to Mahāpurāṇas. The Daśalakṣaṇa definition runs as follows:

सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
वंशो वंश्यानुचरितं संस्था हेतुरपाश्रयः ।।
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
(*Bhāgavata* XI.7.9-10).

In addition to the topics like sarga, this definition includes Vṛtti (means of livelihood), Rakṣā (protection, i.e. incarnations of God for protection of devotees), Saṁsthā (four kinds of Laya), Hetu (Jīva—the soul, that is subject to avidyā, and that collects karman), and Apāśraya (Brahman, the refuge of individual

souls). *Matsya Purāṇa* (53.66-67) says that in addition to these ten characteristics Purāṇas also deal with such topics as the glorification of Brahman, Viṣṇu, the Sun, Rudra, preservation and dissolution of the world, the four goals of human life, like Dharma, Artha etc. But even this *Matsya* description is not adequate, since Purāṇas have undergone re-editions, due to the addition of fresh matter, suostitution of existing matter, and omission and modification of it. As Haraprasad Sastri observes (*Journal of the Behar* [*and Orissa*] *Research Society*, XIV, p.329), "Anything old may be the subject of a Purāṇa, and it covers all the aspects of life."

The characteristics like Sarga are discussed in various Purāṇas: *Brahma* (1.3), *Brahmāṇḍa* (II.8-13), *Vāyu* (4-6), *Padma* (I.3) discuss Sarga. *Brahma* (2.32-37), *Viṣṇu* (I.2ff) deal with Pratisarga. *Vāyu* (99), *Viṣṇu* (IV), *Kūrma* (I.20-25), *Bhāgavata* (IX and XII) treat Vaṁśas; while *Viṣṇu* (III.1.2), *Kūrma* (I.51) deal with Manvantaras.

Purāṇas are divided into two categories: Mahāpurāṇas and Upapurāṇas. The number of Purāṇas is stated to be eighteen. As Kane observes, "The number 18 was probably due to the fact that the number is prominent in several connections as regards Mahābhārata. The Bhārata war was fought for 18 days, the total of the vast armies engaged in the conflict came to be 18 akṣauhiṇīs, the epic has 18 parvans, the Gītā also has 18 chapters" *History of Dharmasāstra*, Vol. V, p. 842). This list of 18 Mahāpurāṇas is given in almost every Purāṇa (see e.g. *Padma* IV.100.51-54). The order of Purāṇas that is generally accepted by the tradition is: (1) *Brahma*, (2) *Padma*, (3) *Viṣṇu*, (4) *Vāyu*, (5) *Bhāgavata*, (6) *Nāradiya*, (7) *Mārkaṇḍeya*, (8) *Agni*, (9) *Bhaviṣya*, (10) *Brahmavaivarta*, (11) *Varāha*, (12) *Liṅga*, (13) *Skanda*, (14) *Vāmana*, (15) *Kūrma*, (16) *Matsya*, (17) *Garuḍa*, and (18) *Brahmāṇḍa*. Some place *Devībhāgavata* (or *Kālikāpurāṇa*) in place of (*Vaiṣṇava*) *Bhāgavata* and *Śiva* in place of *Vāyu*. But *Śiva* is not looked upon as a *Mahāpurāṇa*. *Devībhāgavata* has the following couplet to help memorise the names of the Purāṇas:

मद्वयं भद्वयं चैव ब्रत्रयं वचतुष्टयम् ।
नालिपाग्नि कूस्कं गारुडमेव च ।। (देवीभागवत I.3.2)

मद्वयम्—refers to the two Purāṇas the names of which begin with म. They are: मार्कण्डेय and मत्स्य. Similarly the word भद्वयम् signifies the two Purāṇas, the names of which begin with भ. They are: भागवत and भविष्य. The names of other Purāṇas are to be memorised similarly.

The controversy like the claim of *Śiva Purāṇa* to be a Mahāpurāṇa is tried to be set at rest by taking their number to be 19 or 20.

The total number of the ślokas in each Purāṇa is: (1) *Brahma*-10000 (according to Purāṇas like *Vāyu*; *Agni Purāṇa* 272.1 says that the number is 25000); (2) *Padma*-55000; (3) *Viṣṇu*-23000; (4) *Vāyu*-24000 (but the figures given by *Agni* 272.4-5 and *Devī Bhāgavata* I.3.7 are different); (5) *Bhāgavata*-18000; (6) *Nāradīya*-25000; (7) *Mārkaṇḍeya*-9000; (8) *Agni*-16000; (9) *Bhaviṣya*-14500; (10) *Brahmavaivarta*-18000; (11) *Liṅga* 11000; (12) *Varāha*-24000; (13) *Skanda*-81000; (14) *Vāmana*-10000; (15) *Kūrma*-18000 (according to *Agni* 272.19, the number is 8000); (16) *Matsya*-14000; (17) *Garuḍa*-18000 and (18) *Brahmāṇḍa*-12200. The total number of verses would come to 400600. As noted in the brackets after the figures of verses of some of the Purāṇas given above, it would be clear that *Agni Purāṇa* gives a different number of the ślokas from the one given by Purāṇas like *Matsya* or *Vāyu*.

Upa-purāṇas are also said to be eighteen. Their names are given as: *Sanatkumāra*, *Narasiṁha*, *Nanda*, *Śivadharma*, *Durvāsas*, *Nāradīya*, *Kapila*, *Vāmana*, *Uśanas*, *Mānava*, *Varuṇa*, *Kali*, *Maheśvara*, *Sāmba*, *Saura*, *Parāśara*, *Mārīca* and *Bhārgava*. They do not generally differ essentially from Mahāpurāṇas in their contents. They have a more sectarian character. Their nature is composite. They are more akin to the local cults and historically not as important as Mahāpurāṇas.

Taking in view the Pañcalakṣaṇa description Purāṇas are divided into two classes as ancient and later. The older Purāṇas like *Vāyu*, *Brahmāṇḍa*, *Matsya* and *Viṣṇu* are more loyal to the Pañcalakṣaṇa descrition.

Haraprasad Sastri divides Purāṇas into six classes, viz. (1) Encyclopaedic Purāṇas—*Garuḍa*, *Agni* and *Nārada*; (2) Those mainly dealing with tīrthas and vratas—*Padma*, *Skanda*

and *Bhaviṣya*; (3) Those which apparently underwent two revisions—*Brahma*, *Bhāgavata* and *Brahmavaivarta*; (4) The historical group—*Brahmāṇḍa* and *Vāyu*; (5) Sectarian group—*Liṅga*, *Vāmana* and *Mārkaṇḍeya*; (6) Old Purāṇas 'revised out of existence'—*Varāha*, *Kūrma* and *Mastsya.*

The classification of Purāṇas based on the Vaiṣṇava standpoint is found in *Garuḍa*, *Padma* and *Matsya*. *Padma* (VI.236.18-21) gives the following classification:

(1) Sāttvika—*Viṣṇu*, *Nāradiya*, *Bhāgavata*, *Garuḍa*, *Padma* and *Varāha.*
(2) Rājasa—*Brahmāṇḍa*, *Brahmavaivarta*, *Mārkaṇḍeya*, *Brahma*, *Vāmana* and *Bhaviṣya.*
(3) Tāmasa—*Matsya*, *Kūrma*, *Liṅga*, *Śiva*, *Agni* and *Skanda*,

This classification slightly differs from the one given in *Garuḍa* and *Bhaviṣya*. *Padma* regards itself to be Sāttvika; *Bhaviṣya* agrees with it; but *Garuḍa* classifies *Padma* as Rājasa (see Giorgio Bonazzoli's article "Schemes in the Purāṇas", *Purāṇa*, Vol. XXIV, No. 1, p. 169). *Padma Purāṇa* (III. 62.1 ff) states that all the Purāṇas are parts of Viṣṇu's body, and so also are sacred. *Skanda* (Kedārakhaṇḍa, 1) says that 10 Purāṇas describe Śiva's greatness, four glorify Brahmā, two Devī and two Hari.

Purāṇas give various accounts of their origin. *Vāyu* (1.60-61) says that before Vedas were revealed to Brahmā, he had composed Purāṇas. That is why Purāṇas seem to claim themselves to be equal to Vedas (e.g. *Vāyu* 1.11—पुराणं संप्रवक्ष्यामि ब्रह्मोक्तं वेदसंमितम्; or *Brahma* 1.29—गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसंमितम्). The task of the presentation of Purāṇas was assigned to Sūtas.

Viṣṇu (III.6.15ff) has a different account. It says that Vyāsa first divided the Veda and entrusted it to his four disciples. He also compiled a *Purāṇa-Saṁhitā.* In it he had included tales, anecdotes, songs etc. He taught this Saṁhitā to his fifth disciple, Sūta Lomaharṣaṇa or Romaharṣaṇa. He made six versions of this Saṁhitā and taught them to his disciples. The three known Saṁhitās, to which additions were made by his three disciples, after whom they are named, are: Kāśyapika, Sāvarṇika and Śāṁśapāyanika. 'These four were regarded as the "root-saṁhitās" (*Studies in the Epics and Purāṇas*, p. li.).

Various views are put forward about the growth of the Purāṇa literature. It is maintained by some that originally there was one Purāṇa only as the references in *Atharva Veda* (XI. 7.24 and XV.6.10-11) show. In his article on the "Date of the Purāṇas" (*Purāṇa*, Vol. II, Nos. 1-2) Gyani says that the Purāṇaliterature passed through the following four stages :

(1) Ākhyāna vaṁśa—circa B.C. 1200 to B.C. 950.
(2) Bifurcation stage—c. B.C. 950 to c. B.C. 500.
(3) Pañcalakṣaṇa stage—c. B.C. 500 to the beginning of the Christian era.
(4) Sectarian or Encyclopaedic stage—From the beginning of the Christian era to c. A.D. 700.

Haraprasad Sastri says that in the stage after the root-saṁhitās the number of Purāṇas grew to ten, and in the last stage it reached eighteen. *Amarakośa* mentions the five characteristics of Purāṇas. From this it may be concluded that before his time the number of Purāṇas was not large; nor were they inflated; and they had certain matters common with Itihāsa, with which they were often linked in usage. *Amarakośa* and the Purāṇas which gave the Pañcalakṣaṇa definition took up only those topics in which Purāṇas differed from Itihāsas. The title *Bhaviṣyat Purāṇa* found in *Āpastamba Dharma Sūtra* (II.9.24.6) indicates that during that period the term Purāṇa had lost its original meaning and had become a term denoting a particular class of works. Topics like dāna, śrāddha, vrata, which are mainly the subject of Smṛtis or Dharmaśāstras, found a place in Purāṇas; and soon they vied with *Mahābhārata* to become all-comprehensive; and with additions being made by every generation their contents included topics on creation, e.g. one account (*Padma Purāṇa*, Sṛṣṭikhaṇḍa, ch. 2) tells how the self-existent Brahman enters Puruṣa or Pradhāna and how Mahat is produced from Pradhāna, and also how the subtle and gross elements and the eleven organs spring up. The same Brahmā, possessing Rajas, creates all beings; having Sattva, preserves the universe; and with Tamas being predominant, destroys it. The Sāttvika and Tāmasa forms are respectively known as Viṣṇu and Rudra. Another account occurring in the Sṛṣṭikhaṇḍa (Ch. 6. 2-3) of *Padma Purāṇa* tells how the lord of the form

of Boar took out earth from ocean. Then came up Nāgas, animals etc. From the mind of Brahman came up gods, demons etc. He also created other beings like sheep, cows, buffaloes etc. Manvantaras are described and also the different yugas. The description of the earth's expanse, various islands and regions, as well as of the nether regions, and of the sun, the moon etc. seems to be exaggerated, and is at many places imaginary and fabulous.

The genealogies begin with Manu, who was the saviour of mankind at the time of the great flood. The first king Vaivasvata Manu had ten sons. The account of the various generations from Manu upto the Bhārata War and also of the dynasties subsequent to the War is given.

The chief deities of Purāṇas are Brahmā—the Creator, Viṣṇu—the Preserver, and Śiva (or Rudra)—the Destroyer. The old gods except Agni and Indra have almost disappeared. Varuṇa has changed his domain. In the Purāṇas he is the lord of ocean. The celestial beings like Gandharvas and Apsaras-s are present on many occasions to celebrate them with their music or dancing.

Though either Viṣṇu or Śiva is extolled in the Vaiṣṇavite or the Śaivite Purāṇas, other deities are not totally condemned. The ten avatāras (incarnations) of Viṣṇu appear in most of the Purāṇas. About the incarnations Pusalkar observes: "The Daśāvatāra (ten incarnations) theory suggests the idea of evolutionary process of human development. The fish emerges out of the early palaeozoic seas, followed by the tortoise and boar in the Mesozoic period. Next came the man-lion and dwarf in the period of cavemen and bushmen. Paraśurāma represents the nomadic or hunter stage and Rāma and Kṛṣṇa, the fully civilised stage of city life." (*Studies in Epics and Puranas*, p. lxi).

Though Dharma predominates in Purāṇas, they have not neglected the other goals of human life. Like the orthodox systems, the heterodox systems like Buddhism and Jainism find a place in them.

Thus they have not left any field of human life untouched, and so are useful for the study of early Indian life in all its aspects—religious, cultural, social, political and historical.

Padma Purāṇa

Padma Purāṇa tells us that it is called Padma or Pādma Purāṇa because it is based on the account of the lotus (Padma) that existed before Creation (I.1.56) or on the account of the lotus, of which the world is full (III.1.24-25). About its importance it says that it is a great holy text and gives the fruit of all the Vedas (III.62.24). It even claims to be equal to the Vedas (VI.255.118). It says that every Purāṇa is a part of the body of Viṣṇu, and *Padma* is his heart, since it is a great Purāṇa (III.62.2).

The total number of verses in *Padma Purāṇa* is said to be 55000, though the Veṅkaṭeśvara Press Edition has a smaller number. It has seven Khaṇḍas: Sṛṣṭi, Bhūmi, Svarga, Brahma, Pātāla, Uttara and Kriyāyoga. The number of verses in each Khaṇda is: Sṛṣṭi-11603; Bhūmi-6609; Svarga-3107; Brahma-1068; Pātāla-9504; Uttara-15067 and Kriyāyoga-3179. Sṛṣṭikhaṇḍa (Chap. 1) states that it has the following five Khaṇḍas: Sṛṣṭi, Bhūmi, Svarga, Pātāla and Uttara. It does not mention Brahma and Kriyāyoga. If, in the absence of the Brahmakhaṇḍa and the Kriyāyogakhaṇḍa, the number of ślokas (as stated in the Sṛṣṭikhaṇḍa) in the *Padma Purāna* was 55000 and if, even after their being added to it, the number is almost constant, it is not altogether wrong to surmise that additions were made to and some verses or chapters were deleted from the Purāṇa as has been the case with other Purāṇas.

The Khaṇḍa-wise contents of *Padma Purāṇa* are as follows:—

I. Sṛṣṭikhaṇḍa (number of chapters 82)—The first chapter tells how Sūta is asked by his father Lomaharṣaṇa, to go to the Naimiṣa forest and narrate the Purāṇa to the sages, who have been performing a sacrifice there. Accordingly Sūta goes to the Naimiṣa forest and narrates *Padma Purāṇa* to them. The Purāṇa is called Padma as it tells how the 'lotus' arose, how from it Brahmā came up and how he created the world.

He tells them about the birth of Vyāsa and salutes him. The chapter tells that first Brahmā had produced 100 crore Purāṇas. The demons Hayagrīva, Śaṅkhāsura etc. had tried to snatch them away and destroy them; but Viṣṇu had the two incarnations of Hayagrīva and Matsya and preserved them.

Sūta himself tells what topics will be covered by the Purāṇa. He tells that the cause of the world is unmanifest and of the nature of existence and non-existence. From it Mahat and others spring up. The golden egg from which Brahmā appeared, had a covering of water, which had that of air (Vāyu), which had that of the ether, which had that of Bhūtādi, which had that of Mahat, and which had that of the Unmanifest. From that egg came up the world, rivers and mountains. Then follows the description of Manvantaras and Kalpas, that of the end of the Brahmā-tree, and the springing up of the beings, Viṣṇu's lying in the water and uplifting the earth, the description of how Viṣṇu, as a result of Bhṛgu's curse, had to go through the ten incarnations, of the various stages of life (āśramas), divisions of heaven, creation of birds and beasts, recreation etc., the account of a different creation of sages like Bhṛgu, geographical information and astronomical information like the movement of the sun, the moon etc.

The third chapter describes the creation of the world, how Viṣṇu in his incarnation as Varāha took out the earth and put it safely on water, how Brahmā first created Nāgas, then beasts ete., then gods and lastly human beings. Thus the entire creation is described in this chapter.

The foruth chapter tells about the churning of the ocean by gods and demons, and the curse of Bhṛgu to Viṣṇu. The fifth chapter contains the story of Satī. The sixth tells how Dakṣa first created gods, sages, serpents and other creatures. Like Dakṣa, Kaśyapa also brought forth creation of thirteen types. The seventh chapter tells about the birth of fortynine Maruts from Diti. The eighth chapter tells how the earth was ruled over by king Pṛthu, and how, therefore, it was called 'Pṛthvī'. Then it was ruled over by the wicked king Vena, who was killed by the sages, and some other man enthroned in Vena's place. The chapter also gives the account of the solar dynasty. Chapters 9,10 and 11 tell about the greatness of Śrāddha and contain an account of the seven sons of Kauśika, who performed Śrāddha, in a queer way. Chapters 12 and 13 describe the lunar dynasty and the way in which Bṛhaspati spread the Jaina view among the demons (see, especially verses 45ff of chapter 13). Chapters 14, 15 tell about Śiva's visits to the holy places ,his observance

of the vow of a Kāpālika at Puṣkara, the origin of Kapālamocanatīrtha, the birth of Kṛṣṇa and Arjuna, greatness of Puṣkara and the characteristics of a brāhmaṇa. Chapters 16, 17 describe how, when at the time of Brahmā's sacrifice, his wife Sāvitrī did not turn up in time, Brahmā married the daughter of a cowherd brought by Viṣṇu, how Sāvitrī was angry, and how she was appeased. In verses 183ff various epithets of Sāvitrī are given. Chapter 18 narrates the importance of the river Sarasvatī and the story of the cow Nandā to emphasige the importance of truthfulness. Chapter 19 describes the killing of Vṛtra and Kāleya. Chapters 20, 21 describe the importance of Dvādaśīvrata, gifts like Lavaṇācala, Guḍadhenu etc., and many vows to be observed on the Saptamī day. Chapter 22 tells about the birth of Agastya, Urvaśī etc. Chapter 23 contains the description of the characteristics of Viṣṇu's devotee, of Bhīṣmadvādaśī, and the advice given by the sage Dālbhya to Kṛṣṇa's wives. Chapter 24 describes the vow of Aṅgārakī Caturthī (i.e. Caturthī falling on a Tuesday). Chapter 25 describes the Ādityaśayanavrata and chapter 26 the Rohiṇīcandraśayana-vrata. Chapters 27, 28 tell about the importance of constructing wells, tanks etc. and planting trees. Chapter 29 narrates Saubhāgyaśayanavrata; chapter 30 Balikathā; Chapter 31 narrates the account of Śivaśakti, the description of the rise of Nāgatīrtha, and the importance of Śrāddha etc. Chapter 32 tells the story of five corpses. Chapter 33 narrates Mārkaṇḍeya's story and Lakṣmaṇa's folly. Chapter 34 tells about the conclusion of Brahmā's sacrifice. Chapters 35, 36, 37, 38 contain the description of a few incidents from Rāmāyaṇa like Rāma's visit to the hermitage of Agastya. Chapter 39 tells about the recreation of the earth. Chapters 40-41 describe the killing of Madhu, Kaiṭabha and Kālanemi. Chapters 42, 43, 44 describe the birth of Tārakāsura, the marriage of Śiva and Pārvatī and the birth of Kārtikeya and the killing of Tārakāsura. Chapter 45 describes the incarnation of Narasiṁha. Chapter 46 tells about the killing of Andhakāsura and the importance of Gāyatrī. Chapter 47 tells about Garuḍa's birth and his valour. Chapter 48 emphasizes the importance of brāhmaṇas and cows. Chapter 49 describes the importance of good conduct. Chapter 50 contains the story of Narottama, Chapters 55,52 tell about the importance of a chaste woman and

the conduct of a woman. Chapter 53 stresses the importance of greedlessness. Chapter 54 narrates the story of Ahalyā. Chapter 55 advises a man to curb his passions. Chapter 56 summarises the accounts told in the preceding chapters. Chapters 57, 58, 59 tell about the merit obtained by digging wells, planting trees, constructing bridges etc. The subsequent chapters (60 to 65) tell about the importance of Āmalaka and Tulasī, of Gaṅgā and Gaṇapati. Chapters 66 to 75 describe how the demons like Kāleya, Tāreya, Hiraṇyākṣa were killed. The remaining chapters (upto chapter 82) tell about the importance of various planets, birth of Maṅgala, and the pacification of planets.

II. Bhūmikhaṇḍa (number of chapters 125) : The first forty chapters deal with the fruit of obligatory and occasional gifts. Chapter 41 emphasizes the importance of chastity with the help of the story of Sudeva and Padmāvatī. The story is continued in chapters 48, 49, 50, 51 also. The war between the chief of boars and king Ikṣvāku is described in chapters 42 to 47. The stories of Indra and Sukalā, of Kṛkala occupy chapters 53 to 60. Chapters 61 to 64 describe the importance of father, mother etc. Capter 65 describes the human body in such a way that nausea for it should be produced in the minds of the readers and the listeners. Fruits of good and bad actions find a place in chapters 66-68, while enumeration of good acts is made in chapter 69. Chapters 70-71 describe Yama's world. Story of Yayāti covers chapters 72-83. Pūru's getting the kingdom is the topic of chapter 84, while chapter 85 tells the story of Cyavana and the importance of a preceptor. The story of Kuñjala and his four sons finds a place in chapter 86, and is continued in subsequent chapters upto chapter 102. Vratas like Aśūnyaśayana are described in chapter 87. Kṛṣṇaśatanāmākhyastotra is given in the same chapter. Chapter 95 states the importance of dāna. The distinction between those that go to hell and those who go to heaven is given in chapter 96. The story of the demon Huṇḍa, killed by Nahuṣa, and of Aśokasundarī, Nahuṣa's being consecrated as the king, and the account of Nahuṣa find a place in chapter 103. Kuñjala also tells his own account, the importance of a preceptor is narrated, and after the description of Vena's performing a horse sacrifice and going to heaven, the Khaṇḍa closes with the narration of the fruit of listening to or getting recited *Padma Purāṇa*.

III. Svargakhaṇḍa (number of chapters 62) : This Khaṇḍa opens with the arrival of Sūta and his commencing the narration of this Khaṇḍa (chapter 1). The second chapter describes Brahman, Prakṛti, and the origin of the world. Upto the 9th chapter description of Sudarśana country, Meru mountain, of countries lying to the south and the north of Meru, of Bhāratavarṣa, Jambudvīpa, Śākadvīpa etc. is given. Then from chapter 10 to chapter 40 the description of various rivers like Kāverī, Narmadā, mountains and sacred places like Śūlabheda, Bhīmeśvara, Varuṇeśvara, Nāgeśvara, Kuberabhavana, Kṣetrapāla, Śukla, Naraka, Daśāśvamedhika, Rudravedi, Bhṛgukṣetra, Vṛṣatīrtha on the bank of Narmadā, and also of the greatness of Narmadā, of Vitastātīrtha, Kurukṣetra, Brahmāvarta, Dharmatīrtha, Yamunātīrtha, Kapardeśvaratīrtha, Gayā, Koṭitīrtha is given. Chapters 41-49 narrate the importance of Prayāga. Chapters 50-55 describe the greatness of devotion to Viṣṇu, the duties of the various stages of life, prohibited deeds etc. The last chapters tell about articles of food which ought and ought not to be eaten, various kinds of gifts, way of life of a Vānaprastha and of a Yati, the superiority of devotion to Viṣṇu, and the importance of *Padma Purāṇa*.

IV. Brahmakhaṇḍa (number of chapters 26): The Khaṇḍa commences with the description of the characteristics of Viṣṇu's devotee. Then upto chapter 17, the description of the churning of the ocean, the coming up of the (Hālāhala) poison, of Alakṣmī, and Lakṣmī, of nectar, is given. A number of tales about Janmāṣṭamī-vrata, Lakṣmīvrata are told. From chapter 18 to chapter 24 various expiations are told. Also the importance of Ekādaśī of Kārtika and vows in Kārtika, of Tulaśī, Dhātrī, is given. The fruit of many gifts like that of a piece of land is stated. Chapters 25, 26 tell about the importance (of the muttering) of the name of the Lord and that of keeping one's promise.

V. Pātālakhaṇḍa (number of chapters 117): The first 68 chapters of this Khaṇḍa narrate Rāma's life. The Khaṇḍa begins with the request of Śaunaka ete. to Sūta to narrate to them the life of Rāma. Rāma killed Rāvaṇa, gave Rāvaṇa's kingdom to Bibhīṣaṇa, and returned with Sītā. On way back he showed Sītā many holy places. In the end he came to Nandigrāma where Bharata was staying. Chapter 2 describes the meeting of Rāma

and Bharata. Chapter 3 describes Rāma's entry into Ayodhyā. Chapter 4 narrates how Bharata handed over the kingdom to Rāma. Chapter 5 describes how his subjects behaved righteously. In chapter 6 Rāma asks Agastya as to who Rāvaṇa was, and how he became so valourous. Agastya in the next (i.e. 7th) chapter tells Rāma how he is an incarnation of Viṣṇu, and how he has made the world happy by killing Rāvaṇa. In chapter 8 Rāma asks Agastya for an expiation as he has committed the sin of killing a brāhmaṇa like Rāvaṇa. Agastya recommends the performance of an Aśvamedha sacrifice. Chapter 9 tells about the requisites of an Aśvamedha. In chapter 10 it is told how Rāma gets fashioned a golden image of Sītā, and commences the horse sacrifice. Chapter 11 tells how the warriors get ready to protect the horse and how the horse proceeds towards the east. Thus upto chapter 68, the description of the horse sacrifice is given. Some didactic chapters like chapter 10, and the account of Cyavana given in chapters 14, 15, 16, fruit of Karma narrated in chapter 48 are worth reading. After the account of Rāma follows the account of Kṛṣṇa upto chapter 84. The secret of the relation between Kṛṣṇa and the cowherdesses, the classification of Bhakti are told in chapter 85. Also the importance of Vaiśākha is told in these chapters. Chapters 87, 88, 89, 90, 91, 92, and 93, are repetition. Chapter 87 corresponds with the first 40 verses from chapter 92. Chapters 88 to 92 which tell the importance of Vaiśākha have been taken from the Bhūmi-khaṇḍa (ch. 11ff) with a change in names. Somaśarman is told by Vasiṣṭha why he has obtained such a nice and Brahmavādinī wife (chapter 93). In these chapters many didactic and interesting tales are told to impress upon the readers, the importance of Vaiśākha (chapters 94-103). Then comes the description of Śiva-worship, wearing of Liṅga, ashes etc. Chapter 114 contains an accout of Gautama's hermitage. Chapter 116 tells the Rāma-story which differs from the usual Rāma-story. Chapter 115 tells the importance of listening to a Purāṇa. The chapter ends with the enumeration of 18 Mahāpurāṇas and 18 Upapuārṇas. He who would comment upon these should be regarded as equal to Manu. Chapter 117 narrates the story of Akatha and other stories.

VI. Uttarakhaṇḍa (number of chapters 255); The very first

chapter tells what the contents of the Khaṇḍa are. Śaṅkara says to Nārada that he would now narrate to him the Uttarakhaṇḍa

Out of the 255 chapters of the Khaṇḍa, the first eighteen contain the story of Jālandhara. Then upto the 34th chapter the importance of sacred places, Tulasī, gift of food is stated. The importance of the 24 Ekādaśīs of the 12 months and the two of the Adhikamāsa (the intercalary month) is told. This continues upto chapter 93, in which commences the description of the importance of Kārtika, which goes on upto chapter 124. In chapters 125 to 129 the importance of Māgha is told. The description of the various places and rivers is geographically important. The description of even the tributaries is given in detail. With chapter 174 ends the description of Sābaramatī, and the description of the importance of the *Bhagavad Gītā* commences. Viṣṇu is depicted as narrating the importance of the Gītā. In chapter 175 he tells that the eighteen chapters of the Gītā are the five mouths, ten hands, the belly and the two feet of Śiva. In each chapter from 175 to 192, a story referring to each chapter of the Gītā is given. The story is told to emphasize the importance of that particular chapter; but unfortunately not a single important principle of the Gītā-philosophy is reflected in any of these chapters. Two observations can be made: (i) The common man's level of understanding had gone so low that he did not easily understand the important teachings of the Gītā, and (ii) he had implicit faith in Purāṇas, for he accepted whatever they taught. With chapter 183 begins the importance of *Bhāgavata.* The handling of these chapters is better than those about Gītā. With chapter 199 begins the description of the importance of Yamunā. Chapter 202 contains the story of Dilīpa. The story has a remarkable resemblance with the story occurring in the first two cantoes of Kālidāsa's *Raghuvaṁśa.* The ten incarnations are described from chapter 230 onwards. Greatness of Viṣṇu is narrated in chapter 255.

VII. Kriyāyoga (number of chapters-26): This Khaṇḍa is the smallest one. After the first, which is the introductory chapter, the creation of the world and the virtues of Viṣṇu's devotee are narrated in the second chapter. Chapter 3 gives the story of king Manobhadra. Then in chapter 4 follow the description of the importance of Gaṅgā, and the story of Padmā-

vatī. Chapters 5 and 6 tell the story of Mādhava and Sulocanā. Then there is the description of Jagannāthapurī. The remaining chapters describe the importance of Tulasī, Śālagrāma, Āmalaka, Ekādaśī, etc. and the Khaṇḍa ends with the description of Kali, in which virtuous people will be ridiculed, population will grow enormously, and young girls of five or six years of age will conceive! But all the sins, the Purāṇa, tells, can be destroyed by uttering the name of the Lord.

The last part of the Khaṇḍa stresses the importance of this Khaṇḍa. It also says that he who will write down or cause someone else to write it down will have the fruit of worshipping Viṣṇu. This Purāṇa is very charming, and may the Lord be pleased with it.

A glance at the contents would show that *Padma Purāṇa* is Vaiṣṇavite in nature. It asks a person to serve Viṣṇu's feet only (I.5.10). Those who utter Viṣṇu's name are meritorious (IV. 10.66). The characteristics of the devotee of Viṣṇu are given at the beginning of Brahmakhaṇḍa. The story of Ajāmila emphasizes the importance of the utterance of Viṣṇu's names (III. 31.107). Svargakhaṇḍa (chapter 60) tells that the best Bhakti is Viṣṇu-bhakti. Uttarakhaṇḍa narrates the greatness of Viṣṇu in chapter 255. He is depicted as narrating the *Bhagavad Gītā* in the same Khaṇḍa (chapter 174). The story of Puṇḍarīka given in the 80th chapter of Uttarakhaṇḍa tells the importance of Viṣṇu-bhakti. He is said to be the highest god. The *Viṣṇu-sahasranāma* given in chapter 71 of Uttarakhaṇḍa, and its importance stated in the next chapter of the same Khaṇḍa, point to the same conclusion. Though the Purāṇa makes such statements as: 'That brāhmaṇa, who is not a devotee of Viṣṇu, is said to be a heretic' (VI. 262.27), yet it shows religious tolerance. It says that those who look upon Viṣṇu and other deities as one are not reborn (III. 50.106). As already noted, Viṣṇu himself tells that the various chapters of the Gītā are the limbs of Śiva's body (VI. 175). Thus the Purāṇa, though mainly teaching Viṣṇubhakti is not entirely sectarian. It divides Bhakti into three classes as Laukikī, Vaidikī and Ādhyātmikī.

Tīrthayātrās or visits to sacred places are said to give great religious merit. Svargakhaṇḍa (Ch. 10 to Ch. 40) gives

the description of many sacred places like Śūlabheda, Daśāśvamedhika, Gayā and the merit obtained by such visits which is said to be very great. For example *Padma Purāṇa* states (I.38.2) that by merely going to Gayā one gets the reward that one would get by performing a horse-sacrifice. Chapters 41 to 49 of Svargakhaṇḍa are devoted to the narration of the importance of Prayāga.

Like visits to holy places, vratas also are said to lead a human being to final beatitude with no more rebirth. The Dvādaśīvrata in Sṛṣṭikhaṇḍa (chapters 20-21) or Saubhāgyaśayanavrata described in the same Khaṇḍa (chapter 29), or the Janmāṣṭamī-vrata or Lakṣmīvrata narrated in Brahmakhaṇḍa (chapter 17) or that of Vaiśākha given in the Pātālakhaṇḍa (chapters 85-86) are some of the many examples which stress the importance of vratas, and which are some of the very important and highly fruitful vratas.

Like visits to holy places and observance of vratas or vows, dāna or giving gifts is emphasized by *Padma Purāṇa.* The first forty chapters of Bhūmikhaṇḍa deal with obligatory and occasional gifts. Also chapter 95 of the same Khaṇḍa stresses the importance of dāna. Observing a fast and then giving a gift is said to be equal to the performance of sacrifices (III. 21.29). In chapters 18 to 24 of Brahmakhaṇḍa fruits of many gifts like a piece of land are stated along with various expiations etc. The gift of food is highly praised (VI. 33). A householder is asked to give as much food to an ascetic as would fill his begging bowl (V. 15.140-141).

Śrāddhas and expiations also find a place in the Purāṇa. Śrāddha or offering of oblations to the dead ancestors is said to be meritorious. The institution of expiation should not be looked down upon. It accepts the universal principle 'To err is human' and gives opportunity to every erring soul to correct himself.

From the literary point of view, it may be said that *Padma Purāṇa* is not very difficult to be understood by a person who has some grounding in the Sanskrit language. *Padma Purāṇa* does not have that literary charm which *Bhāgavata Purāṇa* possesses. For example, the story of Ajāmila is handled by *Bhāgavata* in a better way. The *Padma* handles it rather cursorily.

There are certain grammatical irregularities. Wrong forms like lapapsye for lapsyase (I.17.48), jago for jagau (I.30.67), kurate for kurute (I.20.45), vandya for vanditvā (I. 43.35b), use of a wrong gender like divasam for divasaḥ (III.31.170), lack of agreement between the subject and the verb in a sentence (III.39.85) are to be found in the Purāṇa; but when the bulk of the Purāṇa is taken into consideration, theyare negligible.

The Purāṇa contains a number of *subhāṣitas*. A few examples of such *subhāṣitas* are III.23.5, III.31.89, 95; III.31.174, 175; 60.24; IV.5.30 etc.

Certain descriptions have a poeticaroma, e.g. thedescription of women in III.21.65ff. Alliteration like the one in III.20.42 is rare. Certain definitions like those of the virtues like *Kṣamā* (forbearance), *Satya* (truthfulness), *Dambha* (religious hypocrisy) given in the 54th chapter of Svargakhaṇḍa are epigrammatic and precise.

Padma Purāṇa is neither the work of one author, nor does it profess to abound in poetic excellences. It would not, therefore, be justifiable to judge it as a work of poetry.

It is not easy to decide the date of *Padma Purāṇa*. There are clear indications of additions and omissions. It has already been shown above, while discussing the number of Khaṇḍas and verses in *Padma Purāṇa*, that certain portions were added to or taken away from the Purāṇa. A glaring example of contradiction noticed in Svargakhaṇḍa (chapter 50) would suffice to show that it is not the work of one hand. Verses 20b-21a of chapter 50 of Svargakhaṇḍa tell that those who look upon Viṣṇu and other deities as one are not born again, while verses 22b-23a of the same chapter say that those who look upon Viṣṇu and other deities as identical fall into hell. Sometimes the smooth, easy flow of the narration is marred by a clumsy construction (IV. 6.33).

To sum up, *Padma Purāṇa* does not belong to the class of the ancient Purāṇas like *Viṣṇu*, nor is it historically important like *Brahmāṇḍa*. Like *Skanda* and *Bhaviṣya* it mainly deals with vratas, dānas, tīrthas and lays special stress on *Viṣṇubhakti*. Its contribution may be said to lie in the fact that like other Purāṇas of

its class, it emphasized *Bhakti*, relegating *Jñānamārga* to a secondary position. For śūdras and women it recommended what was called the *Paurāṇika Dharma*. As the influence of Purāṇas went on increasing, the *Vaidika Dharma* gradually receded, and, the Dharma or way of life taught by Purāṇas, which was upto then supposed to be inferior, came to the forefront, and Purāṇas, like the Gītā, taught that people should not hanker after worldly gains, but should do their duty sincerely, dedicating it to God. The message of *Padma Purāṇa* is not different (VI.53.4-9).

I SṚṢṬIKHAṆḌA
(Section on Creation)

CHAPTER ONE

Introductory

1. May the water of the Puṣkara lake purify you—the water which is clean; which is clear like the moon; in which foam is produced by the commotion of elephants' trunks and of crocodiles; which is frequented by the chief Brāhmaṇas engaged in the (observance of) vows and restraints for the realisation of Brahman; which is sanctified by the sight of Brahmā adorned by Oṁkāra and the Lord of the three worlds; which is delightful due to (its being fit for) enjoyment; and which removes evil.

2. Lomaharṣaṇa[1] said to Ugraśravas, Vyāsa's highly intelligent pupil (well known as) Sūta who was sitting alone:

3. "O son, go to the hermitages of the sages and explain in brief to them, who will (i.e. when they) ask you, the duties (Dharmas) which you have heard from me in detail.

4. O son, I have narrated to you all the Purāṇas which I had obtained (i.e. heard) from Veda-Vyāsa; narrate them in detail to the sages.

5-6a. (Tell them) how at Prayāga the great sages asked the Lord (about Dharma); (how) on being asked by them who were desirous of knowing Dharma and of going to an auspicious country they were advised by the Lord desiring (their) welfare:

6b-7. 'Go carefully and with restraint after this rotating, matchless wheel, of a good nave, of a divine form, moving

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1. Lomaharṣaṇa: also Romaharṣaṇa; the pupil of Vyāsa, who taught him the entire Itihāsa and Purāṇa, in which he earned great proficiency (Mbh. Adi. 1; Vāyu 1.45, 2.4). He propogated the knowledge of Itihāsa and Purāṇa that he obtained from Vyāsa (Bhāgavata 1.4.22; Viṣṇu 3.4.10; Vāyu 1.60.16; Brahmāṇḍa 2.34 etc. Vāyu 1.1.13 gives the derivation of his name).

effectually [or (capable of) going (even) to Satya Loka], of an auspicious pace, and you will reach the place that is beneficial.

8. That region in which the rim of the wheel wears out should be regarded as holy.' Thus spoke the Lord.

9a. Having thus spoken to all the sages, he again disappeared.

9b. It was Gaṅgāvartasamāhāra (in the place where there was a group of the eddies of the Ganges), where the rim (of the wheel) wore out.

10. At that time the sages were performing a sacrificial session in the Naimiṣa forest. Go there and speak to the sages who (will) ask you to clear their doubts about Dharma."

11-12a. Having gone from that place and having approached the best sages, bowing to them respectfully with palms joined in reverence and adoring them, that wise and intelligent Ugraśravas pleased the sages by salutation.

12b-13a. Those sacrificers too, along with their colleagues, were pleased with the magnanimous one, and together duly offered him homage.

The sages said :

13b-14a. O Sūta, whence have you come ? From which country have you come here ? O lustrous one like the gods, tell us the purpose of your arrival.

Sūta said :

14b. I was ordered by my father, the intelligent pupil of Vyāsa (thus) :

15-16a. 'Going to the sages wait upon them and tell them whatever they ask you.' The revered ones (therefore) may tell me which story I (should) narrate—Purāṇa or Itihāsa, or if I should describe the various kinds of duties (dharmas).

16b. The best sages heard the sweet words uttered by him.

17a. Then in them arose a desire to listen to Purāṇa.

17b-19a. Seeing that very confident learned Laumaharṣaṇi, the chief of the sages, Śaunaka by name, adept in all branches of knowledge, an intelligent teacher of profane knowledge and (the philosophical treatises viz.) the Āraṇyakas, depending

upon their intention (anticipating what the sages wished), and desiring to hear the religious observances, said :

19b-20. "O highly intelligent Sūta, for (learning) Itihāsa and Purāṇas, you had properly waited upon revered Vyāsa, the best among those who know Brahman. You drew (towards you) his auspicious mind attached to the Purāṇas.

21-23. O highly intelligent one, these eminent brahmins have now a desire to listen to the Purāṇa. Please, therefore, narrate it to them; for all these noble ones belonging to different families have gathered here. Let these teachers of Veda hear their own portions (of history) narrated in the Purāṇa. During this entire lengthy sacrificial session narrate them to the sages. O you very intelligent one, narrate the Padma Purāṇa to all of them:

24. How was the lotus produced ? How did Brahmā come into being there ? Narrate, in due order, how, He, after having sprung up (from the lotus) effected the creation ?"

25. Thus asked, he replied to them in sweet words: Ugraśravas, the son of Romaharṣaṇa spoke to them exquisitely and logically:

26. "By this encouragement of yours, I am pleased. I am favoured by you who are conversant with Purāṇa and who have mastered the entire Dharma.

27a. I shall narrate to you the entire well-known significance of the Purāṇa as I learnt it (from my father).

27b-29. This is the Sūta's duty from primeval times as perceived by the good to record the genealogies of gods, sages and kings of unlimited prowess and the eulogies of the noble who are seen in Itihāsa and Purāṇas to be the declarers of sacred lore. The sūta has no authority whatsoever over (the teaching or reciting of) Vedas.

30. When the sacrifice of the noble Pṛthu, son of Vena, was in progress, Māgadha and Sūta praised that king.

31a. Being pleased (with them), the large-hearted king granted them a boon:

31b. (He gave) the Sūta-country to Sūta and the Magadha (country) to Māgadha.

32-33a. The one born of Sūti is known here as Sūta. When a sacrificial session in honour of Indra proceeded, and Bṛhas-

pati was conjoined with (other) planets, that (offering) to Indra (was mixed up with that meant for) Bṛhaspati (and) there Sūta was born.[1]

33b-34a. As the preceptor's powerful offering got mixed up with the offering in the pupil's hand there arose the mixed castes due to the mixing up of lower and higher streams.

34b-35. Those here who were born of a Kṣatriya father and a brahmin mother formed a different group though (having) similarity with the former (i.e. Sūta).[2] To subsist on a Kṣatriya's profession is the secondary duty of a Sūta.

36. Here (in this world) Brahmins have delegated to me authority over the Purāṇas. Having perceived Dharma, you, the declarers of Veda, have asked me thus.

37a. Therefore, I shall narrate to you properly the Purāṇa revered by the sages on the earth.

37b-38. The mind-born daughter of the Pitṛs[3] got united with Indra and was cursed by the Pitṛs. Resembling Araṇi, the cause of holy fire, she got into the womb of a fish.

39-42a. From her by Parāśara the purified soul, Vyāsa, was born. I salute that Real one, the Creator, Viṣṇu, the Ancient

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1. Vāyu 6.136.137 and Brahmāṇḍa 6.161, 162b, 163a tell how the offering meant for Indra got mixed up with the one intended for Bṛhaspati.

2. "The Sūta mentioned here is not the caste that was described as the offspring of a kṣatriya father and brāhmaṇa mother; that was a later application of the term. This Sūta was a bard like a Magadha...." (Ancient Indian Historical Tradition, F.E. Pargiter, p. 16). Vāyu 1.31-32 and Padma I.1.27-28 state the duties of the Sūta. They were required to preserve the genealogies of gods, sages and illustrious kings, and also the ballads about famous men, belonging to olden times.

3. 'The mind-born daughter...' According to the Mbh (Adi. 63) she is not the mind-born daughter of the Pitṛs, but the daughter of Uparicara Vasu and Girikā. An apsarā named Adrikā, who, as a result of a curse, had turned into a female fish swallowed the semen of the king. The daughter that was born of her was named Kāli, Satyavatī etc.

Vyāsa was the son of this Satyavatī and Parāśara. He was born in Yamunā-dvīpa; so he came to be called Dvaipāyana (Mbh. Adi. 60.2). He is called Purāṇa-pravaktā (Vāyu. 1.1; 1.60 etc.). In every Dvāpara one Vyāsa is born. He composed 17 Purāṇas, but not being content with this feat, he, at the behest of Nārada, composed Bhāgavata, and taught it to Sūta (Padma, Uttara-khaṇḍa 198).

Puruṣa, who conforms to the Vedic words, who had taken a human form, and who was extolled; whom, as soon as He was born, the Veda with all its collection stood by; who employing the churning-rod of his intellect produced in the world the light, viz. the moon in the form of the Mahābhārata from the ocean of the sacred lore.

42b-43a. If these three, viz. Bhārata, the sun and Viṣṇu were not there, what would have been the plight of the world blind with the darkness of ignorance ?

43b. Know Kṛṣṇa Dvaipāyana to be the Lord, viz., Nārāyaṇa.

44a. Who else but the Lotus-eyed one (i.e. Viṣṇu) would be the author of the Mahābhārata ?

44b-46. From that teacher of the Veda, the Omniscient one of bright lustre and revered in all the worlds, I learnt the Purāṇa. Of all the branches of knowledge, Brahmā first called to His mind Purāṇa—the best in all the worlds, the cause of all knowledge, the means to the three goals of human life (viz. Dharma, Artha and Kāma), and of an expanse of a hundred crores (of verses).

47. At the order of Brahmā, Keśava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

48. The Asura had kept to himself after having snatched away the Vedāṅgas, the four Vedas, the entire religious literature with the extensive Purāṇa and Nyāya (treatises).

49. At the beginning of Kalpa, Keśava in the form of Fish snatched it back in the ocean of water; (and) remaining in the water, the Omnipresent one narrated the whole of it (to Brahmā).

50. The Four-faced one (i.e. Brahmadeva) having heard it (from Keśava) narrated the Vedas to the sages. Then, Purāṇa became the source of all the sciences.

51-52. Then Brahmā, the Supreme Ruler, seeing after (a lapse of) time the lack of apprehension of the Purāṇa (by people), sang it, in the form of Vyāsa at the measure of four lakhs (of verses) in every Dvāpara Yuga to (re-) collect it; then dividing it into eighteen parts He brought it to light in this world.

53. Even now in the worlds of gods its expanse is a hundred crores (of verses); the same is put here in an abridged form in four lakhs (verses).

54. I shall narrate the greatly meritorious Purāṇa called Pādma having fiftyfive thousand (verses) having (i.e. divided in) five Khaṇḍas.

55-56. There (i.e. in the Purāṇa) would be (i.e. there is) Sṛṣṭi-khaṇḍa at the beginning; after that (there is) Bhūmi-khaṇḍa; after that (follows) Svarga-khaṇḍa; then (comes) Pātāla-khaṇḍa; after that comes the fifth khaṇḍa known as Uttara-khaṇḍa (which is) the best. This alone is Mahā Padma that has come up and full of which is the world.

57-60. Because the Purāṇa is based on the account of it (i.e. the Padma), it is therefore called Pādma. This Purāṇa is pure and spotless due to the greatness of Viṣṇu; (and) which, Hari, the God of gods first narrated to Brahmā; and whichever portion Brahmā had formerly narrated to Marīci that (much) alone Brahmā narrated as Padma in the world. That (Purāṇa), the refuge of all beings, is called Pādma by the wise. That is Pādma; in it fiftyfive thousand verses are read (i.e. form the text). It is narrated in five Parvans in an abridgement made by Vyāsa.

61-63a. The first Parvan is 'Pauṣkara' in which Virāṭ Himself is (described to be) born; the second is 'Tīrthaparvan' based on (the accounts of) the groups of planets. The third Parvan records the (accounts of) kings (giving) ample gifts (to brāhmaṇas). In the fourth is narrated the history of dynasties. In the fifth the essential nature of final Bliss and of everything (else) is narrated.

63b-64a. In the Pauṣkara (Parvan the description of) the creation of nine kinds and of Brahmā's being the Creator of all gods and sages (is given); and also (the description of) the matchless creation of the fathers (is given).

64b. In the second (Parvan) the mountains and the seven islands with the seas (are described).

65. In the third one the creation of Rudra and Dakṣa's curse (are described); while in the fourth one the creation of kings and the narration of all genealogies (find a place).

66. In the last one the characteristic sign of absolution and the description of the science of final emancipation (occur); all this (is to be found) in this Purāṇa. O Brāhmaṇas, I shall recount it to you.

67. This (Purāṇa) is sacred; is the treasure of glory; it is (i.e. would be) extremely dear to the ancestors; it always makes God happy and destroys (even) the great sin(s) of men."

CHAPTER TWO

Contents of the Section on Creation

Sūta spoke :

1. I salute the Lord of all human beings and of the entire world, of the form of Creation and the Knower of Pradhāna (i.e. Sāṃkhya Prakṛti). He creates this disposition in me.

2. He, the Creator of the worlds, the Knower of their essential nature, conversant with Yoga (-doctrines), resorting to the concentration of mind created all immobile and mobile beings.

3. Being desirous of knowing the story of the Purāṇa I submit myself to Him—the unborn, the creator of everything, the Lord of souls, the Observer of the worlds, and the Supreme Ruler.

4-6. Being well-disposed, having saluted with a concentrated mind Brahmā, Viṣṇu, Śiva, Indra, the Guardians of the Quarters of the world and the sun; and also the magnanimous Vasiṣṭha, the greatest among the sages and Jātukarṇya[1], with penance shining on his face, in the Cākṣuṣa (Manvantara);

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1. Jātukarṇya: "The Jātukarṇyas were a Vasiṣṭha gotra (Matsya 200.19; Vāyu 1.9-10; but see Bhāgavata IX.2.21). This name is a patronymic, and so there were several of the name. Jātukarṇya or Jatukarṇa is said to have taught Vyāsa the Veda (Vāyu 1.44; Harivaṁśa 42, 2364), and the Purāṇa (Brahmāṇḍa i. 1.11)" (Ancient Indian Historical Tradition, p. 217).

The Manu is called Cākṣuṣa because he was born from the mouth of the Highest Lord (Mārkandeya Purāṇa 76.2).

and having saluted the revered Vyāsa, the Creator, the ancient Puruṣa who acted according to the words of Bhṛgu (I shall narrate the Purāṇa).

7. From Him, the declarer of the Vedas, the omniscient one, adored in all the worlds and of glowing lustre, I heard the Purāṇa.

8. It is a certainty that Unmanifest Eternal Cause, of the nature of being and non-being, creates all distinctions upto Mahat.

9-10. In the golden egg, the excellent birth of Brahmā (took place) first. The egg was covered by water, and water by light (or heat). It (i.e. light) was covered by air; air by ether; that by the source of the elements (i.e. Ahaṃkāra); that source of elements too was covered by Mahat, and Mahat by the Invisible.

11. And the coming into being (appearance) of the worlds in the egg itself is described; then follows the description of the coming into existence of rivers and mountains.

12. Then (follows) the description in brief of the periods of Manus[1] and of the Kalpas, (and also) of the extinction of the Divine Tree and the creation of the beings by Brahmā.

13. The passage of the Kalpas, the fixing of the world, Viṣṇu's sleeping in the water and the lifting up of the earth again (are also narrated).

14. Viṣṇu's passing through ten existences (i.e. the ten Incarnations) due to Bhṛgu's curse[2]; the arrangement of the Yugas (ages of the world); the division of (human) life into all the stages (are described).

15. The distinction in the conditions of the mortals moving in heaven (after death), as well as the origin of beasts and birds is narrated.

16-17. And also etymology and ritual (find a place here) and the inclusion of sacred study (is done); in the same way

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1. A manvantara is said to be the period of a Manu and the gods (Padma, Sṛṣṭi-khaṇḍa 3.12ff.).

2. The curse pronounced by Bhṛgu on Viṣṇu is attributed to different causes in Devī Bhāgavata (4.11.12) and Padma, Bhūmikhaṇḍa 121.

Brahmā's wilful dissolutions and creations, and also His three unwilful secondary creations (are recounted); and (how) Brahmā conceived the worlds (is told); and the rise of Bhṛgu and others from Brahmā's mouth (is described in the Purāṇa).

18a. The interval between two Kalpas is narrated and the period of transition between two creations (is described).

18b-19. The description of the origin of the progeny of Bhṛgu and other sages (as given here) and the greatness of the Brahmanical sage Vasiṣṭha is narrated; then follows the glorification of Svāyambhuva Manu.

20. (Account of) the creations of Nābhi and the noble Rajas (is told). The enumeration of the islands[1], oceans and mountains (is also done).

21. The inclusion among the seven of the various islands and oceans according to their arrangement and the residents thereof are described (in the Purāṇa).

22. Also the regions thereof, along with the rivers and mountains, as well as the islands like Jambū Dvīpa, surrounded by seven seas (are described).

23-25. (The accounts of) these worlds in the egg and the earth with its seven islands (are given); the movement of the sun and the moon and of the planets (and other) luminaries also due to the power of Dhruva is narrated; the good and bad fortune of the beings (is narrated), and (the description of) the sun's chariot fashioned for a purpose by Brahmā Himself, in which (chariot) regulated by him, the revered sun moves (is given). (It is also told how) the chariots of the sun and others proceed from Dhruva only.

26a. (The Purāṇa narrates how) He created Śiṃśumāra in whose tail Dhruva remains.

26b. Destruction coming at the end of creation and creation at the end of destruction (are described).

27. It is not possible to give in detail the account of gods, sages, Manu and the host of fathers; so it is narrated in brief.

28. The narration of gods and kings, past and future, in

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1. The seven islands are : Jambū, Plakṣa, Sālmala, Kuśa, Krauñca, Śāka and Puṣkara.

the periods of (various) Manus is similar to that in the (period of) Svāyambhuva (i.e. the first) Manu.

29. The 'dissolution-and-recreation' of the beings conceived to be of three types is called Naimittika, Prākṛtika, and Ātyantika.

30. Drought and the terrible fire of destruction from the sun, and the clouds causing general inundation, and also the night of the Highest Lord (are described).

31. The characteristic mark of the period intervening between the end of one Yuga and the commencement of another is described and especially that of Brahmā; also the description of the beings and seven worlds (is given in it).

32. I shall describe here (i.e. in the Purāṇa) the hells like Raurava of the Sinners (i.e. where the sinners go); also the consideration of the end of one and all beings.

33. (It contains) the secondary creation of Brahmā and the description of the total destruction; and the destruction of even the great beings in every Kalpa.

34. Having perceived after proper calculation (I shall describe) the evanescence of even Brahmā, and also the depravity of the enjoyments and the painfulness of the worldly existence.

35-36. (The Purāṇa describes) (how) salvation is difficult to attain, and (how) faults are noticed through detachment and (how) Reality, discarding the manifest and unmanifest, remains in Brahman. (The Purāṇa tells) how the untinged one called Virūpa, after realising the diversity, and having gone beyond the three miseries is happy and then, remains in it (i.e. Brahman). 'Experiencing the joy of Brahman he is afraid of nothing'. A full and proper description of the proof for such (statements) is given (here).

37. In it (lit. in which) the changes pertaining to the world like creation and dissolution are described; also the active worldly life and the fruits of resignation of worldly acts (are described).

38-44. (It describes) The origin of Vasiṣṭha; also the birth of Śakti[1]; his destruction by Kalmāṣapāda, the son of

1. Śakti : Eldest son of Vasiṣṭha and Arundhati. Adṛśyantī was his wife (Bhāgavata 4.1.41; Mbh. Adi 192.11). He defeated Viśvāmitra in a sacrifice

Sudāsa, through the act of Viśvāmitra; the birth of Parāśara the Lord from Adṛśyantī; also how Vyāsa was born of the daughter of the Pitṛs, and how Śuka was born; also of his intelligent son; how Parāśara was very much hated by Viśvāmitra; (how) fire prepared by Vasiṣṭha with a desire to kill Viśvāmitra was destroyed by intelligent Kaṇva—the Lord of the brāhmaṇas and non-brāhmaṇas—desiring the welfare of Viśvāmitra, to reconcile (the two sages). How Vyāsa, the Lord, favouring all, divided one Veda of four quarters into four parts; how his pupils and their pupils again divided (the Veda) into (various) branches; (how) the Lord (i.e. Vyāsa) was asked by the best sages at Prayāga and (how) those sages longing for Dharma, were advised by Kṛṣṇa (Dvaipāyana Vyāsa).

45a. O best sages, all this is correctly told (in the Purāṇa).

45b-46. So also (is told) the best course of the world of (i.e. as practised by) the sages always practising Dharma, which was in ancient times narrated to the noble Pulastya by Brahmā and by Pulastya to Bhīṣma at Gaṅgādvāra.

47. The narration or the listening to and especially the assimilation of this Purāṇa is blessed, leads to fame, prolongs life and destroys all sins.

48. To the brāhmaṇas Sūta declared in detail and in due order this Purāṇa which was formerly narrated by Brahmā.

49. There is no doubt that he, who, with his senses subdued, would study with proper understanding (even) a part of this, has studied the entire Purāṇa.

50. He, who knows the four Vedas, along with the Aṅgas (i.e. certain classes of works regarded as auxiliary to the Vedas) and the Upaniṣads and knows the Purāṇa also, is wiser than the one (described above).

51. One should nourish Veda with Itihāsa and Purāṇas. Veda, thinking 'he would deceive me', is afraid of a (person) of little learning.

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at the house of Saudāsa. Jamadagni again endowed Viśvāmitra with power. Then Viśvāmitra burnt him with the help of Saudāsa. At the time of his death Adṛśyantī was carrying. She gave birth to the celebrated Parāśara. In the present Manvantara the name of the 26th Vyāsa is Śakti. (Matsya iii. 2.12-18).

52. And having studied (even) one chapter (of this Purāṇa) narrated by Brahmā himself, one would be free from calamities (even) after having met with them and would get the desired course.

53. It tells about the old tradition; so it is called Purāṇa. He who knows its derivation is absolved of all sins.

The sages said to the Sūta:

54-58. How did the revered sage Pulastya, Brahmā's mind-born son, whose sight is difficult to be obtained, come in contact with Bhīṣma? It is a a great wonder, O Sūta, O highly intelligent one. Tell us how that great sage was propitiated by that kṣatriya (i.e. Bhīṣma). What kind of penance or what other religious observances did he practise by which that brahmanic sage talked to him in such a way that he explained to him a section or half a section or the entire (Purāṇa)? O fortunate one, tell us, in which place and in what condition the revered one was seen by him? We are ready to listen to it.

Sūta Said :

59-61. Where the Ganges, the benefactress of the good, the purifier of the world, having broken (open) the mountain, flowed forth, there—at the great sacred place—(named) Gaṅgādvāra, Bhīṣma, devoted to the forefathers, desirous of listening to (the Purāṇa), remained, for a very long time in the religious observances of (i.e. practised by) the great, for full hundred years, meditating with great concentration on the Highest Brahman, and bathed thrice (a day).

62. God Brahmā was pleased with the noble one who gratified the forefathers and gods with self-recitation, and who subdued himself.

63-65a. Brahmā said to his son Pulastya, the best among the sages: "Such as you are, ward off from penance that brave Devavrata Bhīṣma, a descendant of the Kuru-family, and tell him the reason (for doing so). The blessed one has remained (there) meditating upon his forefathers. What desire his mind has, fulfil it; do not delay."

65b-66. Having heard the words of Brahmā, Pulastya, the best of the sages, having come to Gaṅgedvāra, said (these)

words to Bhīṣma: "Welfare to you; ask for whatever boon is in your mind (i.e. you think of asking).

67. O warrior, god Brahmā himself is pleased with your penance. I, who am sent by Brahmā, will grant you your desired boons.

68-69. Bhīṣma too, having heard those words pleasing to the ears, opening his eyes and seeing Pulastya standing before him, (and) having saluted the best sage with the eight parts of his body and the entire body touching the earth, and thus bending, said:

70. "Today my birth is fruitful; and this day is very auspicious (as) here I have seen your feet adorable for the world.

71. And I have obtained the fruit of my penance since I have seen the venerable one, the granter of the boon, who has especially arrived at the river-bank.

72-73. I have made ready this comfortable seat; (please) be seated. In the offering-vessel made of Palāśa-leaves is the respectful offering with (i.e. consisting of) sacred dūrvā-grass, rice grains, flowers, barley and milk, for of yore the sages have recommended such an offering consisting of eight articles."

74. Having heard these words of Bhīṣma, of unlimited lustre the revered sage Pulastya, the son of Brahmā, sat on the seat.

75. Being pleased with him of good behaviour and being delighted the revered one liked the seat with the water offered for washing the feet and the (contents of) the offering-vessel.

Pulastya said:

76. You are a truthful munificent king, true to your word, modest, friendly, of a forgiving nature, (and) powerful in controlling the enemies.

77. O sweet-speaking one, you are conversant with religious law, grateful, kind. (You) honour those who deserve honour. You are intelligent, hospitable to the brāhmaṇas (and) kind towards the good.

78. O child, I am pleased with you who are always intent on obeisance. Tell me, O blessed one, what I (should) tell you.

Bhiṣma said:

79. O revered one, tell me during which time the venerable lord lived and formerly made the creation of gods and others.

80. (When) did revered Viṣṇu (effect) the preservation? How was Rudra creaetd? and how were the sages and gods created by that magnanimous one?

81. How (were) the earth, the sky, these oceans, the islands, the mountains, the villages, the forests and the cities created (by him)?

82-83. Tell me how (i.e. in the order in which) the lord created the ascetics, the (ten) lords of created beings, and the seven distinguished sages, the castes, wind, old places, Gandharvas, Yakṣas and demons, holy places, rivers, planets like the sun and stars.

Pulastya said:

84-85. He, the best among the best, the greatest, the supreme spirit—Brahmā—without any form or complexion, destitute of any attribute, decay or destruction, change, increase or birth, (and also) void of all qualities, alone shines.

86. He is regarded to be living equally everywhere, and is said to be matchless. The learned declare him to manifest himself in the form of Brahmā.

87-88. Having saluted him, the mysterious, supreme, eternal, unborn, inexhaustible, immutable one, that has remained in the form of time, I shall tell you, how having first risen from the lotus-bed, the lord of the world brought the creation.

89-91. O king, at the time of creation, Mahān, of three types, viz. Sāttvika, Rājasa and Tāmasa also, came out, endowed with the marks of the three constituents.

This Ahaṁkāra—resembling the principle of Pradhāna, and enveloped by seeds etc. of three types (viz. Vaikārika or Sāttvika, Taijasa or Rājasa and Bhutādi or Tāmasa) arose from the principle of Mahat. (From it arose) the five elements and organs of sense, along with the organs of action.

92. I shall narrate the nature of each one (of the five

elements, viz.) earth, water, and fire, air and Ākāśa in succession.

93. Ākāśa has the quality of sound; Bhūtadi[1] covered the sky; Ākśāa, being effected, created the quality of touch.

94. This Vāyu is indeed powerful; touch is regarded to be its quality. Ākāśa, having sound as its quality, covered the quality of touch.

95. From that Vāyu being effected, created the quality of form: that (arising from Vāyu) is of the form of lustre; it is said to be having form as its quality.

96. Vāyu, of the nature of touch, covered (lustre having) the quality of form; lustre too, being effected created the quality of water.

97. The quality of form covered the water arising out of it. The water being effected, created the quality of odour.

98. From it comes into being the aggregate (i.e. the earth). Odour is regarded as its quality; the sense-organs are said to be (arising from) Tejas. The ten of sense and action organs are products of the Sāttvika (Vaikārika Ahaṁkāra).

99. Here (i.e. of the organs) mind is the eleventh. The sense-organs are said to be Vaikārika. (They are:) Skin, eye, nose, tongue, and ear is the fifth of these.

100-102. The function of these is said to be the apprehension of sound etc. (The other are:) speech, hands, feet, anus, and the fifth of these is the sex-organ. The characteristics of these in reverse order are: discharge, manual work, movement and speech. Ākāśa, air, fire, water and earth are, O brave one, endowed with the successive qualities of sound etc.; therefore, the specific objects (or particularities) are said to be tranquil, violent and stupid.

103. Then being of diverse strength, and separated, they were unable to procreate without wholly coming together.

104-105. Having come together, by mutual contact and inter-dependence, having the target of one aggregate, completely being united, by being controlled by the Puruṣa, and by

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1. Bhūtādi is the Tāmasa Ahaṁkāra. Ahaṁkāra is said to be of three types: (i) Vaikārika or Sāttvika, (ii) Taijasa or Rājasa, and (iii) Bhūtādi or Tāmasa.

the favour of the invisible (Prakṛti) (when favoured by the Avyakta), (they) beginning with the Mahān etc. and ending with the specific objects effect the egg.

106-110. That (egg) gradually manifested is like a water-bubble. In it, Brahmā himself, whose form is invisible, (who is) Janārdana of a visible form, remains in the form of Brahman. Of him, the great-souled one, Meru was the foetus, the (other) mountains were the outer skin of the embryo and oceans were the(foetus-) fluid. In that egg, O warrior, there were the islands, seas, and and the whole universe with the luminaries, with gods, demons and human beings. The egg has water, fire, air and ether (Ākāśa) concealed within and is, from outside, covered by Ahaṁkāra and by the ten powers[1] (i.e. ten organs) and Ahaṁkāra (is covered) by Mahān. O prince, Mahān, with all these, is covered by Avyakta.

111. The egg is endowed with all these covers and all beings as the coconut seed is covered by external scabbards.

112. Brahmā himself proceeds towards the creation of the world, and protects the creation yuga after yuga, as long as the kalpa is regulated.

113. That god Janārdana, all alone, enjoying pleasure, possessing virtues, of unlimited valour (now) gets an appellation.

114-115. At the end of the kalpa, O best of princes, he increases darkness and takes up a terrible form, and being very ferocious, eats up all beings; and, when the world becomes but one ocean, he, having eaten up all beings, and having assumed his own full form, sleeps on the bed of the serpent.

116. Being awake, he, taking up the form (of Brahmā) effects the creation. For creating, maintaining and destroying (the world he takes up) respectively the forms of Brahmā, Viṣṇu and Śiva.

117. The creator creates himself, and Viṣṇu protects (the world) that is to be protected, and the lord himself, the withdrawer, is withdrawn (into himself).

118. Since he, the immutable one of a universal form, is

1. Guṇa: the five subtle organs of perception, five subtle organs of action and the mind are the eleven śaktis or guṇas of Ahaṁkāra.

the lord of (all these) elements—earth, water, and also fire, air and ether, therefore beneficial creation etc. proceed from him only.

119. He—having the entire (world) as his form through such states as Brahman etc., the Supreme Being, the best one, the giver of boons and the worthiest—alone is the creation and the creator; he is the one that protects what is to be protected.

CHAPTER THREE

Kinds of Creation

Bhīṣma said:

1. How is it possible for Brahman, the quality-less, unlimited, pure and great, to be the author of the creation etc.?

Pulastya said :

2. As the potentialities of all objects are inconceivable and inapprehensible, so are those powers of creation of Brahman.

3. The wise one who is born is only secondarily described to be eternal; and by his own measure his life-span is said to be a hundred years.

4. O best prince, that is called *para*; half of it is said to be *parārdha*. Fifteen *nimeṣas* (= twinklings of an eye) are said (to form) one *kāṣṭhā*.

5. Thirty *kalās* make one *kāṣṭhā* (also called *nimiṣa*), (or) the period called *muhūrta*. *Muhūrtas* equalling that number (i.e. 30) form the human day and night (taken together).

6. As many (i.e. 30) days and nights (i.e. thirty days) form a month having two fortnights. With six of them an *ayana* is formed and a year has (two such *ayanas*, viz.) *Dakṣiṇa* and *Uttara*.

7-9. The *dakṣiṇāyana* is the night of the gods and the *uttarāyaṇa* is their day. The set of four *yugas* called *Kṛta*, *Tretā* etc. is formed by 12000 divine years. Learn from me their

division: Those acquainted with the past say that the number of a thousand divine years in the *Kṛta* and other *yugas* is respectively four, three, two and one. A (period called) *sandhyā* of equal number of hundred years (corresponding to thousands—the number of years of each *yuga*) is said to precede it (i.e. each *yuga*).

10-11. That period coming immediately after a *yuga* and equal to (the period of) a *Sandhyā* is (called) *Sandhyāṃśaka*. The period between a *Sandhyā* and *Sandhyāṃśa* is to be known as a *yuga* called *Kṛta*, *Tretā* etc. The *Caturyuga* is said to consist of *Kṛta*, *Tretā*, *Dvāpara* and *Kali*.

12-21. O prince, a thousand of such *caturyugas* is said to be a day of Brahmā. There are fourteen Manus during one day of Brahmā. Listen to the measure of their period : O prince the seven sages, Indra, Manu and his sons are created at one and the same time, and are also withdrawn as before (i.e. at one and the same time). The period of Manu and gods is called *Manvantara*, and is enumerated to form seventyone *caturyugas* (i.e. groups of four *yugas*). This span, O highly intelligent one, is said to be (equal to) eight lakhs and fiftytwo thousand divine years. According to the calculation, thirty crores, sixtyseven million ond twenty thousand human years without any addition is the number of years in a *Manvantara*. The day of Brahmā is fourteen times this period. At the end of it (i.e. this day) there is Brahmā's reabsorption (of the creation called) *Naimittika*. At that time all the three worlds like *Bhūḥ*, *Bhuvaḥ* are consumed. Residents of the *Mahas* world, afflicted by tormentation, go to the world of (i.e. called) *Jana*. When the three worlds just become one ocean, Brahmā, the lord of the world, the best among those who know Brahman, increased with the nourishment of the worlds, and being meditated upon by the yogins remaining in the *Jana*-world lies on the bed of a serpent.

22. At the end of the night which is of the same measure (as the day) he again brings about the creation. Such is the year of Brahmā and likewise are his hundred years.

23. Long is the life-span of that great one, viz. one hundred years. Only one *Parārdha* (half of the span) has rolled by, O sinless one.

24-25a. At the end of it there was the great *Kalpa* known as *Padma*. Of the second *Parārdha*, O king, this present *Kalpa* (called) *Varāha* is conceived to be the first one.

Bhīṣma said :

Tell me, O great, sage, how this Brahmā, called Nārāyaṇa, created all the beings at the beginning of the *Kalpa*.

Pulastya spoke :

25b-29. Brahmā, the lord, beginningless, cause of everything, who had slept at night, at the end of the bygone *Kalpa*, got up, with increased vitality, saw the world void; being in the water and noticing the earth plunged in the flood of water, and after a thought desiring to take it and comprehending up the form of Viṣṇu in order to carry off the earth he entered other forms like those of Matsya, Kūrma and Varāha.

30. Having resorted to the form of Vedic Sacrifice, the Creator, of a firm mind, the soul of all and the highest soul, remained (firm) for the stability of the world.

31-32. Then the sustainer of the earth entered the water in the ocean; then the goddess Earth seeing him who had come from the nether region, reverential through devotion, bowing down, praised him.

The Earth said :

33. Salutation to you, the all-existing one; salutation to you, the highest soul; lift me today from this (ocean) ; formerly I have risen from you. Salution to you, O highest soul; salutation to you, O soul of man.

34-36. Salutation to you who are the manifest form of *Pradhāna* (the Sāṃkhya *Prakṛti*), and who are the destroyer. You are the creator, the protector and the destroyer of all the beings; you, O Govinda, the highest Brahma, who, at the the beginning of the creation take the form of Viṣṇu and Rudra, having devoured everything when the world has just become one ocean, lie (in it) being meditated upon by the wise. Nobody knows that which is your highest form.

37. The residents of heaven worship that form of yours which (you take) in your incarnations. Those desirous of salvation have attained it after having propitiated you, the highest Brahman.

38-40a. For, who would attain salvation without propitiating Vāsudeva? All that form which can be mentally grasped, the external form that can be perceived by eyes etc. and that which can be defined by intelligence, is your form. I am full of you; you are my support; you have created me (and) I have sought your refuge. Therefore the people call me 'Mādhavī' (i.e. of or belonging to Mādhava i e. Viṣṇu).

40b-41 Being thus praised by the Earth, the lustrous sustainer of the earth, having the voice like the Sāman-notes, roared with a loud murmuring sound. Then the great boar, resembling a lotus-leaf, and having eyes like full-blown lotuses, having lifted the earth (from the ocean) with is fang, rose like a great blue mountain.

42. The water of the ocean struck by his breath when he rose, again made the sinless sages like Sanandana, who had resorted to the Jana world, the abode of purity.

43. When the base of the earth was struck by his hoof, the water moved on, and the row of clouds hurled by his breath moved all around, making a continuous (thundering) sound.

44. The sages that were between the hair on his body praised the great boar tossing his body of Veda when, he, with his sides wet, came out (of the ocean) after having rent the earth.

45. "O greatest lord, Keśava, you are the lord of the lords of people. O you, holder of the mace, conchshell and disc! You, are the cause of the creation, sustenance and destruction; you are the ruler, and you, and none else, are the place which is the highest.

46. The Vedas are at your feet, your tusk is the tying post, sacrifices are in your fangs, and the sacred texts in your mouth. Your tongue is fire, your hair the sacred darbha grass. O lord, you alone are the sacrificial man.

47. O you of matchless prowess, the distance between heaven and earth—or this entire world—is pervaded by your body; be, O lord, for the well-being of the world.

48-53. O lord of the world, you alone, and none else, are the lord of the world. It is the greatness of you alone by which the movable and the immovable are pervaded. The ignorant ones, who look upon this world, of the form of knowledge, to be

true, wander in the flood of darkness; but O lord, the wise ones of pure heart see the entire world, your form, to be of the nature of knowledge. O soul of all beings, be pleased for the existence of the world; O you lotus-eyed one, unlimited self, lift up this earth that is plunged (in the ocean). You are enhanced with energy, O lord Govind. Lift up this earth for the well-being (of the world); bring about the good of the world."

54. The highest soul, who had held the earth, being thus praised, put it in the great ocean. The earth remained over it like a boat in a stream of water.

55. The beginningless supreme being, then having flattened the earth, piled the mountains on it according to (its) divisions.

56. Then having accurately divided the earth into seven divisions, he conceived the four worlds *Bhūḥ* etc. as before.

57. This is exactly what was formerly shown to Brahmā by Viṣṇu. The god of gods who was pleased (said to Viṣṇu) :

58-59. "This world is to be sustained and protected by you and me with care. O mighty one, those chief *Asuras* who were granted a boon by me, are now to be killed by you, desiring the good of gods. I shall create the world. O supreme one, it is to be protected by you."

60. Viṣṇu, the eminent one, being thus addressed (by Brahmā) went (from that place) and created gods and others. From him spontaneous (creation) full of darkness proceeded.

61-62. From the great one, who did not ponder, five kinds of creation stood apart: *Tamas*, *Moha*, *Mahāmoha*, *Tāmisra*, *Andha*. It was dark from within and without, and of the form of (i.e. consisting of) the immovable. This is (called) *Mukhya Sarga* as the *Nāgas* are said to be pre-eminent in it.

63-64. Seeing that ineffective creation the lord thought of another (creation). From him, who was pondering, the creation called *Tiryak-srotas* stood out. As the movement (of the animals other than man) was horizontal (with their faces turned to the ground) the creation is said to be *Tiryak-srotas*. The beasts etc. too, were known to be almost full of ignorance and lacking perception.

65-67. Taking a wrong path they looked upon ignorance as knowledge. Self-conceited and self-loving, they were of twenty-eight kinds. All of them were shining within and had concealed

one another. When he looked upon that as ineffective, another creation came up from him, who pondered. This (creation) too he thought to be ineffective. Then from him, who pondered, another (creation) came up. This third creation was *Ūrdhva-srotas*, virtuous, and stood high up. They had abundant happiness and pleasure and were open and shining from within and without. Hence they are said to be *Ūrdhva-srotas*.

68. This third creation of him who was pleased, is known as the creation of gods (*deva-sarga*). When it was accomplished, Brahmā was pleased.

69. Knowing those, coming up from the *Mukhya Sarga* etc. to be ineffective, he then thought of another excellent effective creation.

70. When he was thinking thus, from him, the manifest one and of true thoughts, an effective creation (called) *Arvāk-srotas* proceeded.

71-72. Since they move on the lower side, they are *Arvāk-srotas*. They are rich in brilliance, enhanced in *Tamas* and strong in *Rajas*. Therefore they are full of grief and repeat the same things over and over again. They, the human beings, are bright within and without and are efficient.

73-75. Fifth is the *Anugraha Sarga* arranged in four ways: error, success, power and satisfaction. They again do not know the past and the present. The sixth *sarga* (creation) is said to be of the beings and the like. All of them have possessions, they become partners, follow instructions, mutter texts and should be known as beings etc.

76. Thus, O best king, the six creations are narrated. First one is the creation of *Mahat*; and that which is the second is of Brahmā.

77. The second one of the subtle and primary elements is known as the *Bhūtādi sarga*. The third one, the *Vaikārika*, is said to be of sense organs.

78. Thus this is (i.e. these three are together called) *Prākṛta sarga*, which has come up without deliberation. The fourth one is *Mukhya sarga*. The immovables are known to be *Mukhya*.

79-80. That (*sarga*) which is described as *Tiryak-srotas* is (also) called *Tiryak-yonya*. Then (comes) the sixth one of the *Ūrdhva-srotas* known as *Deva-sarga*. Then (follows) the

creation of the *Arvāk-srotas* (moving with their faces turned to the ground); and the seventh one is *Mānuṣa*. Eighth is the *Anugraha sarga*. It is both virtuous and vicious.

81. These five are *Vaikṛta sargas* (i.e. modified creations). (Other) three are known to be *Prākṛta* (natural). The ninth (*sarga* called) *Kaumāra* is both *Prākṛta* and *Vaikṛta*.

82. These nine creations of Prajāpati, viz. the *Prākṛta* and the *Vaikṛta* and the root causes of the world are enumerated to you.

83-84a. What else do you want to hear about the lord of the world—the creator ?

Bhīṣma said :

You have told in brief the *sargas* of gods and others from the lord. O best sage, I desire to hear about them from you in detail.

Pulastya said :

84b-87. Created due to their good and bad actions, and not devoid of the faculty of discrimination, they are withdrawn at the time of universal destruction. O king, the beings—beginning with gods and ending with the immovable—are of four types. They were created by Btahmā creating the world and are known to be *mānasa*. Then desiring to create the group of four, viz. gods, manes, demons and human beings, he employed himself (to create) this water. Then from Prajāpati free and wicked souls were born.

88. First, (from him) desirous of creating beings, the demons were born from his buttocks. Then he abandoned that wicked body full of vice only.

89-90. O best of kings, that body abandoned by him became the night. Then resorting to another body, he desired to create; and then, O king, gods, born from his mouth, were joyful (as they were) increased with brightness. He abandoned that body too, and (it became) the day full of brightness.

91-92. Therefore, the demons are powerful at night and the gods by day. Then he took up another body full of virtue only. The pitṛs looking upon him as their father were born

from (that body of) him. The lord having created the *pitṛs* gave up that body too.

93. That body, thus abandoned, became evening—the time between (the end of) day and (the beginning of) night. Then he took up another body full of activity only.

94-97. (From it) human beings, richly endowed with activity only, were born, O best among the Kurus. Prajāpati quickly gave up that former body also. That body became light, which is also called twilight. Therefore human beings are powerful when the light comes on (i.e. in the morning), and likewise the *pitṛs* are powerful (in the evening). Light, night, day and evening—these four are Brahmā's bodies supporting the three constituents (*sattva*, *rajas* and *tamas*). Then he took up another body of the nature of activity (*rajas*) only.

98. Then Brahmā had a sneeze; and it produced anger (in him); affected by it the lord then created (certain beings) in darkness.

99-101. These deformed (beings) desiring to eat him up, ran to the lord. Those who said 'Protect him', became goblins. Those others who said 'Let us eat him', became spirits. The hairs of the creator who was very much afraid of them fell off, and those that fell off, again got on his head. They are known as serpents (*sarpa*) on account of their creeping (*sarpaṇa*), and snakes (*ahi*) on account of their having fallen (*hīnatva*).

102-104. Then the angry creator created fearful, angry-minded beings, pink in colour and flesh-eaters. Then *Gandharvas*, sucking the earth, sprang from him at that time. While sucking (the earth), they produced sounds; so on that account, they became *gandharvas*. Impelled by the respective capacity of them, he, having created these, created the birds at his free will.

105-114. He created sheep from his chest, and rams from his mouth. He created cows and buffaloes from his belly; and from his feet (he created) horses with elephants, donkeys, (a species of ox called) *gavayas*, deer, camels, mules, antelopes and other species; herbs having fruits and roots sprang up from his hair. At the beginning of the *kalpa*, and the introduction of *Tretā yuga*, Brahmā having duly created animals and herbs, employed himself in a sacrifice. Cows, rams, buffaloes, sheep,

horses, mules, and donkeys—these are called tame animals. Learn from me the wild ones: Beasts of prey, two-hoofed animals, elaphants, monkeys, birds, as the fifth (species), animals like camels as the sixth, serpents as the seventh. From his first mouth (i.e. facing the east) he created *Gāyatra*, *ṛks*, and also *Trivṛtsoma* and *Rathantara* and *Agniṣṭoma* of sacrifices. From his mouth facing the south (he created) the *Yajus*-formulae, *Triṣṭubh* metre, and *Stoma*, *Pañcadaśa*, *Bṛhatsāma* and *Uktha*. From his mouth facing the west he created *sāmans*, *Jagatī* metre, and *Stoma*, *Saptadaśa*, *Vairūpa* and *Atirāja*. From his mouth facing the north, he created *Ekaviṁśa*, *Atharva*, *Āptoryāma*, *Anuṣṭubh*, and *Vairāja*. From the limbs of his body high and low animals were created.

115-116. Having created gods, demons, manes and human beings, the creator again at the beginning of the *kalpa*, created spirits, goblins, gandhavas and groups of celestial nymphs, siddhas, kinnaras, demons, lions, birds, beasts and reptiles.

117. Then Brahmā, supreme ruler, the primary cause, created whatever is unchanging and changing, movable and immovable.

118. Those beings being again and again created, enter upon those acts which they performed before (this) creation (i.e. in the previous creation).

119. Inspired by cruelty and kindness, right or wrong, truth or falsehood, they follow that; therefore each one likes a particular thing.

120. The creator, the lord, himself created diversity and employment among the objects of senses, the beings and (their) bodies.

121. From (i.e. by the authority of) the Vedic words, he, in the beginning, brought about the names and forms, and also the diversity in acts of gods etc.

122. He also gave names to the sages as reported in the Vedas, and also to others according to their respective duties.

123. Since, in the season the characteristics are seen and in the change (that an object goes through) various forms are observed, they are as they occurred in the beginnings of the *yugas*.

124. Desirous of creation, endowed with capacity and impelled by the potency of creation, he again and again brings about creation of this type at the beginning of a *kalpa*.

Bhīṣma said :

125. O brāhmaṇa, please tell me in detail how Brahmā brought about that creation of human beings called *Arvāk-srotas* which you mentioned.

126. (Tell me) O great sage, how he created the castes, and qualities; tell (me) what is said to be the duty of *brāhmaṇas* etc.

Pulastya spoke :

127. O best among the Kurus, formerly from the mouth of Brahmā, thinking of virtue and desiring to create, beings enhanced with virtue were created.

128. From his chest (sprang up those) who were enhanced with activity and others and from his thigh those who were enhanced with activity and ignorance.

129-130. Brahmā then created from his feet other beings. All those are dominated by ignorance. From it, O best of kings, castes have come : *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Śūdra* have sprung up from his feet, thighs, chest and mouth (in the reverse order).

131. Brahmā did all this for the accomplishment of sacrifice. O great king, the four-fold caste is the best means of sacrifice.

132. Gods are satisfied by sacrifice; human beings by gift of rain; for this reason religious sacrifices are the cause of well-being.

133. They are accomplished by good human beings always engaged in good acts, keeping away from opposite (i.e. bad) conduct and going along the good path.

134. O king, from humanity men obtain (i.e. go to) heaven and salvation. O lord, human beings go to the place which is liked by them.

135-136. O best king, for the steadiness of the fourfold caste Brahmā created these beings duly, pure and of a good

conduct, living where they liked, destitute of all afflictions, of pure hearts, pure and spotless due to the practice of religion.

137. When Hari is well-settled in their pure minds and hearts, they, by that see that place called Brahman of pure knowledge.

138-139. Then that place of the nature of the Supreme Spirit is called the abode of Viriñca. O best king, *Tamas* (darkness), cause of falling into the mundane existence, extremely fearful, having little worth, the seed of unrighteousness, arising out of greed, and cause of the series of attachment etc. (springs up) in the beings.

140-141. Then the natural superhuman power does not quite arise in them. O king, there are eight other superhuman powers like subduing (others). When all of them become exhausted and sin increases, then the beings become afflicted with pain due to being overpowered by the pairs of opposite qualities.

142. Then they put up forts: in forests, on mountains, or in water they built forts, cities and villages.

143. O highly intelligent one, in the cities etc. they put up, according to propriety, houses for protection from afflictions like cold and heat.

144. After shunning cold etc. these beings again employed agriculture and manual labour as a result of their acts.

145-146. Rice, barley, and wheat, *aṇu*, sesamum, long pepper, *kovidāra* (trees), *kodrava* (grains) with grams, beans, *masūra* (pulse), *niṣpāva*, *kulutthaka* (pulse), *aḍhaka* (grains), grams and hemp are said to be seventeen.

147. These, O king, are the species of plants in a village. There are fourteen plants used for sacrifice and found in a village and a forest.

148-149. Rice with barley, beans, wheat, *aṇu*, sesamum with *priyaṅgu* as the seventh and *kulutthaka* (pulse) as the eighth. *Śyāmāka* grain, wild rice, peas, *gavedhu* (grass), bamboo-seeds are mentioned. So also *markataka* grain.

150. These fourteen plants are said to be found in a village and a forest. So also for the accomplishment of a sacrifice they are an excellent means.

151-153. Along with the sacrifice they are also a great cause (of the nourishment) of beings. Therefore, the wise,

who know the higher and the lower, perform sacrifices. O best king, performing sacrifices daily is useful to men desiring fruit (of the sacrifices); and for whom, O highly intelligent one, the *papābindu* created by time set the limit according to their position and qualities.

154. O best among the religious people, he prescribed the duties of castes and the stages of life and the worlds men properly practising the duties of their castes (would go to).

155-157. O king, the place of the *brāhmaṇas* (i.e. the place which the *brāhmaṇas* reach) is said to be of Prajāpati (i.e. Brahmaloka); of *kṣatriyas* not returning (i.e. not fleeing away) from the battle (the place) is that of Indra; of *vaiśyas* who follow their duties the place is of Vāyu; and for *śūdras* who adhere to (remain well in) service the place is that of Gandharvas. That place which is said to be of (i.e. reached by) the eightyeight thousand sages remaining in perpetual celibacy is also of (i.e. reached by) celibate students living with their teachers.

158-164. That place which is said to be of the Seven Sages is also said to be of (i.e. reached by) the anchorites. The place of (i.e. reached by) the householders is of Prajāpati and the place of (i.e. reached by) the ascetics is called Brahma. The place of (i.e. reached by) the yogins is the immortal place—the highest place of Brahman; of the yogins always remaining in secluded places constantly exerting and meditating, the highest place is the one which the wise (alone) see. The planets like the moon and the sun go and come; but those who are intent upon Nārāyaṇa do not return even now. For those who condemn the Vedas and create obstacles in (the performance of) sacrifices and who give up their duties, the place that is told is the terrible *Tāmisra*, *Andhatāmisra*, *Mahāraurava*, *Raurava*, *Asipatravana*, *Kālasūtra* and *Avīcimat*. Then from him who meditated, the mind-born beings sprang up. From the limbs of the intelligent one, souls came up along with sense-organs produced from his body and remaining there.

165. All those whom I have enumerated before sprang up: beginning with gods and ending with the immovable, and remaining in the sphere of the three constituents (of *Prakṛti* viz. *sattva*, *rajas* and *tamas*).

166-169. Thus the beings—immovable and movable—were created. When all these created beings of that intelligent one increased, then he created other mind-born sons like himself: Bhṛgu, myself (i.e. Pulastya), Pulaha, Kratu and Aṅgiras also; Marīci, Dakṣa and Atri, and Vasiṣṭha. In the Purāṇa they are determined to be the nine Brahmās. Sanandana and others who were formerly created by the creator did not take interest in the worlds, as they were indifferent to (raising) progeny.

170-171. All of them were having knowledge, were free from attachment, and void of hatred. When they were thus indifferent to the creation of the world, Brahmā entertained great anger capable of burning the three worlds. From his wrath the series of burning flames arose. The flame (from the anger) of Brahmā was (capable of) burning all the three worlds.

172-173. From his forehead, with the eyebrows knit and blazing with anger sprang up Rudra, huge, resembling the mid-day sun, having a large body, consisting of half male and half female.

174. 'Divide yourself'. Saying so, Brahmā then vanished. Thus addressed, he divided himself into two (forms)—female and male.

175. He divided the male form into ten and one; and the female into mild and harsh and tranquil forms.

176-180. He also divided himself into many forms black and white. Then Brahmā appointed the self-existent one, the lord, the former Svāyambhuva Manu, who was but his own self, for begetting progeny. That Manu, named Svāyambhuva, the lord, took that lady Śatarūpā, with her sins completely washed, as his wife. From that supreme being, goddess Śatarūpā gave birth to (two sons, viz.) Priyavrata and Uttānapāda; (and two daughters, viz.) Prasūti and Ākūti. First he gave Prasūti (in marriage) to Dakṣa and Ākūti to Ruci. That Prajāpati (Ruci) accepted her (i.e. Ākūti). From that couple, O great one, Yajña, the son, along with Dakṣiṇā, was then born.

181. Twelve sons were born to Dakṣiṇā from Yajña. They were called Yama-devas, in the Svāyambhuva Manu (period).

182. In the same way, Dakṣa begot twentyfour daughters on Prasūti. Hear from me their correct names.

183-185. Śraddhā, Lakṣmī, Dhṛti, Puṣṭi, Tuṣṭi, Medhā, Kriyā; and also Buddhi, Lajjā, Vapu, Śānti, Ṛddhi, and Kīrti as the thirteenth. Dharma, the lord, accepted these daughters of Dakṣa as his wives. The remaining eleven, fine-eyed (daughters who were) younger than these were: Khyāti, Satī and Sambhūti, (also) Smṛti, Prīti, and Kṣamā, Sannati, Anasūyā, Ūrjā, Svāhā, and Svadhā.

186-187. O best king, the sages Bhṛgu, Bhava, Marīci, Aṅgiras, I (i.e. Pulastya), (and) Kratu—the excellent sage—and also Atri, Vasiṣṭha, Vahni, and the *pitṛs* married these daughters viz. Khyāti and others.

188-190. Śraddhā gave birth to a son, viz. Kāma, Lakṣmī to Bala, Dhṛti to Niyama; Tuṣṭi also gave birth to Santoṣa, and Puṣṭi to Lobha; Medhā to Śruta, Kriyā to Daṇḍa, Naya and Vinaya; Vapu gave birth to a son, viz. Vyavasāya; Śānti to Kṣema; (these and) Sukha, Ṛdhhi, Yaśas, Kīrti, are the sons of Dharma.

191. Nandī gave birth to Harṣa, Dharma's grandson from Kāma. Adharma's wife was Hiṁsā, who begot Anṛta and a daughter, viz. Nikṛti.

192-193. From the two (i.e. Anṛta and Nikṛti) were born Bhaya and Naraka; and also the pair Māyā and Vedanā. From the two Māyā brought forth Mṛtyu, who takes away (the lives of) the beings, and from Raurava Vedanā brought forth Duḥkha.

194. From Mṛtyu were born Vyādhi, Jarā, Śoka, Tṛṣṇā, and Krodha. All these are said to be accompanied by Duḥkha and are characterised by unrighteousness.

195-196. They do not have wives or sons, and all of them live in perpetual celibacy. O prince, these are Brahmā's terrible forms. They constantly become the cause of the destruction of the world. I shall (now) tell (you) the creation of Rudra as brought about by Brahmā.

197-199. When, at the beginning of the *kalpa*, he was thinking of a son, a boy, blue-red in complexion, and crying melodiously, arose from him. Out of pity, O king, god (Brahmā) said to him who was crying: 'Why are you crying?' He replied to the creator : 'Give me a name'. (Brahmā said:)

'On account of your crying, you are named Rudra. Do not weep; have courage'.

200-204. Thus addressed, he cried seven times. So the lord gave him seven other names; and for his eight forms he fashioned eight places. The creator said to Rudra (called) Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra, and Mehādeva: 'The sun, water, earth, fire, air and the sky, the initiated brāhmaṇa and Soma—these are your bodies respectively'. Rudra, thus characterised, obtained Satī as his wife. That Satī gave up her body due to the wrath of Dakṣa. O best king, she became the daughter of Himālaya (born) from Menā.

205-206. Lord Bhava, soliciting her again, married her. Khyāti, the daughter of Dakṣa, gave birth to Dhātā and Vidhātā; and to Śrī, the wife of Lord Nārāyaṇa.

CHAPTER FOUR

The Birth of Lakṣmī

Bhīṣma said :

1. I have heard that Lakṣmī was born in the white ocean. How did you say that she was born of Khyāti from Bhṛgu ?

2. How did the auspicious daughter of Dakṣa give up her body ? And how was she conceived by Menā and born as Umā ?

3. Why did the lord of lords take Himālaya's daughter as his wife ? And why did he have hostility with Dakṣa ? May the revered one tell this to me.

Pulastya said :

4. O king, listen to this (account) since you have now asked me. I have heard about this connection of Śrī (with Bhṛgu and Khyāti) from Brahmā.

5-10. Durvāsas, Atri's son, wandering over this earth, saw a fragant, auspicious, garland in the hand of a Vidyādharī. He solicited her for it (saying) : 'Give it to me. I shall place it in the mass of my matted hair'. Thus the Vidyādharī was asked

by him. O king, being pleased, she then gave that garland to him. Taking it, he tied it to his head for a long time, and the brāhmaṇa looking like a mad ghost, said this :

'I saw the Vidyādhari maiden, with stout, high breasts, and having charm due to brilliant ornaments; and then my mind gets perturbed today; and I am not skilled in sex. So exhibiting my good fortune, I shall go somewhere else'. O king, saying so, he wandered over the earth.

11-12. Taking from his own head that garland with intoxicating bees hovering over it, he threw it at the bright lord of gods, king of the three worlds, Śacī's husband, mounted upon Airāvata.

13. Taking that garland, the king of gods, put it on the head of the elephant. There it shone like Ganges on Kailāsa.

14. The elephant, with his eyes blinded by intoxication, held the garland in his trunk for smelling its fragrance, and hurled it on the earth.

15-16. Then Durvāsas, the best of the sages, got angry; and, O king, being angry, said to the king of gods : 'O you Indra, with your mind (turned) wicked due to the intoxication of splendour, you are very stiff, since you do not rejoice at the garland, the abode of wealth, given by me.

17-23. Since you threw the garland given by me on the earth, therefore, O fool, the prosperity of the world will perish. Therefore, these three worlds of you, with their wealth perished, will stand perished. O lord of gods, you have slighted me, of whom, when angered, the movable and the immovable are afraid'. Indra, hastily getting down from the elephant's body, propitiated the sinless sage Durvāsas. Being pleased by (Indra's) prostrations, the brāhmaṇa left, saying: 'I won't pardon you; what is the use of talking too much ?' The lord of gods also, mounted upon that elephant, and went to Amarāvatī. Since then these three worlds, along with Indra, were void of affluence. Sacrifices were not performed; ascetics did not practise penance; and gifts were not given; the world had almost perished.

24. When thus the three worlds had become void of affluence and deprived of energy, the Daityas (sons of Diti) and Dānavas (sons of Danu) started military operations against gods.

25-31. The Daityas defeated gods; and Indra and others led by Agni, took refuge with the illustrious Brahmā. Being correctly informed by gods, Brahmā likewise spoke to them. With them he went to the northern shore of the white ocean. Having gone there, the revered Brahmā said to Vāsudeva : "Quickly get up and do whatever is good for the gods. Without you, the gods (would be) repeatedly defeated by the Dānavas." Viṣṇu, the supreme being, having eyes like lotuses, thus addressed, looking at the gods, in an unprecedented poise, said: "O gods, I shall nourish you with strength. I shall tell you what should be done by you. Bringing all herbs (and putting them) into the Milky Ocean, and making Vāsuki the string of the churning rod, O gods, with me to help you, churn out, along with the Daityas, the nectar (from the ocean)."

32. Talking to the Daityas in an appeasing manner about that operation (of churning the ocean) (he said to them) "Here you will share the fruit equally."

33-34. (To the gods he said) : "O gods, by drinking the nectar which will come up when the ocean will be churned you will become strong. I shall, O gods, act in such a way that the enemies of gods will not obtain nectar (but will) merely suffer anguish."

35. All those gods thus addressed by the lord of gods, entering into a league with the Asuras, exerted to get nectar.

36-37. Gods, Daityas and Dānavas, having collected all herbs threw them into the water of the ocean which was bright like spotless autumnal sky, and having made Mandara mountain the churning rod and Vāsuki, the string of the churning rod, O best king, they started churning (the ocean).

38. All the gods remained (on that side) where the tail (of Vāsuki) was. Viṣṇu put the Daityas (on the side of the) forepart of (the body of) Vāsuki.

39. O you, lustrous like a god, all the Asuras deprived of lustre by his (Vāsuki's) breath and fire became powerless.

40. The gods became stout by the showering clouds produced by that breath on the region of (Vāsuki's) tail.

41-49. In the ocean, revered Brahmā, best among the wise, and Mahādeva of great lustre, remained on the back of Viṣṇu. Brahmā, tormenter of the enemies, holding the Mandara

(mountain) with both hands, and preparing a couple of chains for holding the Mandara (mountain) remained between the hosts of gods and demons (Dānavas). Viṣṇu himself, remaining in the ocean in the form of a tortoise, nourished the gods with unusual lustre. Then, when the Milky Ocean was being churned by gods and demons, first a fragrant receptacle of oblation honoured by gods, became (manifest). O highly intelligent one, the gods and the demons were then glad. Their minds were distracted and their eyes were motionless. While the Siddhas (semi-divine beings possessing eight supernatural powers) were thinking in heaven 'What is this ?', the goddess Vāruṇī became (manifest). Her eyes were rolling about due to intoxication. Then turning round from there, and faltering at every step, and having only one garment (on her person), with hair let loose, with her eyes motionless, and their corners red (she said) : "I am a goddess giving strength. The demons may take me". Regarding Vāruṇī as impure, the gods let her go. Then the demons took her. She became wine after being taken (by them).

50-54. During the churning, Pārijāta, the wealth of gods, the tree in the paradise, appeared; then came up the hosts of sixty crores of celestial nymphs, (to be) common to gods and demons; and all of them were determined to be common (i.e. available) to the doer of a religious act. Then the moon, delighting the gods, came up. God Śaṅkara implored: "(This) moon will be undoubtedly the ornament of my matted hair; I have taken him". Brahmā agreed to his being the ornament of Hara. Then the deadly poison (came up). By it all gods and demons with (other) deities were afflicted.

55. Mahādeva took and drank that poison at his will. Due to drinking it Mahādeva had his throat turned dark blue.

56. The Nāgas drank the remaining poison that had come up from the White Ocean. Then Dhanvantari himself holding a white umbrella sprang up.

57. He came up holding a pitcher full of nectar. Then the gods became at ease at the sight of the lord of physicians.

58-59. Then the horse (viz. Uccaiḥśravas) and the elephant Airāvata came up. Then goddess Śrī with throbbing lustre and seated upon a blooming lotus, and holding a lotus came from

that water. The great sages joyfully praised her with the hymn (called) Śrī-sūkta.

60. Gandharvas led by Viśvāvasu sang before her and the hosts of celestial nymphs headed by Ghṛtācī danced there.

61-62. The rivers, Ganges and others, came there for (giving Lakṣmī) a bath with their water. The quarter-elephants bringing pure water in golden pots, bathed the goddess, the great ruler of all the worlds. The Milky Sea himself gave her a garland of unblooming lotuses. Viśvakarmā put ornaments on her body.

63-66. The hosts of gods like Indra, the Vidyādharas and great snakes, demons (Dānavas), great Daityas, Rākṣasas with Guhyakas, longed for that maiden, who had bathed, put on divine flowers and garments and was adorned with ornaments. Then Brahmā said: "O Vāsudeva, you alone accept her, offered by me to you. The gods and demons have been forbidden by me in this case (i.e. from seeking her hand). I am pleased with your steady performance."

67. And the goddess was (thus) addressed by Brahmā: "O goddess, go to Keśava; obtaining the bridegroom given by me, be happy for many years."

68. When all gods were watching, she resorted to Hari's bosom. Then reaching the bosom she said (these) words to the god (Viṣṇu) :

69. "O dear to all the world, I am not to be forsaken by you. Being always obedient to you I shall stay on your bosom."

70-71. Then O best king, the gods seen by Lakṣmī, who had resorted to Viṣṇu's bosom, suddenly became very glad, but the Daityas (demons) who were opposed to Viṣṇu, became extremely dejected. Lakṣmī shunned the Dānavas (demons) led by Vipracitti.

72. Then the very powerful Daityas, full of sin seized the nectar which was in the hands of Dhanvantari.

73-75. But Viṣṇu, taking a female form, and alluring the Dānavas with a trick, approaching them, said: "Give the pitcher to me; being obedient to you I shall stay in your house." Seeing that beautiful lady, most lovely in the three worlds and of a charming body, they, with their minds overpowered by greed and longing for her, gave her that nectar and looked in front.

76. Taking that nectar from the Dānavas, Viṣṇu gave it to the gods. Then the hosts of gods led by Śakra drank that nectar.

77. With their weapons and swords raised, the Daityas attacked them. The army of Daityas was then vanquished by gods being mighty after having drunk the nectar.

78-79. Being killed (by gods) they turned to (different) quarters and entered the nether world. Then gods, being glad, saluting (Viṣṇu), the holder of the conch, disc, and mace, repaired, as before, to heaven. Since then, O Bhīṣma, the Dānavas have become eager for (the company of) ladies.

80-84. Mentally cursed by Kṛṣṇa (i.e. Viṣṇu) they went to the lower world. Then the Sun of pleasing lustre, moved along his path. Fire, of charming brilliance blazed aloft and all the beings entertained regard for righteousness and the three worlds endowed with Śrī were protected by Viṣṇu. Then the gods were addressed by Brahmā, preserver of the world:

"I have appointed Viṣṇu and the chief of gods, Lord of Umā, for your protection. And since they are propitious to you when waited upon, they will look after your welfare, and they, taking care of your well-being will grant you boons."

85-86. Saying so the lord went his way. When the grandsire of all the worlds vanished and when Indra went to heaven, that moment Viṣṇu and Śaṅkara reached Vainkuṇṭha and Kailāsa.

87. Then the king of gods protected the three worlds. Thus glorious Lakṣmī sprang up from the Milky Ocean.

88-90. O great king, this eternal one (i.e. Lakṣmī) was again born with great splendour to Khyāti from Bhṛgu. The great sage Bhṛgu first made his capital, named after her, on the bank of the river Narmadā, and was approved by Brahmā.

Having given her city along with its key to her father, she came to the divine world and coming back again asked her father to return it.

91. When she did not get back the city given to Bhṛgu from him through greed, though she asked for it, then she said to Viṣṇu:

92. "I have been humiliated by my father; he has taken my city. Snatching it from him, give it to me."

93. The lord, with lotus-like eyes and holding the disc and mace, going to Bhṛgu spoke courteously to him:

94. "Give the city to your daughter. Be gracious; give to her both the key and the lock (of the city)." Being angry Bhṛgu said to him :

95. "I will not give her the city. O god, it is not Lakṣmī's city. I myself have fashioned it. Sir, I will not give it. Stop censuring me."

96. Again the lord said to him : "Give the city to Lakṣmī. By all means, O great sage, by my order you have to give it up."

97-98. Then, overcome with anger, Bhṛgu too said to Keśava: "O good one, due to your partiality for your wife, you are now harassing me. O Madhusūdana, you will have ten births in the human world. You will experience many agonies by separation from your wife."

99. Bhṛgu, extremely angry, thus cursed him. The noble Viṣṇu too, cursed him back.

100. "O best sage, you will not get the affection of your children." Having (thus) cursed the sage, he went to the world of Brahmā.

101-103. Seeing him (i.e. Brahmā), who was born from the lotus, Keśava said : "Sir, this your son Bhṛgu is very irascible. Without any reason he has cursed me: 'You will have ten births in the human world (as a human being), and as a result of that (you will) (suffer from) miseries of many kinds, (and have) suffering due to the separation from your wife, which would destroy your might and valour.' Leaving this world, I shall lie in the great ocean.

104-105. Invoke me for all divine missions". In order to please Viṣṇu, who was speaking thus, Brahmā, the lord of the world of gods, thus praised him: "You created this world, and the lotus issued from (your) navel. I was born there, and am your servant, O Keśava.

106. O lord, you are the protector of all the worlds, and the creator of the universe. You should not leave the three worlds. This alone is my wish.

107. With the desire for the well-being of the worlds, you

live for ten existences among human beings. You are the independent author. Nobody is capable of cursing you.

108. Who is this Bhṛgu ? How is it possible for him to curse (you) ? Always honour the brāhmaṇas; the brāhmaṇas are your own body.

109. Resort to light sleep (i.e. Viṣṇu's sleep at the end of a yuga) O lord; lie in the Milky Ocean. At the time of performing a mission, I shall wake you up.

110-112. Sir, this Śakra, grown by your power and killer of enemies, doing all your deeds as your secondary incarnation, will protect the three worlds; he will obey your order". Viṣṇu, thus praised, said to Brahmā : "I shall do all that you ask me (to do) O lord." The lord (Viṣṇu) disappeared; Brahmā did not notice it.

113. When lord Viṣṇu had left, lord Brahmā, the grandsire of the worlds, the source of the worlds, again created the world.

114. Seeing that, Nārada, the best among those conversant with speech, said (these) words: "The supreme being, with a thousand heads, a thousand eyes, a thousand feet, all-pervading, remained ten fingers above the touch of the earth.

115. Since you are whatever is past and whatever is future, therefore, O father, all this has come up from you, and will come up from you.

116. From you has come up Sacrifice with everything, such as the oblation, the ghee mixed with coagulated milk, and the beasts of two kinds. *Ṛks* and *Sāmans* have sprung up from you.

117. Sacrifices have come up from you, and also the elephants; cows have sprung up from you, and also birds and wild beasts.

118. From your mouth the *brāhmvṇas* came up; the *kṣatriyas* are born from you. The *vaiśyas* have been born from your thighs and the *śūdras* have come up from your feet.

119-121. From your eyes the sun came up; the wind has come from your ear; the moon (has sprung up) from your mind. Breath (has proceeded) from your internal cavity, and fire from your mouth. The sky came up from your navel, and the heaven from your head; quarters from your ear; the earth

from your feet; all this has come up from you. As the great fig-tree (the *Nyagrodha* tree) remains well in a small seed, so all this has come up (from you) with you as the seed.

122. As the fig-tree rises from the seed and the sprout, and grows, in the same way the world rises and grows from you.

123. As the plantain tree and nothing else is beheld from the barks and leaves, similarly, O lord, all this is seen to be residing in you.

124. In you is the pleasing power; it alone has come up with you. In you, free from qualities, the mixed power causing joy and affliction does not exist.

125. Salutation to you, who have remained separately and unitedly, and you who are all the beings. You are the manifest, the (unmanifest) *Pradhāna*, your first progeny (*Virāṭa Puruṣa*) and the universal lord.

126. In everything you are the all-in-all; you are everything, and you take up all forms; everything has come up from you; salutation to you, the soul of all.

127. O lord of all, you are the soul of everything, since you are present in all beings; what shall I tell you, since you know everything that is in (our) mind.

128. O lord, you have fulfilled the desire which I had. My penance is well-practised, as I have seen you, O lord of the world."

Brahmā said:

129. Son, that is the fruit of your penance that you have seen me now. Here, O Nārada, seeing me would not be in vain.

130. Therefore, ask for a boon of your liking. Everything is accomplished, O son, when I am seen.

Nārada said:

131. O sire, O lord of all beings, you remain in the heart of everyone. Is, what is mentally desired by me, not known to you?

132. O lord, I have seen the creation of the world as done by you. Therefore, seeing the gods, sages and demons, curiosity has sprung up in me.

Pulastya said :

133-134. God Brahmā, the lord of heaven, father of Nārada, was pleased, and gave a boon to Nārada: "You are the best among the sages. Due to my favour you will be fond of jesting and promoting discords, and you will move freely in the heaven, on the earth and in the nether region.

135. O sinless one, your ornaments will be, along with the sacred thread, a cloth thrown over the back, and hanging down the knees, a small umbrella, and a lute.

136. You will always obtain affection in the presence of (i.e. from) Viṣṇu, Rudra, and Śakra, and in the regions of kings.

137. You will be the instructor of the castes. This is the boon I have granted you, O sinless one. Live in heaven at your sweet will with gods waiting upon you."

CHAPTER FIVE

Destruction of Dakṣa's Sacrifice

Bhīṣma said:

1. How did Satī, Dakṣa's auspicious daughter, cast off her body ? For what reason was Dakṣa's sacrifice destroyed by Rudra ?

2. I have also a desire to know why lord Śiva, the destroyer of Tripura and greatly renowned, got angry.

Pulastya spoke :

3-8. O Bhīṣma, in olden time, Dakṣa commenced a sacrifice at Haridvāra. There hosts of gods, Pitṛs (manes), and great sages, all gods with Indra, Nāgas, Yakṣas, Suparṇas, creepers and herbs, and revered Kaśyapa, Atri, Pulastya, Pulaha, Kratu, Pracetas, Aṅgiras and Vasiṣṭha of great penance had assembled. Making the altar even, he appointed four priests. Vasiṣṭha was the Hotṛ (reciting the Ṛgvedic prayers at the sacrifice); Aṅgiras was the best Adhvaryu (officiating priest); Bṛhaspati was the Udgātṛ (chanting the hymns of Sāmaveda)

and Nārada the Brahmā (-priest). When the sacrifice commenced and oblations were offered into fires, all the Vasus and the twelve Ādityas, the two Aśvins, Maruts and the fourteen Manus arrived there.

9-11. When thus the sacrifice proceeded and (oblations were) offered into fires, then seeing that great bright splendour of food and the ground around upto ten yojanas, and the great altar prepared by all that had gathered there, and seeing, at the sacrifice, all gods led by Śakra, the auspicious Satī, spoke the following words to Prajāpati.

Satī said:

12. King of gods, Indra, mounted on Airāvata, has come with his wife Śacī, and has stayed here.

13. He, who curbs sins and who is by nature the lord of the virtuous, has arrived here with his wife Dhūmorṇā.

14. God Varuṇa (also called) Pracetas, lord of the aquatic animals and the creators of the world, has come to this pavilion along with his wife Gaurī,

15. The lord of wealth (i.e. Kubera), the supreme ruler of all the Yakṣas, and the son of the sage Viśravas, has come here with his wife Sahadevī.

16-17. He, who is the mouth of all gods, who resides in the bellies of all creatures, and for whom the sacrifices have come up, he, Nirṛtī, the lord of the Rākṣasas, who has been appointed as the lord of the (south-western) direction, O dear father, has come to this sacrifice with his wife.

18-19. Lord Vāyu, the giver of life in this world, and created in olden time by Brahmā, and known as Prāṇa, Apāna, Vyāna, Udāna (and) Samāna, and surrounded by his fortynine attendants, has come to this sacrifice.

20-21. Bhāskara (the Sun), having twelve souls, lord of the planets, the (two) eyes of the world, and the best resort of the gods, the lord of life, of the forests and the lord of days, the husband of Saṁjñā and the purifier of the worlds, has come here.

22-23. Your Moon, born in the family of Atri, and lord of the brāhmaṇas, of great fame, delighting the eyes, lord of the

world, by all means the master of the herbs and creepers on the earth, the lord of the constellations, has arrived here with his wife.

24-28. The eight Vasus have come; the two Aśvins have arrived; and Trees, Herbs, Gandharvas and the groups of the celestial nymphs, Vidyādharas, groups of ghosts, vampires, Yakṣas and demons, goblins of horrible deeds, and others who take away life, great rivers, and streams, oceans and islands, with mountains, and wild beasts, as well as the movable and the immovable, revered Kaśyapa, Atri, and Vasiṣṭha with other (sages), and great sages like Pulastya, Pulaha and Sanaka and others, righteous royal sages, and also the kings of the earth, all people of various castes and of the orders of life, and all labourers (have arrived here).

29-30. What is the use of prolixity in this case? The creation of Brahmā has come here. Sisters, their sons and their brothers-in-law with their wives and sons, (and) with their relatives, all these—who have been honoured by you with gifts, regards and with attendants (are assembled here).

31. You have honoured all who were invited by you; but my revered husband alone has not come.

32. All this appears to me to be void without him. I think you have not invited my husband.

33-37. In all probability you have forgotten him. Tell me everything.

Pulastya said :

Having heard the words uttered by her, Dakṣa Prajāpati, placing that virtuous, magnanimous young woman on his lap, solemnly said to her, who was devoted to her husband, and was full of love for him, the one more important to her than her own life, who desired what was dear to and good for her husband: "My dear child, hear precisely why your husband was not invited. He holds the pot of skull; puts on a hide; his body is covered over with ashes; holds a trident; has a garland of heads round his neck; is naked; and always rejoices in the cemetery; he always rubs his body with ashes.

38-41. He puts on a tiger's hide, and has a garment of

elephant's skin. On his head there is a string of skulls and he has in his hand, a club with a skull at its top and has a snake tied round his waist; has put a ring round his organ of generation; has made Vāsuki, the lord of serpents, his sacred thread. He always moves in this form on the earth. (He has with him) many naked attendants, goblins, and groups of creatures. He has three eyes, a trident, and is always engaged in music and dance. Your husband always does similar (other) contemptible things.

42. (He) in the presence of gods would cause shame to me. What kind of garment does he have? He does not honour (i.e. care for) a residence.

43. O child, due to these faults and fearing public censure I have not invited him, O my daughter.

44-45. After this sacrifice is over, bringing your husband and honouring him with you, I shall offer the three-eyed one, with respects, a worship uncommon in the three worlds. I have told you this great reason for (my) shame.

46-49. You should not be angry for this; everyone should have what he deserves. O daughter, those who have done any good or bad deed in a previous existence, get its fruit like (i.e. according to) that in this existence. Seeing other's prosperity, charming with grace and good fortune, do not get excited· enjoy the fruit of (what was) done formerly. O you virtuous lady, appearance, beauty and blessedness, delightful ornaments, and birth in a great family, and extremely handsome body—all these are obtained by men due to good fortune.

50-51. Do not censure yourself, O virtuous lady, nor blame your destiny. This is the destined fruit. Who can give it to whom? No one is strong, or foolish, or wise. Wisdom or power comes due to former deeds.

52. These gods have secured heaven, and the shining ones have remained there and in various fields, for a long time by means of religious merit and penance.

53-57. They enjoy the fruit of the religious merit that they have earned."

Thus addressed, that chaste lady, full of terrible wrath, with her eyes red with anger, and condemning her father (said): "O father, it is as you told me. Every person partakes of his

religious merit; gets wealth by means of his merit; gets birth as a result of his religious merit; and enjoyments have their basis in religious merit. Therefore he is the lord of the worlds, and the best of the best. By him, the intelligent one, these positions are given to all these. That highest god has those virtues which even the tongue of the Creator is unable to narrate.

58. The ashes, bones, skulls, residence in a cemetery, the serpents like gonasa, evil spirits, his attendants, ghosts, fiends, Guhyakas are his ornaments.

59-64. He is the author and the creator; he guards the quarters. By the favour of Rudra, Indra attained heaven. If there is godhead in Rudra, if Śiva is omnipotent, then truly Śaṅkara should destroy your sacrifice. If I have some penance (to my credit), or if I have moral merit, then by the fruit of that merit your sacrifice will perish. If I am dear to the lord, if he will liberate me, then truly your pride will come to an end."

Speaking thus, and contemplating the supreme spirit, she burnt herself with the lustre residing in her body, while the gods, demons, serpents, Gandharvas, attendants and Guhyakas said: "Oh ! what is this, what is this ?"

65. Then she, the angry one, cast her body on the bank of the Ganges. That sacred place called *Saunaka* is on the western bank of the Ganges.

66. Hearing that news, Rudra, extremely pained at the loss of his wife, thought of destroying the sacrifice even when the gods were watching it.

67. For the destruction of Dakṣa's sacrifice, the crores of his attendants were ordered; and also the evil demons, the followers of Gajānana, the spirits, ghosts and fiends (were ordered).

68. Having gone (to the place of the sacrifice) they vanquished all gods; caused them to flee. When the sacrifice was destroyed, Dakṣa became devoid of energy and inactive.

69-70. Being alarmed, he approached Śaṅkara, the god of gods, and said to him: "I did not know your true character as the lord and master of the gods. You are the lord of this world,

and gods are conquered by you. O great lord, favour me and withdraw all your attendants.

71-77. The sacrifice has gone to the heaven after being caused to fly away by your brave attendants of various kinds, of various mouths, teeth and lips, ready with various kinds of weapons, shining with matted hair, being bitten (i.e. touched) by many great serpents, full of intense and excessive pride, terrible, and hitting terribly, taking forms according to their desire, ugly-looking, having all desires, having invincible power, fearful, having armours, and moving trickishly, having unsteady matted hair, their laughing faces looking fierce due to the fangs, having great energy like the cheeks of elephants (?), having bodies like lions, and some of them stinking with madness and staggering like lamp (-flames) having quivering brilliance. (They are) crying like beasts, tigers, and lions, wearing hides like hyenas, using the wreaths of sepents as sacred threads, holding lances, swords and sharp-edged spears, carrying in their hands hatchets and barbed missiles, and destructive weapons, saws, bows and (other) fatal missiles.

78. Sacrifice, surrounded by very invincible powerful attendants like the sun with planets, O Śaṅkara, and taking the form of a deer, and being frightened, fled and went to heaven.

79-80. My saluation to the god resembling a conch, accompanied by his attendants, and by Nandi. My salutation to Soma, seated on a bull, and the destroyer of the sacrifice and time, and to him having the quarters as his garments, and to him of strong lustre.

81-87. My salutation to Brahmā, Brahmaṇya, having the body of Brahmā, to the unlimited one, to Girīśa, to the lord of gods, and to Īśāna, to Rudra, to him resembling the thunderbolt, to Śiva, to Krathana, to the lord of the gods, and of demons and sages; to Dhūmogra, Virūpa, Yajvan, to the one of a fearful form, to Virūpākṣa, Aśubhākṣa, and Sahasrākṣa; to Muṇḍa, Caṇḍamuṇḍa, the holder of an excellent club with a skull at the top, to Kavyarūpa, Havya, and the destroyer of all; my salutation to (the lord), compassionate to his devotees and to him praised by the muttered prayer (addressed) to Rudra; to Virūpa, Sarūpa, to him who takes hundreds of forms; my salutation to Pañcāsya, Śubhāsya and Candrāsya, to the giver of

boons, to Varāha, to Kūrma and to Mṛga; to him having a sportive lock of hair, and to the holder of a water-pot, to Viśvanāman, to Viśva and to Viśveśa.

88. O three-eyed one, O destroyer of Tripura, give protection to us (and to me) who have taken refuge in you, through sincerity of speech, mind and body."

89. The lord, thus praised by Dakṣa, with his body afflicted, and propitiated very much with this divine eulogy (said):

90. "O Prajāpati, I have given you the entire fruit of the sacrifice. You will get its excellent fruit leading to the accomplishment of all (your) desires."

91. Thus addressed by the lord, Dakṣa, having saluted the lord of gods, and being watched by Śiva's attendants, went to his residence.

92. (And) then the lord, due to the grief for his wife Satī, and thinking of her—'Where has (my) beloved gone?'—remained at Gaṅgādvāra.

93. Nārada approached him who was overpowered by grief. (He said): "O lord of gods, that Satī, your wife, is dead.

94. She, the knower of the Vedas and their significance, has taken up another body as the daughter of Himavat, born from the womb of Menā."

95. Having heard this, the lord saw her descending into his meditation. Regarding himself blessed, the lord then remained (there).

96. Attaining youth, the goddess married again. Thus, O Bhīṣma, I have told you how the Sacrifice perished in olden times.

CHAPTER SIX

Birth of Devas, Daityas, Birds and Serpents etc.

Bhīṣma said:

1. O sire, tell me duly and in detail, about the birth of gods, demons and of the Gandharvas, serpents and goblins.

Pulastya spoke :

2. The creation in ancient times is said to be effected by volition, sight and touch; (but) the creation after Prācetasa Dakṣa is effected by coitus.

3-4. Listen, O Kaurava, as to how he created (gods etc.): When he was creating groups of gods, sages and serpents, the world did not grow. So Dakṣa generated thousands of sons on his young maid-servant.

5-6. Seeing those magnanimous ones (i.e. Dakṣa's sons), desiring to create various kinds of beings, Nārada said to Dakṣa's sons who approached him:

"O you best sages, knowing the entire measure of the earth up and down, you should (proceed to) create with discrimination."

7. Having heard these words, they went in all directions; and even now have not returned as rivers from the sea.

8. When Haryaśvas had disappeared, Dakṣa Prajāpati again produced a thousand sons on Vīriṇī.

9-10. Those (sons) named Śabalāśva gathered in the act of creation. To them, who went after (i.e. approached) Nārada, the sage told as before:

"Having known the entire extent of the earth, and coming back, you will especially undertake the creation."

11. They followed their brothers along the same path. Since then a younger brother does not desire (to follow) the path of the (elder) brother.

12-16. The one who follows, gets into trouble; therefore, one should avoid it. When they too disappeared, Prācetasa Dakṣa Prajāpati generated sixty daughters on Vīriṇī. He gave (in marriage) ten (daughters) to Dharma, and thirteen to Kaśyapa, twenty-seven to Soma, and four to Ariṣṭanemi, two to Bhṛgu's son, two to intelligent Kṛśāśva, and gave two to Aṅgiras. Hear in detail the names of these mothers of gods and the expanse of mankind from the beginning: Arundhatī, Vasu, Jāmī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādehyā, and the beautiful Viśvā.

17. These are known to be the wives of Dharma. Know from

me their sons; Viśvedevas were (the sons) of Viśvā, and Sādhyā gave birth to Sādhyas.

18. Marutvāns were born of Marutvatī, and Vasavas of Vasu; Bhānus of Bhānu and Muhūrtajas of Muhūrtā.

19. Those known as Ghoṣa were born of Lambā and Nāgavīthīs were born of Jāmī. Pṛthvītala and Sambhūta were born of Arundhatī.

20-23. Saṁkalpas were born of Saṁkalpā. Understand (now) the progeny of Vasu. Gods, bright and pervading all quarters, are called Vasus. Hear their names from me: Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūṣa and Prabhāsa are known as the eight Vasus. Āpa had four sons: Śrānta, Vaitaṇḍa and Śānta and the sage Babhru—(they were) the officers protecting the sacrifice. Kāla was the son of Dhruva, and Varcas was born from Soma.

24-25. Draviṇa and Havyavāha—these two are said to be the sons of Dhara. Hari's sons were: Kalpāntastha and Prāṇa, Ramaṇa and also Śiśira, as well as the charming Dhava and Śiva. Śiva obtained a son, having the mind's speed and giving (causing) unknown speed.

26. Anala also obtained sons like Śākha, Viśākha—self-existent in (supreme authorities on?) the Vedas—having mostly the qualities of fire.

27. Then Kārtikeya was known to be the child of the Kṛttikās. Ṛbhu, Muni and Devala were the sons of Pratyūṣa.

28-34. Viśvakarmā Prajāpati was the son of Prabhāsa. He was an architect (skilled) in (fashioning) palaces, houses, gardens, images, ornaments, lakes, parks and wells; he also was the carpenter of gods. Ajaikapāda, Ahirbudhnya, Virūpākṣa, Raivata, Hara, Bahurūpa, Tryambaka the lord of gods, Sāvitra, Jayanta, Pinākin, and Aparājita—these eleven, the lords of (Śiva's) attendants, are called Rudra. These mind-born ones and holders of tridents are said to have eightyfour crores of imperishable sons, who, being the principal attendants in all the directions, protect; these are the sons and grandsons born from the womb of Surabhi. I shall name the sons and grandsons of Kaśyapa's wives: Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū, Khasā, and Muni.

35-39. Hear now the (names of the) sons born from them: Those gods who were known as Tuṣita in the period of Cākṣuṣa Manu were known as the twelve Ādityas in the Vaivasvata period. Indra, Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Aryaman, Vivasvān, Savitā, Pūṣan, Aṁśumān, and Viṣṇu—these twelve are thousand-rayed Ādityas. From Kaśyapa, the son of Marīca, were born the sons of Aditi. The sons of the sage Kṛśāśva are known as Devapraharaṇa. These groups of gods, O dear one, are born and perish in the Manu-periods and in each Kalpa.

40. We have heard that Diti got two sons, Hiraṇyakaśipu and Hiraṇyākṣa, from Kaśyapa.

41. Similarly, four sons were born from Hiraṇyakaśipu: Prahlāda, Anuhlāda, Saṁhlāda, and Uhlāda.

42. The sons of Prahlāda were Āyuṣmān, Śibi, and Bāṣkali. The fourth son was Virocana by name. He got a son named Bali.

43. O king, Bali had a hundred sons with Bāṇa as the eldest; and also Dhṛtarāṣṭra, Sūrya, Vivasvān and Aṁśutāpana.

44. Nikumbha, Nāmāgu, Vakṣa, Kukṣi, Bhauma, and Bhīṣaṇa were many other (sons): but the eldest, viz. Bāṇa was preeminent in virtues.

45-47. Bāṇa had a thousand arms, and was endowed with excellence (in the use) of all missiles; and in his city the Trident-holder, pleased by his (i.e. Bāṇa's) penance lived, and his being the destroyer (Mahākāla) of the world became significant. Hiraṇyākṣa's son was Andhaka by name. And Bhūtasantāpana, and Mahānāga also were (his sons). From these were born seventyseven crores of sons and grandsons.

48. They were very powerful, had gigantic bodies and many forms and were very vigorous. From Kaśyapa, Danu obtained a hundred sons proud of boons.

49-53. Among them Vipracitti, of great power, was the chief. (Others were) Dviraṣṭamūrdhā, Śakuni, Śaṅkuśirodhara, Ayomukha, Śambara, Kapila, Vāmana, Marīci, Māgadha, and Hari. Gajaśiras, Nidrādhara, Ketu, Ketuvīrya Taśakratu, Indramitragraha, Vrajanābha, Ekavastra, Mahābāhu, Vajrākṣa, Tāraka, Asiloman, Puloman, Vikurvāṇa, Mahāpura, Svarbhānu, and Vṛṣaparvan—these and others were also Danu's

sons. Suprabhā was Svarbhānu's daughter, and Śacī was the daughter of Puloman.

54. Maya's daughters were Upadānavī, Mandodarī and Kuhū. Vṛṣaparvan's daughters were Sarmiṣṭhā, Sundarī and Caṇḍā.

55. Pulomā and Kālakā were the two daughters of Vaiśvānara; Mārīca's very spirited wife had many children.

56. From the two, sixty thousand Dānavas were born in olden times; Mārīca generated the Paulomas and Kālakhañjas.

57. They, living in Hiraṇyapura, having obtained a boon from Brahmā, were incapable of being killed by men, but were killed by Arjuna.

58-60. Vipracitti begot nine sons on Siṁhikā. Hiraṇyakaśipu's sister's sons were thirteen: Kaṁsa, Śaṁkha, Rājendra, Nala, Vātāpi, Ilvala, Namuci, Khasṛma, Añjana, Naraka, Kālanābha, Paramāṇu and the well-known Kalpavīrya, who exalted Danu's race.

61-63. In the family of the demon Saṁhlāda, (were) born the Nivātakavacas, incapable of being killed by all gods, Gandharvas, serpents and fiends, (but) who were killed in battle by Arjuna resorting to power. From the semen of Mārīca, Tāmrā gave birth to six daughters: Śukī, Śyenī, Bhāsī, Sugṛdhrī, Gṛdhrikā and Śucī. Śukī lawfully gave birth to parrots and owls.

64. Śyenī gave birth to hawks and Bhāsī to ospreys, Gṛdhrī to vultures and Sugṛdhrī to birds like pigeons.

65-67. Śucī gave birth to swans, cranes and ducks. These are said to be the sons of Tāmrā. Listen to (the names of the offspring) of Vinatā: Garuḍa, the best among birds, and Aruṇa, the lord of birds, and daughter Saudāminī well-known in the sky. Sampāti and Jaṭāyu were the two sons of Aruṇa; Sampāti's son was Babhru, who was swift and very well-known.

68. Jaṭāyu's famous sons were Karṇikāra and Śatagāmin. From them innumerable sons and grandsons of birds were born.

69. A thousand serpents were formerly born on Surasā. Kadrū, of a good vow, obtained a thousand (sons), the Nāgas.

70-74. Of them, O subduer of enemies, twentysix prominent ones are famous: Śeṣa, Vāsuki, Karkoṭa, Śaṅkha, Airāvata, Kambala, Dhanañjaya, Mahānīla, Padma, Aśvatara, Takṣaka, Elāpatra,

Mahāpadma, Dhṛtarāṣṭra, Balāhaka, Śaṅkhapāla, Mahāśaṅkha, Puṣpadamṣṭra, Śubhānana, Śaṅkha, Romāca, Nahuṣa, Ramaṇa, Paṇina, Kapila, Durmukha, and Patañjali. These had innumerable sons and grandsons, who were mostly burnt in the abode of Janamejaya. Krodhavaśā gave birth to the well-known group of demons.

75-76. A lakh of these snakes perished at the hands of Bhīmasena. From Kaśyapa Surabhi formerly gave birth to snakes, jackals, crows etc. and the triad of buffaloes, cows and excellent ladies. Similarly, Muni gave birth to a group of sages and of the celestial nymphs.

77. In the same, way, Ariṣṭā gave birth to many Kinnaras and Gandharvas; Irā created all the grass, trees and clumps of creepers.

78. Khasā gave birth to crores of Yakṣas and demons. These hundreds and thousands are Kaśyapa's relatives.

79. O Bhīṣma, this is known to be the creation in the Manu-period named Svārociṣa. Then, O you, conversant with religious law, Diti gave birth to fortynine Maruts, all dear to gods.

CHAPTER SEVEN

Description of Manu Periods

Bhīṣma said :

1. How did Maruts, the sons of Diti, become dear to gods, and how did they have excellent intimacy with gods?

Pulastya spoke :

2. Formerly, in the war between the gods and the demons, when, by Hari and gods, her sons and grandsons were killed, Diti, afflicted with grief, went to the excellent terrestrial globe.

3. At the great sacred place in Puṣkara, on the auspicious bank of the Sarasvatī, Diti the mother of the Daityas, intent upon propitiating her husband, practised a severe penance.

4-6. She, of a good vow, afflicted with old age and grief, subsisting on fruit, performed fully, for a hundred years, a penance, with vows like Kṛcchra-cāndrāyaṇa, for the sages. Then she, tormented by penance, asked Vasiṣṭha and others: "Tell me a vow that will remove my grief for my sons and will cause good luck in this and the next world".

7. Vasiṣṭha and others told (her) about the vow of the full-moon night of Jyeṣṭha, due to the auspiciousness of which she became free from the grief for her sons.

Bhīṣma said:

8. O brāhmaṇa, I wish to hear about the vow of the full-moon of Jyeṣṭha, by which Diti got back her fortynine sons.

Pulastya said:

9. Hear from me in details the vow which was formerly told by Vasiṣṭha and others to Diti.

10-13. In the bright fortnight of Jyeṣṭha, on the full-moon day, one, of a pure vow, should place an unbruised pitcher filled with white rice, and having many fruits and sugarcanes, covered with a couple of white clothes, and besmeared with sandal; then one should put on it a copper-vessel, containing gold according to one's capacity, and various kinds of eatables and jaggery; in a hollow of a lotus, one should instal a golden image of Brahmā. To his (i.e. Brahmā's) left, one should fashion (the image of) Sāvitrī made of sugar.

14. To them he should offer perfume and incense and have vocal and instrumental music. How can one do it without it since Brahmā lives in the lotus?

15-18. Having fashioned an auspicious image made of jaggery and called Brahmā, one should worship Brahmā with white flowers, sacred grains and sesamum; one should worship him, saying 'Salutation to Brahmā' while worshipping his feet; saying 'Salutation to Saubhāgyada' while worshipping his shanks; saying 'Salutation to Viriñca' while worshipping his hair of thinghs; saying' 'Salutation to Manmatha' while worshipping his waist; saying 'Salutation to Svacchodara' while worshipping his belly; saying 'Salutation to Atandra' while worshipping his chest; saying 'Salutation to Padmamukha'

while worshipping his face; saying 'Salutation to Vedapāṇi' while worshipping his arms: saying 'Salutation to Sarvātman' while worshipping his head; and one should also worship the lotus. Then in the morning one should present the pitcher to a brāhmaṇa.

19-20. With devotion one should feed the brāhmaṇa and oneself eat saltless (food), and devoutly cicumambulate and recite this hymn: 'The revered one, the grandsire of all the worlds, who lives in the hearts of all people, and who is called Ānanda (joy), may be pleased now'.

21. With this rite one should practise the vow every month; and observing a fast, one should worship the immutable Brahmā on every full-moon day.

22-23. Eating one fruit (only) one should at night sleep on the ground. Then in the thirteenth month one should give a bed to Viriñca with ghee and a cow and with all ingredients, and fashioning a golden image of Brahmā and (an image of Sāvitrī) of silver.

24-25. (One should say:) 'May the creator born from a lotus obtain Sāvitrī.' Honouring a brāhmaṇa with his wife, by (giving them) garments and ornaments, one should give a cow etc. according to one's ability and should say: 'Be pleased'. One should perform a sacrifice with white sesamum and utter the names of Brahmā.

26. One, knowing the religious practices, should, along with ghee made from cow's milk, give money and a garland of flowers to brahmaṇas according to one's capacity.

27. One, who—even ladies (can observe this vow)—observes (the vow) according to the rite on a full-moon day, being free from all sins, gets identity with Brahman.

28. In this world (such a) one certainly obtains excellent sons and good fortune. He, who is Brahmā, is known to be Viṣṇu, to be the essence of joy, and Maheśvara.

29. One who desires happiness should remember the lord in any form one likes. Having heard this, Diti did everything fully.

30. Kaśyapa, due to the great virtue of her vow, having come there with great joy, made that rough (lady) full of form and beauty.

31. He persuaded her (to ask for) boons, and she chose an excellent boon: "I desire a powerful, very lustrous, magnanimous son, capable of killing all gods, to murder Indra."

32-34. Kaśyapa uttered these words: "With this (boon) I shall give you a powerful son who will kill Indra; but, O you auspicious one, do this: O you of beautiful breasts, I shall today perform the Āpastamba sacrifice for (obtaining) a son. Then I shall deposit my semen (into you) after touching your breasts, O auspicious one. O lady, you will have a son capable of killing Indra."

35. Then he performed the Āpastamba sacrifice with (i.e. spending) great wealth for (obtaining) a son, and hurriedly offered the oblation saying: "O enemy of Indra, be (conceived)."

36. The gods fainted and the demons and the fiends turned away their faces. Kaśyapa then put the semen into Diti, and again said to her:

37. "Your face is like the moon; your breasts resemble the *bilva*-fruit (are stout). Your lips have the form of corals and your complexion is very lovely.

38. Seeing you, O you lady of large eyes, I forget my own body. Therefore, O lady, of charming hips, I have, with my own hand (i.e. myself), deposited my seed into your body.

39-41. You should, O lady, having an excellent face, take care of this foetus in a penance-grove for one hundred years. During pregnancy you should not eat in the evening; you should not remain under, or go to the roots of, trees. You should not resort to (i.e. handle) instruments like mortar, pestle etc.; you should not plunge into water, and should avoid a vacant dwelling.

42. You should not remain on ant-hills; you should not be dejected in mind; you should not write (i.e. scratch) with nails on the ground, on charcoal, or ashes.

43. You should not always be sleepy, and should avoid (acts causing) fatigue. You should not come to rest upon charcoal or ashes of husk or bowls of bones.

44. You should avoid quarrel with people, and should avoid smearing your body with oily substances; you should not remain with loose hair and should never remain impure.

45. You should never sleep either by raising or lowering your head; should not be without garments (on your person); should not be dejected or with wet feet.

46. You should not utter inauspicious words; you should not laugh excessively Intent upon auspiciousness, you should everyday perform worship along with the elders.

47-48. You should take bath with water connected (i.e. mixed) with all herbs; having protected yourself and with a desire to serve, and intent upon worshipping with vows, you should keep a pleasing face, and be engrossed in the things dear to your husband; should never condemn (your) husband in any condition.

49. Should never say: 'I am emaciated, weak; old age has come upon me; my breasts have moved (away) from their place, and face is curled with folds. You have made me like this'." (Before departing, he said:) "may it be well with you. I shall go (now)".

50-51. When she said "All right", he, in the presence of all beings, vanished there only. Then she took to the vow as told by her husband.

52-57. Knowing that and leaving gods' residence, Indra came near her and remained there desiring to hear what she said. Indra wanted to know the weak points of Diti. He was acting in a false manner, distracted interanally and having a smiling face outwardly, as it were not knowing her mission and doing (only) what was good for him. She regarded herself as blessed, and with a proud mind, through joy, not cleansing her feet, lay anywhere by day, with hair let loose and with her head raised. when only three days were left for hundred years to be completed. Then, taking that opportunity, the lord of Śacī, and the ruler of gods, entering inside (her body), cut the foetus into seven parts with his bolt; then those (pieces) were born as sons, as bright as the sun.

58-59. Those seven boys who were crying were suppressed (i.e. appeased) with the water of libation. Again Indra, with the bolt in his hand, cut each of the crying ones, who were in the womb, into seven pieces. Thus cut into fortynine (in number) they cried very much.

60-62. Again and again Indra suppressed (i.e. appeased) them by saying, 'Do not cry'. Then the killer of Vṛtra conjectured: 'Due to the virtue of which act have they survived ? He knew by means of (his) religious merit that this was the fruit of the Paurṇamāsī (vow), or indeed this happened as a result of the worship of Brahmā; (so) though struck by the bolt, they did not perish.

63. Even one became many. Since the foetus was protected, and they indeed could not be killed, let them be gods.

64-65. Since, when born from the womb, they were told not to cry, therefore, let them be named Maruts, and let them be happy'. Then the lord of gods, having propitiated Diti, (said to her) : "Forgive me; resorting to the rule of need, I did this bad act."

66. The lord of gods, making the group of Maruts equal to gods, and putting Diti along with her sons in an aeroplane, went to heaven.

67. Since then all the Maruts enjoyed a share in the sacrificial offerings. They did not have unity with the Asuras; therefore, they were dear to gods.

Bhīṣma said:

68. O brāhmaṇa, you have explained to me in detail the initial creation. Tell me what is the secondary creation and (who are) the lords (and) of which (species).

Pulastya spoke :

69-70. When Pṛthu was crowned (as the king) of all the kingdom, he became the lord on the earth; Brahmā made Soma (the moon) having radiance within, the lord of the herbs, sacrificial vows, and austerities and of constellations, stars, brāhmaṇas, clumps of trees and spreading creepers. Similarly he made Varuṇa the lord of waters, and Vaiśravaṇa (i.e. Kubera) the lord of wealth.

71. He made Viṣṇu the lord of the suns and Vasus, and Agni the lord of the worlds; made Dakṣa the lord of Prajāpatis, and Śakra the lord of Maruts.

72. He made Prahlāda the lord of the kings of Daityas,

and of Dānavas. He made the trident-holder the lord of demons, fiends, beasts, spirits, Yakṣas and vampires.

73. He made Himālaya mountain the lord of mountains, and ocean the lord of rivers. He made Citraratha the chief of the Gandharvas, Vidyādharas and Kinnaras.

74. He appointed Vāsuki of strong power as the lord of serpent-demons, and Takṣaka as the lord of snakes. He made the lordly elephant, Airāvata by name, the lord of the quarter-elephants.

75. He made Suparṇa the lord of birds and Uccaiḥśravas the lord of horses. He made lion the lord of beasts, bull the lord of cows, and the fig tree with waving leaves the lord of plants.

76. Then Brahmā consecrated these as the lords of quarters: He consecrated Suvarman, eminent as a foe, as the lord of the eastern quarter.

77. Then he made him—Śaṅkha by name—the lord of the south. Brahmā made Ketumanta the lord of the (western) direction.

78. Then Prajāpati made Hiraṇyaroman, the son of Megha, the lord of the northern direction.

Even now, the lords of quarters always carrying upon them (the responsibility of the protection of the earth) protect the earth.

79. Along with these four, he first installed as the king of the earth (a man) Pṛthu by name. When the period of Manu named Cākṣuṣa was over, he made this (period) of Vaivasvata (Manu) on the earth.

80. When the period of Manu by name Cākṣuṣa was over, and when the period called Vaivasvata set in, he, born in the solar family, became the king, with his insignia, of this movable and immovable (creation).

Pulastya said:

81-82. O son of Kuru, listen, in short, with concentrated and gracious mind, to all the periods of Manus and their lives, the measure of a Kalpa, and the creation in it. Formerly in the period of Svāyambhuva Manu, there were gods called Yāmā.

83-84. And also seven sages only like Marīci and others were said to be there. These ten increased the race of Manu: Āgnīdhra, Agnibāhu, Vibhu, Savana, Jyotiṣmat, Dyutimat, Bhavya, Medhā, Medhātithi, Vasu.

85. These, having brought about secondary creation, reached the highest place. Thus is described the Svāyambhuva period; after this comes the Svārociṣa.

86. Svārociṣa's four sons, having god-like lustre were: Nabha, Nabhasya, Bhāvana, and Kīrtivardhana.

87. The seven sages were: Datta, Agni, Cyavana, Stambha, Prāṇa, Kaśyapa and Arvābṛhaspati.

88-93. Then, in the Svārociṣa period, gods were called Tuṣita. The seven sons of Vasiṣṭha were then the Prajāpatis: Havi, Indra, Sukṛta, Mūrti, Āpa, Jyotiratha, and Smṛta. This is said to be the second period of Manu.

After this I shall narrate the next auspicious period of Manu. In it the Manu named Auttami produced ten sons; Iṣa, Ūrja, Tanūja, Śuci, Śukra, Madhu, Mādhava, Nabhasya, Nabha, Saha, Sahasya and excellent Kīrtivardhana were the twelve Ādityas. Gods were (then) called Ūrja. The seven sages were:

Kaukabhiṇḍa, Kutuṇḍa, Dālbhya, Śaṅkha, Pravāhita, Miti and Sammiti; and these seven increased the contemplation of the supreme spirit.

94-95. The fourth period of Manu is known as Tāmasa. The names of the seven sages in it (are) : Kapi, Pṛthu, Agni, Akapi, Kavi, Janya and Dhāman. The hosts of gods in the Tāmasa period were called Sādhyas.

96-98. All the ten sons of Tāmasa, viz. Akalmaṣa, Tapa, Dhanvi, Tapomūla, Tapodhana, Taporāśi, Tapasya, Sutapasya and Parantapa increased the race. Similarly, listen to the fifth, i.e. the Raivata:

Devabāhu, Subāhu, Parjanya, Samaya, Muni, Hiraṇyaroman, Saptāśva are said to be the seven sages.

99-102. The gods Bhūtarajas are similarly said to be the elements. These ten are the sons of Raivata, (they are) endowed with piety, vigour and power:

Avaśa, Tattvadarśin, Vītimān, Havyapa, Kapi, Mukta, Nirutsuka, Sattva, Nirmoha, and Prakāśaka.

Bhṛgu, Sudhāma, Viraja, Sahiṣṇu, Nārada, Vivasvān and Kṛti were the seven sages in the Cākṣuṣa period; and the gods were known as Lekhā; and the Vibhus also were separately termed as gods.

103-104. When the Cākṣuṣa period set in, the gods had the fifth world: and similarly Cākṣuṣa had ten sons—Ruru and others. They have already been mentioned by me in the Svāyambhuva family. Thus I have described the Cākṣuṣa period to you.

105-106. I shall (now) tell you about the seventh which is called Vaivasvata. Now the seven great sages are: Atri and Vasiṣṭha, Kaśyapa and Gautama, the contemplative Bharadvāja, the valorous Viśvāmitra and Jamadagni.

107. After setting the religious order, they will reach the highest place. I shall describe to you the future period of Sāvarṇya Manu.

108. The sages (of this Manvantara) are said to be : Aśvatthāman, Śaradvān, Kauśika, Gālava, Śatānanda, Kāśyapa and Rāma.

109-110. Dhṛti, Varīyān, Yavasu, Suvarṇa and Dhṛti (again), Variṣṇu, Vīrya, Sumati, Vasu and powerful Śukra are said to be the sons of the future Sāvarṇi Manu. Raucya and others also are said to be Manus.

111. Raucya, the son ef Prajāpati Ruci will be a Manu; and also Bhautya, the son of Bhūti, will be a Manu.

112. Then Merusāvarṇi, son of Brahmā, is said to be a Manu. And also Ṛbhu, Ṛtudhāman, Viśvaksena will (each) be a Manu.

113. Past and future Manus are (thus) described (by me). O prince, a thousand *yugas* will be occupied by (each one of) these.

114. Having created all these mobile and immobile beings in their own periods, they will, at the end of the *kalpa*, obtain release along with Brahmā.

115. At the end of a thousand *yugas* they will again and again perish, and led by Brahmā will then be absorbed in Viṣṇu.

CHAPTER EIGHT

Description of the Solar Race

Bhīṣma said:

1. It is heard that the earth was formerly enjoyed by many kings. They are (called) Pārthiva on account of their connection with the earth; but on account of (its) connection with whom is the Pṛthvī (earth) so called ?

2. Why is the earth given that technical name ? Tell me why it has the name Gau, or why it is (called) Bhū ?

Pulastya said :

3. Formerly Aṅga by name was the Prajāpati of the *Kṛta-yuga*. He married Mṛtyu's extremely ugly daughter named Sunīthā. Her son was Vena.

4-12. This king was attached to wickedness, and was lustful and powerful. He did unrighteous things to people, and took away others' wives. Though entreated by the great sages for his success and for the (good of the) world, he, of an impure mind, did not grant them safety. The sinless brāhmaṇas distressed with the fear of anarchy, having killed him, with a curse, forcibly churned his body. From that body, being churned, the Mlecha tribes, dark like collyrium, due to the (presence of) the mother's portion in the body were created. Due to the contact of the father's portion, from the right hand of the body a pious son, full of divine lustre, doing righteous things, and with a bow, an arrow, a mace and gems, an armour and armlets, named Pṛthu, who was Viṣṇu himself, was born. Being consecrated by the brāhmaṇas, and having practised a very difficult penance, he, due to Viṣṇu's boon, became the lord of all. Seeing the earth without sacred study, without oblation to deities, and void of righteous behaviour, he, of unlimited valour, was, through anger, quite ready to pierce it with his arrow. Then the earth, taking up the form of a cow, was about to flee.

13. Pṛthu, having a bow and arrows, pursued her. Then remaining in one place, she said: "What should I do ?"

14. Pṛthu also uttered (these) words : "O you of righteous vow, give quickly what is desired by the world—immobile and mobile".

15. The earth said: "All right". Then king Pṛthu, making Svāyambhuva Manu the calf, milked her (milk in the pot) in his hand.

16. That milk turned into food on which the creatures subsist. Then the earth was milked by the sages, when Soma was the calf.

17-18. Vācaspati (then) milked her (lit. became the milkman); Veda was the pot, and penance the milk. Then the gods milked her when Marut was the milkman. Indra became the calf and mighty power was the milk. The pot of the gods was golden and that of the Pitṛs was silvery.

19-21. The god of death milked her when Yama was the calf and Svadhā the milk. The pot of the serpents was a hole and Takṣaka was the calf, and poison was the milk. And Dhṛtarāṣṭra and the demons too, milked her (taking the milk) in an iron pot, the milk being the trickery harassing the enemies. The calf was Virocana, the son of Prahlāda. The milkman then was Trimūrdhan, who promoted deceit.

22. O king, the Yakṣas desiring to conceal themselves, also milked the earth in ancient days, making Vivasvān, having the gem, the calf.

23. The groups of evil spirits and fiends milked the earth, marrow and clotted blood (being the milk). Raupyanābha was the milkman and Sumālin the calf.

24. The Gandharvas again, along with the groups of the celestial nymphs milked the earth, making Citraratha (Gandharva) the calf, and the fragrances in the lotus-petal (the milk).

25. Vararuci, the expert in Atharva Veda milked the cow. The mountains also milked her with various jewels (as the milk).

26. Mountain Meru milked (her with) divine herbs (as the milk). The Himālaya was the calf and the pot was made of mountains.

27. The trees also milked the (milk of the) earth, into the pot made from the Palāśa tree; the cut-off sprouts were the milk and Sāla full of flowers and woods was the milkman.

28. And the fig-tree, the lord of all trees and woods, was

the calf. Thus others also milked the earth according to their desire.

29. While Pṛthu was ruling, there prevailed longevity, wealth, and happiness. There was no poverty, and also no sick person, no poor person and no sinner.

30. When Pṛthu was ruling, there were no calamities; there was no misfortune; people not having sorrow or grief, were ever joyful.

31. Having uprooted, with the end of his bow, the big mountains, he, with the desire to do good to the people, made the terrestrial globe (i.e. the earth) even.

32-33. There were no inaccessible cities or villages; men did not die with weapons in their hands; there was no sorrow, and science of politics was honoured; men were given to piety when Pṛthu was ruling. I have narrated to you, in the manner mentioned (above), (which were) the pots, which was the milk (etc.).

34-35. He, the wise one, gave those whatever they liked, when all were giving importance to sacrifice (or, when all were giving i.e. pouring wealth into sacrifice). I have (thus) told you, O highly intelligent one, that since the earth became the daughter of Pṛthu, she accordingly was known by the wise to be Pṛthivī.

Bhīṣma said :

36. O brāhmaṇa, tell me in due order, about the entire solar dynasty; please also explain (to me) the lunar dynasty, O you who know the truth.

Pulastya said :

37. Formerly Vivasvān was born to Aditi from Kaśyapa. He had three daughters : Saṁjñā, Rājñī and Prabhā.

38. Raivata's daughter Rājñī gave birth to a son (called) Revata. Prabhā gave birth to Prabhāta and Saṁjñā to Manu.

39-40. The twins Yama and Yamunā were also born (to Saṁjñā). Then unable to bear Vivasvān's lustre, she, the beautiful daughter of Tvaṣṭṛ, produced from her own body, a blameless lady, Chāyā by name.

41-42. To her, who stood before her saying; "what should I do?" she said : "O beautiful Chāyā, you serve my husband, nourish my children with motherly affection" Saying "All right" she of a righteous vow, went to god (Vivasvān) for sensual enjoyment.

43-45. The god too, taking her to be Saṁjñā, longed for her with regard, (and) generated Sāvarṇi Manu resembling Manu (the son of Saṁjñā) in form due to his having complexion similar to that of Vaivasvata Manu. Then in due order he generated a daughter by name Tapatī, on Chāyā, the daughter of Tvaṣṭṛ, taking her to be Saṁjñā. Chāyā loved her son Manu more.

46. The former Manu (i.e. the elder one) did not tolerate it. So Yama, violent with anger, and raising his right foot, threatened (her).

47. Chāyā too, cursed Yama: "This one foot will be full of worms and pus, and blood will ooze from it."

48-49. Insulted by this curse, Yama told his father: "O god, mother has angrily cursed me without any reason. Due to child-like nature, I raised my foot a little. O lord, even though warded off by Manu, she gave me a curse.

50-52. Probably she is not our mother, since she is partial in her love." God (Vivasvān) also said in return to Yama: "O highly intelligent one, what should I do ? Who does not get misery after happiness ? Or (rather), the flow of karma is difficult to be resisted even by Bhava, then what about other creatures ? A cock will eat the worms on your leg. This leg of yours will be lame and charming."

53-54. Thus addressed and consoled, he, through detachment, and subsisting on fruits, foam and wind, and propitiating Brahmā, practised, for myriads of years, a severe penance at Puṣkara Tīrtha. The lotus-born one was pleased by the power of his penance.

55. He asked for the lordship of the world and for the eternal world of Pitṛs, and putting to test this world full of piety and impiety.

56. O innocent one, he thus obtained the lordship of the world, the supremacy over the Pitṛs and over piety and impiety.

57. Vivasvān then having come to know that act of Saṁjñā, went to Tvaṣṭṛ and angrily reported it to him.

58-60. Then Tvaṣṭṛ said these kind words to him : "O remover of darkness, not being able to bear your severe lustre, she came to me here, I, fearing you, kept her off, O lord of the sky. 'Since you have come to me here without your intention being known (by your husband), please do not enter my house'.

61. Thus addresed, she the blameless one, quickly went to the Maru country and taking the form of a mare, lived on the earth.

62-66. "Therefore, show favour to me if I deserve it. Putting you on a machine I shall take off your lustre and will make your appearance delightful to the eyes of the world, O lord." When the Sun said to him, "All right", he separated the Sun's lustre from him, and fashioned from it Viṣṇu's disk, and also Rudra's trident and Indra's bolt (all) capable of destroying the demons and the friends. Tvaṣṭṛ made the Sun's form matchless and having a thousand rays, (but) without feet. He could not see the form of the feet of the Sun. Even now nobody should ever fashion the (Sun's image with) feet.

67. He, the most sinful one, who fashions it, reaches a censured condition, and contracts leprosy, known to be miserable in this world.

68. Therefore one, desiring religious merit and sensual enjoyments, should never fashion in pictures and temples the feet of the intelligent lord of lords.

69-70. Then the love-striken lord of gods going to the earth in the guise of a horse and endowed with great lustre, had oral coitus with her; and the mind of Saṁjñā, afflicted by fear, became agitated.

71. Suspecting him to be a stranger, she threw out (his semen) through her nostrils. We have heard that from that semen Aśvins were born.

72. They became known as Dasra (wonder-workers) and Nāsatya (truthful) (due to their being born) from the nostrils.

73. Full of joy, he went to the heaven with his wife in an aeroplane. Sāvarṇya Manu also is even now practising penance on Meru.

74. Śani also, due to the power of his penance, attained equality with the planets, and Yamunā and Tapatī became rivers.

75. Similarly, Viṣṭhi too, of a terrible form, settled in the form of time. Vaivasvata Manu too had ten sons.

76-77. Out of them Ila was the first who was born as a result of a sacrifice performed to obtain a male issue. (The ten sons were:) Ikṣvāku, Kuśanābha, Ariṣṭa and Dhṛṣṭa, Nariṣyanta, Karūṣa, and very powerful Śaryāti, Pṛṣadhra, and Nābhāga; all these were divine men.

78. Manu, having first consecrated his righteous son Ila, went to the Puṣkara penance-grove for (practising) penance.

79. For his success Brahmā, the giver of boons, came there, (and said to him:) "Well-being to you, O Mānaveya; ask for a boon".

80-81. Then he said to the lotus-born god, having lotus-like eyes : "O lotus-born, lord, let all the righteous kings, the lords on the earth, be under my control, through your favour". Saying "Let it be so", the lord of gods vanished there only.

82-85. Then coming (back) to Ayodhyā, he lived as before. Then, once, Ila, Manu's son, seated in a chariot, moved out on this earth, rich with kings, for the fulfilment of an object, and roaming over all regions and subduing kings; and he, the brave one, being attracted, went to Śaṅkara's great grove called Śaravaṇa, full of desire-yielding creepers and trees, in which, Śiva, lord of gods, having the crescent moon on his head, sports with Umā. Formerly a convention was fixed about that Śaravaṇa :

86. "Whatever called male enters our grove, all that, within a radius of ten yojanas, will turn into a female."

87. Not knowing this convention, king Ila entered Śaravaṇa, (and) instantly became a woman, and the same moment (his) horse turned into a mare.

88-91. And while in the female body, he forgot everything that he did as a man; he became a slender lady called Ilā, having plump, raised and compact breasts, raised hips and loins, having long and dark eyes like lotus-leaves, having a face like the full moon, having plump, raised and long arms, and dark, curly and fine hair, of a charming face and talking sweetly and

indistinctly, of a slender shape, with a fair complexion, and having thin, reddish, sprout-like nails, having bow-like eyebrows, and with a gait concealing (i.e. superior to) that of a swan.

92-94. The beautiful young woman, wandering in the forest, thought: 'Who would be my father, or brother, or mother here ? To which husband am I given ? For how many years am I (living) on the earth ?' While thinking (thus), she, a lady of an excellent complexion, was seen by (Budha), the son of Soma, with his mind seized by the figure of Ilā. Budha, oppressed by love, tried to secure her.

95-96. He, of a distinguished form, bald-headed, entered the grove with a water-pot and a book, a bamboo-stick in his hand, having a ring of kuśa-grass and a shovel, with a brāhmaṇa's form, having a tuft of hair, reciting Veda, wearing ear-rings, accompanied by young boys and having sacred fuel, flowers, kuśa grass and water.

97-100. At that time, having looked into it, he hastily concealing himself in a bower outside the grove, called that Ilā, and it was, as it were, an unexpected taunt (for her). "Leaving the service of my sacred fire, where have you gone ? Now the time for your sport is over, O you of large hips, come on; why are you confused ? This evening time is here, the time for diversion. Having besmeared ground, adorn my house with flowers".

101. She said: "O you having penance as your wealth, I have forgotten all this. Tell me all about myself, about you—my husband, and my family, O sinless one."

102. Budha said to that slender lady : "O you of excellent complxion, you are Ilā, and I am known as passionate Budha, well-versed in many lores.

103-105. I am born in the family of the brilliant one (i.e. Soma) ; my father is the chief of the brāhmaṇas." After these words uttered by him, she entered Buddha's abode, full of jewelled pillars, fashioned with divine illusion. Ilā, having remained in that house regarded herself to be blessed. 'Oh ! wonderful are the vow, the figure, the wealth and the family of this my lord'.

106. And Ilā sported with him in the forest for a long time, in the house full of all enjoyments as in Indra's residence.

107. Then the king's brothers, the sons of Manu, Ikṣvāku and others, looking for him, came to that Śaravaṇa.

108. Then they all saw an excellent mare, shining with rays shooting from the points of gems, standing in front of them.

109-110. Recognising her, all of them were amazed. 'This is the horse, Candraprabha by name, of that magnanimous one. Why has he turned into an excellent mare?' Then they asked Maitrāvaruṇi (i.e. Vasiṣṭha), their priest (about it).

111. "O you best among the contemplative sages, tell us, as to what this extraordinary appearance is". Vasiṣṭha too, knowing all that by means of his divine intuition, said:

112-114. "Formerly in the Śaravaṇa a stipulation was laid down by Śambhu's wife: The man who would enter this grove will become a woman. This horse also, along with the king, turned into a female. Propitiating the trident-holder (i.e. Śiva), make such an effort that this Ilā will (again) turn into a man resembling Kubera."

115. With various eulogies they praised Pārvatī and the highest lord (Śiva). They (two) said: "Severe is the stipulation.

116. What indeed is proper? Having given us that fruit which will accrue through Ikṣvāku's horse-sacrifice the brave one will undoubtedly be a low man (kiṁpuruṣa?)."

117. Saying "All right", all those sons of Vaivasvata went (from that place). After the performance of the horse-sacrifice, Ilā became a low man.

118-119. The brave one became a man for one month, and a woman for another. Remaining in the house of Budha, Ilā became pregnant, and gave birth to a son endowed with many good qualities. Budha, having generated that Pūru, again went to heaven.

120. Then, after Ilā's name that region became (i.e. came to be called) 'Ilāvṛta'. King Ila born in the lunar and solar families, increased his family.

121. Similarly Purūravas, who increased the family was born from Pūru. And king Ikṣvāku was said to (belong to) the solar race.

122-126. Ila is called Sudyumna in his low man's condition. Again, three victorious sons were born to Sudyumna: Utkala, and Gaya, and powerful Haritāśva. The city of Utkala is Utkalā by name; that of Gaya is Gayā; (to its) south, along with the Kuru-country is said to be the region of Haritāśva. Having consecrated his son Purūravas, as the king, he went to Ilāvṛta to enjoy (there) for a divine year, subsisting on fruits. Ikṣvāku, the eldest son, got the Madhyadeśa (as his kingdom). Śuka of great strength was the son of Nariṣyanta. Ambarīṣa was born from Nābhāga.

127. Dhṛṣṭa had three sons: Dhṛṣṭaketu, Svadharman and the valorous Raṇadhṛṣṭa. Śaryāti's son was Ānarta, and his daughter was Sukanyā.

128. Brave Rocamāna was the son of Ānarta; his country was Ānarta, and (capital) city was Kuśasthalī.

129. Rocamāna's son was Reva, and from Reva was born Raivata; his other name was Kakudmin; he was the eldest among (Reva's) sons.

130. Revatī was his daughter; she is known to be the wife of (Bala-) Rāma; and from Karūṣā, were born Kārūṣas, well-known on the earth.

131. Pṛṣadhra became a Śūdra as a result of a cow's slaughter, due to his preceptor's curse. Ikṣvāku's sons named Vikukṣi, Nimi, Daṇḍaka were pre-eminant among his hundred sons.

132. His other fifty sons became best kings to the north of Meru.

133. Fortyeight out of the hundred were known to be the kings to the south of Meru.

134. From the eldest son was born Kakutstha. His son was Suyodhana. His son was Pṛthu. Viśva was the son of that Pṛthu.

135. His (Viśva's) son was Ārdra; from him was born Yuvanāśva.

136. Yuvanāśva's valourous son was Śāvasta, by whom was set up Śāvastī in the Aṅga country, O prince.

Bṛhadaśva was born of Śāvasta, and from Bṛhadaśva Kuvalāśva was born.

137-138. He became (i.e. came to be called) Dhundhumāra for having formerly killed the demon Dhundhu. He had three sons; Dṛḍhāśva and Ghṛṇi, and the brave Kapilāśva was also the famous son of Dhundhumāra. Dṛḍhāśva's son was Pramoda, and his son was Haryaśva.

139. Haryaśva's son was Nikumbha, and from him was born Saṁhatāśva. Akṛtāśva and Raṇāśva were the two sons of Saṁhatāśva.

140-141. Raṇāśva's son was Yuvanāśva and from him was born Māndhātṛ. Purukutsa and king Dharmasetu, well known Mucukunda and the brave Śakramitra were born from Māndhātṛ. Dussaha, Narmadā's husband, was the son of Purukutsa.

142. His (Dussaha's) son was Sambhūti; from him was born Tridhanvan; the son born to Tridhanvan is known as Trayyāruṇa.

143. His son was Satyavrata; his son was known to be Satyaratha; his son was Hariścandra; Rohita was born from Hariścandra.

144. Vṛka was born from Rohita, and Bāhu from Vṛka. Sagara who was a very religious king was his son.

145. Sagara had two wives; Prabhā and Bhānumatī. In olden days they propitiated Aurvāgni (the sub-marine fire).

146. Aurva, pleased with them, granted them an excellent boon as desired by them.

147. One asked for sixty thousand sons; the other chose a son continuing the race. Prabhā chose many sons, Bhānumatī chose one son, viz. Asamañjasa.

148. Prabhā, of the Yadu family, gave birth to sixty thousand sons, who pursuing the (Aśvamedha) horse dug the earth and were burnt in a group by Viṣṇu.

149-150. The well known son of Asamañjasa was Aṁśumān; his son was Dilīpa; from him Bhagīratha was born, who, by performing a penance brought down the Ganges (known) as Bhāgīrathī (after him) (to the earth). Bhagīratha's son was the well-known Nābhāga.

151. Nābhāga's son, was Ambarīṣa; from him Sindhudvīpa was born; his son was Ayutāyu, and from his Ṛtuparṇa was born.

152. His son was Kalmāṣapāda. Sarvakarman is known to have been born to him. His son was Anaraṇya; his son was Nighna.

153. Nighna had two sons : Anamitra and Raghūttama. Anamitra went to the forest after having destroyed his enemies.

154. From Raghu was born Dilīpa and from Dilīpa Aja was born. Dīrghabāhu was born from Aja and from him (Dīrghabāhu) Prajāpāla was born.

155. From him was born Daśaratha; he had four sons, of the nature of Nārāyaṇa, and Rāma was his eldest son.

156. He destroyed Rāvaṇa and increased the race of Raghus. Vālmīki, the best of the Bhārgavas, composed his biography.

157. His son was Kuśa by name, who increased the Ikṣvāku-race. Atithi was born from Kuśa and Niṣadha was his (Atithi's) son.

158. From Niṣadha was born Nala; from him was born Nabhas. From Nabhas Puṇḍarīka was born and from him Kṣemadhanvan was born.

159. His son was the brave Devānīka; his son was Ahīnagu; Sahasrāśva was born from him.

160. From him (Sahasrāśva) was born Candrāvaloka and from him Tārāpīḍa was born. His son was Candragiri, whose son was Candra.

161-162. From him was born Śrutāyu, who was killed in the Bhārata war; in his family two Nalas only were particularly famous: the son of Vīrasena and the king Naiṣadha, i.e. the son of Niṣadha. These were the kings in Vivasvat's race, who gave rich presents. (Thus) the important kings in the Ikṣvāku race have been described.

CHAPTER NINE

General Rules of Śrāddha Performance

Bhīṣma said:

1. O revered one, I wish to learn about the best family of the manes (*pitṛs*), and also particularly of Ravi, of the deity of Śrāddha i.e. Soma.

Pulastya said:

2. I shall narrate to you the best family of the manes. In the heaven there are seven groups of the manes. Out of them three are incorporeal.

3. Of all (the manes) of unlimited lustre four are corporeal. The incorporeal groups of manes are said to belong to Vairāja Prajāpati.

4. They are (whom groups of gods worship) called Vairāja. They fallen from Yoga, attained eternal worlds.

5. Again at the end of Brahmā's day, these teachers of Veda are born and would again get recollection and the excellent Sāṁkhya and Yoga.

6. Again by means of deep and abstract meditation they would attain the state of perfection, (reaching) which rebirth is not obtained. Therefore, givers of gifts should offer obsequial oblations to the Yogins only.

7. The mind-born daughter of these is supposed to be the wife of Himālaya. Her son was Maināka, and his son was Krauñca.

8-10. He is remembered to have held together the fourth Dvīpa, viz. Krauñca. Menā gave birth to three daughters possessing deep and abstract meditation, viz. Umā, Ekaparṇā and Parṇā, engaged in severe vows. Himavat gave these daughters, superior due to their austerities, (marrying) one to Rudra, another to Bhṛgu and the third to Jaigiṣavya. I shall now tell you about the music in the world of manes; listen to it.

11. There are worlds named Somapatha, where live the sons of Mārīca; by (living there) they are manes, and gods honour them fully.

12. They lived where the sacrifices are called 'Agniṣvātta'. Their daughter was Acchodā of excellent complexion.

13. Formerly the manes also fashioned there a lake named Acchodā. Acchodā practised penance for one thousand divine years.

14-15. The manes, having divine forms, having divine flowers and unguents, all pre-eminent, strong and resembling Cupid, came there and being pleased would indeed grant her a boon. That lady, having seen among them a mane named Amāvasu being oppressed by passion and desiring a groom, longed for him.

16-18. Due to that violation that beautiful lady deviated from her concentration, went (down) to the earth, though she never touched the ground. And Amāvasu due to his steadiness did not long for her who had bowed to him. She came to be known in the world as Amāvāsyā. Since she was dear to the manes, she made the gift (given on Amāvāsyā) inexhaustible.

19. Acchodā, helpless and with her face hung down due to the loss (of the merit) of her penance, again entreated the manes for her prosperity.

20. The bashful and miserable one was thus addressed by the manes taking into consideration her future and her worship of gods.

21. The magnimous ones thus spoke to her with words auspicious due to their favour:

22. "O you of excellent complexion, the fruit of whatever is done with a divine body in heaven is to be enjoyed with that (body) only. The deeds done in human life give their fruits instantly after death, in the divine life.

23. Therefore perform good deeds whose fruits you will obtain after death. In the twenty-eighth Dvāpara-period you will be born in the fish species.

24. Due to your disregard for the manes you will obtain (birth in) an evil family. Thence you will certainly be the daughter of king Vasu.

25. As a maiden you will certainly obtain the divine worlds difficult to get.

26. From the semen of Parāśara you will get a son named

Bādarāyaṇa in a grove full of the *badari* trees. That your son will divide one Veda into many.

27-28. Having begotten these two sons, viz. Vicitravīrya and Citrāṅgada, to that intelligent Paurava, viz. Śantanu, the secondary incarnation of Śiva, you will be again born as Prauṣṭhapadī and Aṣṭakā in the world of manes.

29-30. In the (mortal) world you will be Satyavatī and Aṣṭakā in the world of manes. You will be giver of (long) life, health and wealth and will always fulfil all desires (while) in the other world; and you will become the river named Acchodā of holy water and the best river in the worlds."

31. Thus addressing her the groups (of manes) vanished there only; and she also obtained the fruit of her bad deed which I have already told.

32-34. In heaven there are other very lustrous worlds called Vibhrāj, where there are manes called Barhiṣad, of good vows, where (i.e. in these worlds) there are thousands of aeroplanes equipped with seats of Kuśa grass, where there are desire-yielding trees, in the halls for festive occasions in which those groups of demons, gods, Gandharvas, Apsarasa-s, also groups of Yakṣas, fiends, making obsequial offering are delighted and worship deities in heaven.

35. They (the Barhiṣads) are hundreds of sons of Pulastya; they are endowed with austerities and concentration of mind.

36. They are magnanimous ones and give security to their devotees.

37. Their mind-born daughter is known as Pīvarī. She, a contemplative saint and a divine mother, of abstract meditation, practised a very severe panance. The lord was pleased with her, and then she asked for a boon.

38. "O god, the foremost among the eloquent, if you are pleased, give me a husband possessed of abstract meditation, handsome and one who has controlled his organs of sense".

39. The lord said: "When Śuka, the master of Yoga (and), Vyāsa's son, will be born, you, of a good vow, will be his wife.

40. You will have a saintly daughter Kṛtti by name; you should give her in marriage to Sāttvata, the lord of Pāñcāla.

41. Then she will be the mother of Brahmadatta and will

be known as having mastered the tenets of Yoga. You will have sons named Kṛṣṇagaura and Śambhu.

42. They will be (regarded as) holy even among the specially respected ones who have all their desires fulfilled and are devoted; what to speak of the devoted brāhmaṇas who make obsequial offerings and perform (religious) rites?

43. They have in heaven, a mind-born daughter named Gau. She is a good daughter, a loving wife and adds to the fame of the Sādhyas.

44. In the orb of the sun there are worlds named Marīcigarbha where the manes getting oblations and sons of Speech live.

45. To these worlds go the best Kṣatriyas performing obsequial rites at sacred places; they are the ancestors of kings and are givers of fruits like enjoyments in heaven.

46. The mind-born daughter is known to be Yaśodā, who is the wife of Aṁśumat and the eldest daughter-in-law of Pañcajana.

47. She is the mother of Dilīpa and grand-mother of Bhagīratha. There are worlds named Kāmadugha giving the fruits in the form of enjoyment of desires.

48-50. There live sonless manes named Susvadhā. In the worlds named Ājyapā of Kardama Prajāpati, there are the elderly relatives of Pulaha and the Vaiśyas honour them; those who perform the obsequial rites go there and simultaneously meet their mothers, brothers, fathers, sisters, friends and relatives, thousands of whom, not known before, are seen there after myriads of existences.

51. The mind-born daughter of these is known as Virajā. She was the wife of Nahuṣa and the mother of Yayāti.

52. Later, she, having gone to the Brahmaloka, became Aṣṭakā. I have told you about these three groups. I shall (now) describe the fourth.

53. There are worlds by name Sumanas which exist beyond the world of Brahmā. Here manes named Somapā live eternally.

54-57. All they were further than Brahmā and were piety embodied. Born at the end of deluge, they, practising deep meditation having reached Brahman, and having fashioned the

world etc. have now settled in Mānasa. Their daughter is the river Narmadā, who purifies beings and flows to the Western Ocean. Men, knowing that all beings and whatever is created at the time of creation are (created) from them, always devoutly offer obsequial offerings to them. From them only due to their favour a man gets devoted children.

58-59. Thus Śrāddha had been created at the first creation of the manes. Whatever is offered with the utterance of Svadhā to all these manes in a silver pot or a pot of imitation silver always pleases them. The wise should always satisfy the Āgnīdhra and the Somapā.

60. In the absence of fire the offering (should be) made on the brāhmaṇa's hand or under the Ajākarṇa or Aśvakarṇa tree or in a cowpen or near a god.

61. The proper place for the manes is said to be the southern direction. (While making offerings to them) the sacred thread should be worn over the right shoulder and passed under the left arm and offering of sesamum (should be made).

62-63. The flesh of rhinoceros, food, *śyāmāka* and *śāli*-grains, barley, *nivāra* grains, kidney-beans, sugar-cane and white flowers and fruits are always dear to and commended for the manes, and also, *Darbhas,* beans, *Ṣaṣṭikā*-rice, sweetened milk, honey and ghee.

64-65. I shall now tell you things to be avoided at the obsequial rite. *Masūra*-pulse. hemp (seeds), winnowed bean and *Kuluttha* grains, lotuses, *bilva*, flowers of sun-plant, of *Duttūra*, *Nimba*-leaves, *Aṭarūṣa*, and also goat-milk.

66. One desiring wealth should not give *Kodrava*, *Varāṭa*, *Kapittha*, *Aśoka*-flowers and flax.

67. Him, who pleases the manes with devotion, the manes also please. The manes give him the fruit in the form of nourishment, health, and progeny.

68. Again the rite in honour of manes is superior to that in honour of gods. It is said that manes are to be satisfied before gods.

69. They are pleased quickly; they are wrathless; are unattached and of a steady affection, of a tranquil mind, intent on purity, and always speak pleasing words.

70. The manes, the deities of the Parvans always love their devotees, give them happiness; and the Sun, the god of the obsequial rite, is said to be the chief of those who receive oblations.

71. I have narrated to you all this account of the family of manes. It is meritorious, holy and leading to health. It should always be recited by men.

Bhīṣma said:

72. Having heard all this, a great devotion has again arisen (in me). (Tell me about) the time of Śrāddha, its rite, and the *Śrāddha* itself.

73-74. Which kinds of brāhmaṇas are to be fed at *Śrāddhas* and which ones are to be avoided; at what division (i.e. time) of the day should one begin the *Śrāddha* in honour of the manes? O best of brāhmaṇas, how does the food offered at a *Śrāddha* proceed? With which procedure should it be offered? How does it please the manes?

Pulastya said:

75. Having love for the manes one should everyday offer *Śrāddha* with food and water, or with milk, roots and fruits.

76-77. *Śrāddha* is said to be of three kinds: *Nitya* (regularly performed); *Naimittika* (occasionally performed); and *Kāmya* (performed for some particular desire). I shall explain to you the *Nitya* (*Śrāddha*). One should know it to be without a respectful offering and invocation and deity. The *Śrāddha* performed on the change of the moon is called *Pārvaṇa*. O King, the *Pārvaṇa* is said to be of three kinds. Please listen to them.

78-81. Listen O king, as to who are to be appointed at a *Pārvaṇa*: a Brāhmaṇa who keeps the fires; one who has returned from the preceptor's house and become an initiated householder; one who has studied the *Trisuparṇa*; one who knows the six limbs of the Veda; one who is well-versed in the Vedas or his son; one who is proficient in the ritual; one who knows everything; one who possesses (the knowledge of) the Vedas; one who knows the incantations, endowed with knowledge and belonging to a good family, *Triṇāciketa*; *Trimadhu*; well-settled in

other scriptures also; knower of the Purāṇas; knowing Brahma; studying Vedas; eagerly engaged in muttering prayers; a devotee of Brahma; obedient to his father; devoted to the Sun and Viṣṇu; having firm faith in abstract meditation; having control over his mind; and of a good character.

82. These are to be satisfied with effort. Now listen to those who are to be avoided: a brāhmaṇa who is fallen, or his son, an impotent brāhmaṇa, a wicked one, and a deformed one.

83. All these are to be avoided by those who know what is right. Either on the previous or on the same day one should invite the learned brāhmaṇas.

84. The manes turning themselves into air remain by those brāhmaṇas who are invited; they go to them and sit by them when they (i.e. the brāhmaṇas) sit.

85-88. Kneeling with the left leg by touching the right knee of the brāhmaṇa he should invite him. (He should tell the brāhmaṇas) 'You should be wrathless, intent on purity, well-bathed and reciting the Vedas. I should be also like that at the obsequial rite'. One who maintains the fire, should, having performed the sacrifice in honour of the manes called *Tarpaṇa* (satiating), and having done *Piṇḍānvāhāryaka* (i.e. having offered a meal in honour of the manes), perform a *Śrāddha* at the wane of the moon. Having besmeared with cow dung (a spot near the) bathing place in the south, he should devoutly begin the *Śrāddha* either in a cowpen or (at a place) near water. He, maintaining the fire, should offer the (rice or barley-flour cooked in) the saucepan in honour of the manes with handfuls of barley-flour.

89. Saying, 'I am offering this to the manes', he should keep all that in the southern direction. Then having restrained himself, he should, in front of him, thrice make offerings in honour of the manes.

90. The length of these (fires) should be of the measure of twelve *aṅgulis* and the breadth should be four *aṅgulis*. He should also make three laddles of *Khadira* wood, fixed with silver. Its length should be a cubit; it should be smooth, excellent and its end should have the shape of the hand.

91. He should make the vessels of water of bell-metal, and also a wooden stick (for stirring up the *Caru*) and sacred fuel and *Kuśa*.

92. Making the sacred thread hang down towards the left part of the body over the right shoulder he should slowly place all (these things, viz.) pots containing sesamum, a good piece of cloth, incense and unguent at his right hand.

93-94. Having procured all these, he should, at the northern part of the house, on the ground besmeared with cow-dung and encircled with cow-urine, wash with water (mixed) with whole rice grains and flowers, the feet of the brāhmaṇas when they are duly seated on Darbha-seats, saluting them again, placing his sacred thread once on the right and once on the left shoulder.

95. Having (thus) seated the brāhmaṇas, who have sipped water, he should invite them.

96. He should give food to two brāhmaṇas for a rite in honour of gods, to three for a rite in honour of the manes or one at each of these two rites, even though he is rich; a wise man should avoid multiplying (the number).

97. Having first performed the worship in honour of gods and having made to them respectful offering, permitted by the wise brāhmaṇa he should duly make offerings into fire.

98-99. Performing all rites according to the rules in the *Gṛhya-sūtras* of his branch the wise brāhmaṇa should (offer worship) to satisfy Agnīṣoma and Yama, when the southern fire is kindled, that is not the same fire. Then the best brāhmaṇa changing the sacred thread from the left shoulder to the right should do the sprinkling round of water silently and without uttering any ritual formula etc.

100-101. Then taking from it (some fire) discriminately he should prepare the Piṇḍas and offer water. He should offer water from the water-pots with his right hand. Being restrained and free from hatred he should offer all this.

102. Carefully drawing a line he should, facing the south, offer oblations in honour of the manes and (after feeding the brāhmaṇas) (give them water for) washing (their hands etc.)

103. Then placing the *darbhas* he should place serially one *piṇḍa* each on all the *darbhas*. Then he should offer libation on the *darbhas* by uttering his name and family.

104-105. Then he should touch the *darbhas* meant for the paternal ancestors of the 4th, 5th and 6th degrees; and also he should mutter prayers and having worshipped (the brāhmaṇas) reverentially with fragrance, incense etc. he should again wash (his hands etc.).

106. Having thus invoked all that he, maintaining a fire, should also offer the spoon with water, and with Vedic hymns as mentioned. Then the wise man, preparing *Kuśas* should offer them to the manes.

107-108. Then preparing *piṇḍas* etc. he should invoke and allow (the deities) to go. Then taking portions from the *piṇḍas* serially and feeding these very brāhmaṇas first, the man should praise the food, desired (by the brāhmaṇa) and pure.

109. He should, remembering Nārāyaṇa Hari, avoid wrath. Knowing the brāhmaṇas to be pleased he should again distribute all kinds (of food).

110. Then picking up food, he should place it on the ground with water and sesamum. When they have rinsed their mouths, he should again offer water and flowers and whole rice grains.

111. Then declaring the oblation of food to the manes he should worship the *piṇḍas*. He should complete (the *Śrāddha*) by honouring the gods, otherwise the *Śrāddha* perishes.

112-114. Having given leave to the brāhmaṇas and going round them keeping them to his right, and desiring the southern direction and mentioning the manes the man (should pray): "May our donors increase; may the Vedas flourish; may our progeny increase; may our faith not go away from us; may we be able to give much; have ample food; may we have guests; may sufficient be ours (i.e. come to us); may we not beg of anyone."

115. This is called the *Anvāhārya* (i.e. the monthly *Śrāddha* performed in honour of the manes on the day of the new moon). As it is said on the new moon day it is also said to be performed on other days.

116. The *piṇḍas* should be given to a cow, a goat or brāhmaṇas or may be cast into fire or water, or near the rampart.

117. He should make his modest wife eat the middle *piṇḍa.* (If this is done) the manes deposit a foetus into her womb which would increase the sons and (other) progeny.

118. Till the brāhmaṇas are dismissed the oblation should stand (should not be removed). Having performed the rite in honour of the manes, he should then make an offering to all gods.

119. He should then calmly eat the food partaken of by the manes, along with his dear persons.

120. One who performs a *Śrāddha* or eats at it should avoid eating again, should avoid journey, (or) going in a vehicle, exertion and coitus, study, quarrel and sleep by day.

121. Thus one should offer *Śrāddha* to anyone of the three castes, when the sun is in the zodiacal sign, viz. *Kanyā*, *Kumbha* or *Vṛṣabha* and always in the dark fortnights.

122. Wherever *Sapiṇḍa Śrāddha* is to be offered it should always be offered according to this procedure by one who maintains a fire.

123. Hereafter I shall explain (to you) the *Sādhāraṇa Śrāddha* as told by Brahmā and giving enjoyment and salvation.

124-126. (*Śrāddha* should be offered) during the solstices and the sun's equinoctial passage, on a new moon day, and during the sun's passage from one zodiacal sign to another; on an aṣṭakā (i.e. a collection of three days, viz. 7th, 8th and 9th beginning from the seventh day after the full moon, new moon day, and the 15th day of the dark half, and on the days of *Ārdrā*, *Maghā* and *Rohiṇī* when the materials and brāhmaṇas are available; on *Gajacchāyā* day (when an elephant's shadow falls in the east), on the *Vyatīpāta* (i.e. new-moon-day when it falls on Sunday and when the moon is in certain *Nakṣatras*), on a rainy day, on the day of *Vaidhṛti* (i.e. the day of the conjunction of the sun and the moon), the third of *Vaiśākha*, the ninth of *Kārtika*, the fifteenth of *Māgha*, the thirteenth of *Bhādrapada.*

127-131. These are said to be the *Yuga-tithis* and favourable for 'the fortnight of the manes'. So also *Śrāddha* should be offered on the *Manvantara tithis* i.e. the ninth of the bright half of *Āśvina*, the twelfth of the bright half of *Kārtika*, the third of the bright half of *Caitra*, the third of the bright half of *Bhādrapada*, the new moon day of *Phālguna*, the eleventh of the bright half of *Pauṣa*, the tenth of the bright half of *Āṣāḍha*, the seventh of the bright half of *Māgha*, the eighth of the dark half of *Śrāvaṇa*, and the full moon days of *Āṣāḍha*, *Kārtika*, *Phālguna* and *Jyeṣṭha*. These are *Manvantara tithis* making the gifts inexhaustible. A restrained man should give on these days at least water mixed with sesamum.

132. The manes say that the secret is that such a man has performed *Śrāddha* for a thousand years.

133. A wise man should offer *Śrāddha* on the full moon day of *Vaiśākha* and on fast days, during festivals and in sanctuaries, at sacred places and in cowpens, in islands, gardens and houses, in solitary places that are besmeared.

134. Politely he should invite the brāhmaṇas, endowed with character and (good) behaviour and virtues and age and form, either on the previous or the same day.

135. Even though he is very rich he should feed two brāhmaṇas at the rite in honour of gods and three at the rite in honour of manes or one brāhmaṇa at (each of) the two; he should not indulge in multiplying (the number).

136. Having worshipped the Viśvedevas with barley (-flour) and flowers after offering them a seat, he should fill a couple of pots (with water) and place it on the *darbha*-blades.

137. Reciting (the hymn) '*Śan no devīḥ*' (may the deities be to our welfare) he should offer water; reciting '*Yavaḥ asi*' (you are barley) he should offer barley grains. Having worshipped Viśvedevas with sandal and flowers he should place them.

138. Having invoked them with these two (incantations) '*Viśvedevā saḥ*', he should scatter the barley-grains.

139. Reciting 'you are barley, the king of grains dedicated to Varuṇa, and mixed with honey, destroyer of all sins, holy and praised by the sages', and adorning them with sandal and flowers he should scatter them.

140-141. Having (thus) worshipped them and having cast away the sandal etc. he should commence the rite in honour of the manes. Making seats of *darbha* etc. he should first consecrate three pots; putting the *darbha* blades in them he should sprinkle water reciting the incantation '*Śan no devīḥ*'. Reciting '*Tilosi*' (you are sesamum), he should again put sesamum, sandal etc.

142. He should make a pot made from a tree or of leaves or of silver or gold.

143. A golden pot or a silver pot or a copper pot is said to be the pot of manes; or even the mention of silver, seeing it or its gift (delights them).

144. Even water given with faith to these manes in silver pots or pots (of metal mixed with) silver becomes inexhaustible.

145. Even now among the pots meant for (making offerings to) manes, one having silver in it, is excellent and dear to the manes, since it has originated from Śiva's eye.

146. Thus securing the pots as available, he, without ill-feeling, should place the *darbhas* in his hand reciting the incantation '*yā divyā*'; (mentioning) the name and family of the manes (he should say) 'I shall invoke the manes'.

147. When they (brāhmaṇas) say 'all right' he should invoke the the manes with the two *ṛcs* '*Uśantastvā*', '*Āvantu* (*naḥ pitaraḥ*)'.

148. Having made a respectful offering with (the incantation) '*Yā divyā*', he should offer sandal etc. First the *darbhas*, then a piece of cloth should be offered, and a resting place from the beginning.

149. Keeping (these) in the pot meant for manes, then having bent he should keep it to the north. Saying, 'You are the place for the manes' he should serve up meals (to the brāhmaṇas).

150. There also he should first, free from ill-feeling, perform the rite with reference to fire. Holding the pots of the food with both hands he should serve up (the brāhmaṇas).

151. With the (hymn) '*Uśantastvā*' he should keep the food in his hand on the *darbha*, along with subordinate dishes, vegetables etc., and eatables of various kinds.

152. Brahmā said that food with curds, milk, ghee made from cow's milk, and with sugar pleases all the manes for one month.

153. They are pleased for two months with the flesh of fish, for three months with the flesh of deer, for four months with the flesh of ram and for five months with bird's flesh.

154. They get excellent satisfaction for six months by pig's flesh, for seven months by red goat's flesh, for eight months by a lamb's flesh.

155. The flesh of a spotted antelope gives (them) satisfaction for nine months. They are satisfied for ten months with the flesh of boar and buffalo.

156. (They are satisfied) for eleven months with the flesh of hare and tortoise; for a year with cow's milk or sweetened milk.

157. They are satisfied for fifteen months with hog's flesh and satisfaction for twelve years is brought about by the flesh of rhinoceros. Eternal satisfaction comes by the *potherb ocimum sanctum* and also by the flesh of a rhinoceros.

158. The old deities—the manes—say, 'Whatever cow's milk, curds and sweetened milk, mixed with honey is offered becomes eternal'.

159. One should narrate the passages sacred to the manes and all the *Purāṇas*.

160. So also the various eulogies of Brahmā, Viṣṇu, Arka and Rudra, of Indra, Īśa, Soma and Pavamāna, according to his ability.

161. So also *Bṛhadrathantara*, *Jyeṣṭhasāman*, *Rorava*, and propitiatory passages and *Madhu brāhmaṇa*.

162. So also *Maṇḍala brāhmaṇa* which is agreeable. He should narrate all this to the brāhmaṇas and himself.

163. He should listen to the chapters from *Bhārata* very dear to the manes.

164. O Prince, when the brāhmaṇas have eaten, he should bring carefully food of all kinds and water etc. He should spread it on the ground before the brāhmaṇas who have eaten.

165. 'Those who in my family were *Agnidagdhas* (i.e. a class of *pitṛs*, who, when on earth, maintained a sacred fire) and those who were not, may be pleased with (the food) given on the ground and may get the highest place as a result of satisfaction.

166. This food is offered on the ground for the satisfaction of those who do not have mother, father, brother, not a friend; since they may go in for abstract meditation from wherever they are.'

167-168. Giving a seat to them who died without any purificatory rite being performed over them, also to the relatives who have left the family, and partaking of the remaining; knowing them to be satisfied one should offer water on the scattered (food), when the surface of the earth is besmeared with cow-dung, cow-urine and water.

169. Placing carefully the *darbhas* with their tips facing the south he should offer the *piṇḍas* of all the varieties as in the rite in honour of the manes.

170-171. After washing (his hands etc.) the man uttering his name and family, offering flowers etc., doing the washing off again, with the thread on the left and then the right shoulder should go round thrice. One should perform with *darbhas* in one's hands the rite in honour of one's mother like that of one's father.

172. In the same way the wise one should burn the lamp and should worship with flowers; then when they have sipped water he should, having sipped water, offer water once.

173. Then he should offer flowers and whole rice-grains and inexhaustible water along with sesamum and uttering the name and family and should give presents according to his capacity.

174. He should give cows, land, gold, garments, large beds and whatever is dear to the brāhmaṇas, to himself and to the mane.

175. Void of perfidy due to wealth he should have love for the manes, then should do the recitation of '*Svadhā*' and offering of water to Viśvedevas. Offering prayers to the brāhmaṇas the wise one should accept blessings from them.

176-177. He should say, 'May the manes be amiable', when the brāhmaṇas in return say, 'May they be so'; 'May my family increase', when they in return say, 'Let it be so'. He should make the complimentary present after devoutly lifting up the *piṇḍas*.

178. The remainders should remain till the brāhmaṇas are dismissed. Then he should make the domestic oblation (i.e. offering of the remnants to all creatures and household deities). This is the settled practice.

179. The remnant on the ground, the portion of the *piṇḍas*, is said to belong to honest and diligent servants.

180. This act of satisfying was formerly prescribed by the manes for those not practising any vow, and for the sonless and the wifeless, O King.

181. Then standing ahead of the seat and washing the water-pot, one should dismiss with the tip of a *Kuśa* muttering '*Vāja, Vāja*'.

182. He should circumambulate and walk eight steps with his relatives, sons and wife.

183. Then returning and saluting, he, knowing the incantations, employing the fire, should offer the *Vaiśvadeva* (rite) and make the daily offering.

184. Then at the end of the *Vaiśvadeva* (rite) he should, along with his servants, sons, relatives and guests eat what was enjoyed by the manes.

185. Even one who has not undergone the thread ceremony should offer this *Śrāddha* called *Sādhāraṇa* (general) fulfilling all desires on all *parvans* (the eighth and fourteenth day of each month and the days of the full moon and new moon).

186. Even one without a wife or while journeying, or even a Śūdra should devoutly offer the *Śrāddha* according to this procedure, without the accompaniment of the sacred prayers. The third *Śrāddha* that is enjoined is *Vṛddhiśrāddha* leading to prosperity.

187-188. In a festival or a happy sacrament, at a sacrifice or an auspicious celebration like marriage one should first worship the divine mothers and then the manes, then one's mother and then the Viśvedeva, by circumambulation and with curds, whole rice-grains, fruits and water.

189. He, facing the east, should offer the earlier and the later *piṇḍas*. He should declare 'It is accomplished' and should make respectful offering to two brāhmaṇas.

190. The brāhmaṇas should be honoured in pairs with pieces of cloth or clothe etc.

191. He should speak auspicious things to the brāhmaṇas. In the same way a wise Śūdra should always perform the general *Vṛddhi-śrāddha* (an offering made to manes on prosperous occasions such as the birth of a son) and make presents with salutation and incantations.

192. The lord said : 'For a Śūdra, giving gifts is the principal thing, since all his desires are fulfilled by giving in charity'.

CHAPTER TEN

The Greatness of Pitṛs

Pulastya said :

1. I shall now explain the *Ekoddiṣṭa* (a *śrāddha* performed for one definite deceased individual, not including other ancestors) described by Brahmā formerly as to how the sons should perform it till the purification from personal defilement caused by the death of the father.

2. For a brāhmaṇa the defilement caused by the death is said to be for ten days; for a kṣatriya it is for twelve days, for a vaiśya it is for a fortnight and for a śudra it is for one month on the death of a *Sapiṇḍa*.

3. In the case of a child dying before the tonsure-ceremony is performed, the defilement (i.e. mourning period) is for a night only. Afterwards it is said to be three nights.

4. It should always be like this also at the time of birth in all castes. After the collection of bones (i.e. the ashes after burning a corpse) touching (one another's) body is laid down.

5. One should give *piṇḍas* to the dead person for twelve

days, that is said to be his provender since it gives him great joy.

6. Since the dead person is taken to the city of the dead at the end of twelve days, he sees (is able to see) his son and wife in the house for twelve days.

7. Therefore, for ten nights (and days) water removing the fatigue of journey should be offered in the sky for the cessation of all tormentation.

8. Then on the eleventh day a man should feed eleven brāhmaṇas; so also at the end of the defilement due to the birth of a child in the family.

9. In the same way, on the next day he should perform the *Ekoddiṣṭa*. Invocation or preparation of fire is not done there according to the procedure and may be without worship offered to gods.

10. (For it) only one *Kuśa*-ring, one object and one *piṇḍa* are laid down. First he should say '(Please) be near', and then should offer water with sesamum.

11. He should say, 'May it be well with (us)' and should take interest in scattering (the food) and offering it.

12-14. With this procedure he should do all this month after month. On the second day after the defilement due to birth is over, he should present an unusual bed, so also a golden image along with fruits and cloth. Having worshipped a brāhmaṇa couple adorned with various ornaments and seating them on the bed he should make a respectful offering of honey mixed with curds and milk to the couple from a silver pot.

15. Taking a bone of the forehead, pounding it and mixing it, and with devotion to the manes, he should make the couple drink it.

16. This alone is the procedure as observed by the best brāhmaṇas living in the mountains. Due to it (i.e. the couple's sitting upon it) the bed is defiled and so should not be accepted by best brāhmaṇas.

17. If it is accepted it again requires sanctification—(such) a bed is condemned everywhere in the *Veda* and the *Purāṇa*.

18-20. Those who accept it all go to hell. Those who unknowingly touch (such) a bed woven with excellent texture and

used by a couple go to hell. One should enjoy by means of a new *Śrāddha*, and after having enjoyed should practise the *Cāndrāyaṇa* vow. Sons should always perform it out of their devotion for the dead ancestors. One should present a bull (to a brāhmaṇa) or an auspicious tawny cow should be presented.

21-23. O prince, till one year is over, he should give a jar of water along with eatables. Then when the year is complete there should be *Sapiṇḍīkaraṇa* preceded by water with sesamum. After the *Sapiṇḍīkaraṇa*, since the dead person becomes the enjoyer of the *Śrāddhas* offered on the *parvan*, a householder should have *Sapiṇḍīkaraṇa* in rites preceded by the *Vṛddhi* (*Śrāddha*). One should perform the *Sapiṇḍīkaraṇa Śrāddha* after the rite in honour of gods.

24. In it (i.e., this *Śrāddha*) he should invite the dead ancestors and should indicate the dead person separately. He should keep (ready) four pots with sandal, water and sesamum for respectful offering.

25-26. He should sprinkle the pot for the dead person kept among the pots meant for the manes. Similarly, being solely devoted to the manes and having prepared four *piṇḍas* for the dead, with the two incantations '*Ye samānā*' he should divide the *piṇḍas* into three parts. And with this procedure he should offer them preceded by the respectful offering (of water etc.).

27. Then the fourth one that attained the status of manes obtains immortality among the *Agniṣvāttas* etc.

28. After the *Sapiṇḍīkaraṇa*, a separate offering is not to be made to him. The *piṇḍa* should be offered to him who has (now) settled among the dead ancestors.

29. Since then on *Saṁkrānti* or on the days of solar and lunar eclipse, he should perform the *Tripiṇḍa Śrāddha* with the *Ekoddiṣṭa*.

30. On the day of the death anniversy of a person one who moves without the *Ekoddiṣṭa* harms the gods and manes and also his brothers.

31. If a man performs a *pārvaṇa* (a general ceremony of offering oblations to all the manes) on the day of the death of a person, he has a downward fall, from which the dead person may get release if he gets contact with the course to heaven.

32. Then the knower of the procedure and giver of the *Śrāddha* should perform the *Āma-śrāddha*. With that he should make the offering and offer the *piṇḍas* into fire.

33. When with three *piṇḍas* he performs *sapiṇḍīkaraṇa*, then after one month or three months, the person to whom the *Śrāddha* is offered becomes free from bondage.

34. Even a free soul gets a share in the offerings by sprinkling with a *Kuśa* blade. The dead ancestors beginning from the fourth are *lepa-bhāja*, and the first three share the *piṇḍas*.

35. The offerer of the *piṇḍa* is the seventh among them and the seven are called *sapiṇḍas*.

Bhīṣma said :

36. In this world how should people make offerings to gods and deceased persons? Who generally accept these in the world of manes? With which (signs) are they enumerated? If on the earth a brāhmaṇa is fed or if offering is made into fire how is it that the dead with good and bad minds enjoy that food?

Palastya said :

37. The fathers are of the form of Vasu; and the grandfathers are Rudra. Similarly, the great-grandfathers are Āditya. So says Vedic text.

38. The (mention of) the name and family of the manes takes to them the offerings meant for divinities and manes.

39. One should devoutly understand the truth about the *Śrāddha* offered with incantations. The *Agniṣvāttas* and others are kept as their chiefs.

40. The names and families also of those to be born are controlled by them. This worship when accomplished pleases beings.

41. If the father or the mother or an elderly person is in the heaven due to good deeds, their food (i.e. food offered) becoming nectar goes to them even in their godhead.

42. It takes the form of a repast if they have became (i.e. are born as) demons, and turns into grass if they have become (i.e. are born as) beasts.

43. The food offered at a *Śrāddha* stands by them by becoming air (even) if they have become (i.e. born as) serpents.

It turns into a drink if they have become (i.e. born as) Yakṣas and becomes flesh if they have turned into fiends; similarly it becomes a drink if they are demons and becomes blood like water if they have become ghosts.

44-45. If they are born as human beings it turns into food and drink; it is (thus enjoyed) in many ways by the enjoyers. The flower of *Śrāddha* is said to be sexual power in a lady and the husband's ability to feed others. It is the power accompanied by prosperity; it is to give handsomeness, and health; and the fruit is union with Brahman.

46. O King, when the hosts of the manes are pleased they grant (long) life, sons, wealth, knowledge, heaven, final release and pleasures and kingdom also.

47. It is heard that Kauśika's sons after having five existences reached the highest place, viz. that of Brahman.

Bhīṣma said :

48. How did the sons of Kāuśika obtain the best union (with Brahman) after having five existences? How does the destruction of (the bondage due to one's) deeds come about?

Pulastya said :

49. In Kurukṣetra there was a great high-souled sage Kauśika by name. Listen to the names and deeds of his sons from me (i.e. as I tell you) :

50. Svasṛpa, Krodhana, Hiṁsra, Piśuna, Kavi, Vāgduṣṭa, and Pitṛvartin. They were then the disciples of Garga

51. When their father died, they had to face a great famine; there was also drought causing great fear to all the world.

52. Those (Kauśika-sons), whose wealth was their penance, protected in the forest, (Garga's) milch-cow by his order. 'We are very much oppressed by hunger, (so) we shall eat up this tawny cow'.

53. When they were conceiving this sinful idea, the youngest brother said: "If she must be killed, then utilize her for a *Śrāddha*. When she will be utilized for a *Śrāddha*, our sin will certainly perish".

54. When Pitṛvartin was permitted by his brothers with the words 'Do so' he, being concentrated, performed the *Śrāddha* by utilising her.

55. He employed, in (due) order two brothers (to receive offerings made to) gods, three (to receive offerings made to) manes, employed one as the guest and himself became the performer of the *Śrāddha.*

56. Being devoted to his dead ancestors, he performed the *Śrāddha* with (the recital of) the sacred texts.

57. Then they free from fear, went (to their teacher) and told him: "(Your) cow was killed by a tiger; (please) take back this calf".

58. In this way the seven ascetics fearless due to their depending upon Vedic power in (doing) the cruel deed, had consumed the cow.

59. Then after having died in (due course of) time, they were born in Daśapura. Transformed into the state of manes, they remembered their (former) existence.

60-61. Then understanding the true character of asceticism and giving up life religiously not being seen by people, dying near a sacred place, they were born as deer on the Kālañjara mountain. Having secured, through knowledge, contemplation of the Supreme Spirit, they gave up those bodies also.

62. With indifference to world produced in their minds they died by falling (from the mountain). The seven ascetics were born as Cakravāka (birds) in the Mānasa lake.

63-64. By name and by deeds they were: Sumanas. Kusuma Vasu, Cittadarśī, Sudarśī, Jnātā and Jnānapāraga. They loved the eldest brother and (all) the seven were holy due to control of mind. Out of them three of unsteady minds had swerved from the path of yoga.

65-69. Then one of the aquatic birds—brāhmaṇa Pitṛvartin, devoted to manes who performed the *Śrāddha*, seeing the bright, strong and brave king Aṇuha of the Pañcāla family accompanied by ladies, sporting with various enjoyments, having a large army and vehicles, desired the kingdom (i.e. to be the king). Seeing (Aṇuha's) two ministers, the other two best brāhmaṇas desired to be his ministers. One of them became Aṇuha's son (who came to be) known as Brahmadatta. The minister's sons also came to be known as Puṇḍarīka and Subālaka. Brahmadatta was consecrated in the excellent city of Kāmpilya as the Pañcāla King.

70. He was devoted to his dead anecstors and performed *Śrāddha*, knew (the path of) Yoga(contemplation of the Supreme Spirit) and read the minds (of others).

71. His wife, the queen, was the daughter of Vāsudeva. She was well known as Sannati and was the same tawny cow (in the former existence).

72. Being engaged in deeds relating to manes she became the expounder of the Vedas. The king ruled over the kingdom with her.

73. Once he went to a garden with her, and (there) he saw a couple of insects (ants) engaged in love-quarrel.

74. The he-ant with his body tormented with sex love said in a faltering tone to the she-ant in front of him and with her face hung down:

75-76. "Nowhere in the world there is a loving female like you, slender in the waist, of large hips, of expansive breasts, of an excellent gait, having a golden complexion, of a charming face and sweet smile; your face is sweet like jaggery and sugar.

77. You eat after I do and bathe after I bathe. You are distressed when I go on a journey and you are uneasy with fear when I am angry.

78. Why is that, O auspicious one, you always remain with your face hung down?" She with blazing anger said: "What are you speaking?

79. You ate the powder of the *modakas* without me. Being passionate you gave it to someone else".

The he-ant said :

80-81. O you of excellent complexion, due to similarity with you I gave it to other ant; O you beautiful lady, please forgive (this) one fault of mine; O you of charming breasts, I shall not do so again; give up your anger. Verily I touch your feet (i.e. I salute you), please be pleased with me.

82. O you of beautiful hips, when you are angry, death would stand before me; O you of charming thighs, when you are pleased, all my desires are fulfilled.

83. O you of beautiful buttocks, drink (i.e. kiss) fully the face of me who am always passionate like the full moon and resembling nectar in taste.

84. Granting this, O you auspicious one, you should always show favour to me.

Hearing these words she then became pleased.

85. The she-ant offered herself to the fascinating one. Brahmadatta too, conversant with the sounds of all animals due to the efficacy of the deeds (in his) former (existence) knowing all that, smiled in amazement.

Bhīṣma said :

86. How did king Brahmadatta know the (meaning of the) sounds of all (animals)?

87. Where did the group of the four Cakravākas live? O omniscient one, tell me all that and (tell me) in which family that (group) of good vows was (born)?

Pulastya said :

88. O king, the Cakravākas were born in the same city as the sons of an old brāhmaṇa and all they—the wise brāhmaṇas—remembered their (former) birth.

89. They were the sons of a brāhmaṇa named Sudaridra,

90. Their names and deeds befitted them: Dhṛtimān, Tattvadarśī, Vidyāvarṇa and Tapodhika. The brāhmaṇas had a mind to practise penance.

91-93. The best brāhmaṇas said: "We shall attain great superhuman power". Hearing these words of them, Sudaridra, a great ascetic, said with piteous words: "What is this, O sons?" He said to them "O sons, this is a failure in your duty; forsaking your old father, living in a forest, what merit, what scope will you have by doing this?"

94-98. They said: "O father, we have arranged for your subsistance; listen to our words. The King (here) maintains an old vow. He will give much wealth, a thousand villages to you who (should) tell him in the morning, 'Those who were brāhmaṇas in Kurukṣetra, who were hunters in Daśapura, they became deer on the Kālañjara (mountain) and Crkravākas in the Mānasa (lake)'. Speaking thus to the father they went to the forest for (practising) penance. O King, that old (brāhmaṇa) too, went to secure his object. Formerly, Vaibhrāja, named

Aṇuha, the lord of Pañcāla, desiring a son, engaged in severe penance, propitiated eternal Brahmā, the lord of lords.

99. Then after a long time Brahmā was pleased with him (and said to him); "Well-being to you; choose a boon—the desire of your heart".

Aṇuha said :

100-102. O lord of gods, give me a son of great strength and valour, master of all lores, religious, and best among the devotees. Give me a son, a devotee and one who would know (the meaning of) the sounds of all beings.

The lord, the universal soul, said to him: "Let it be so," and disappeared there only when all the beings were seeing (i.e. in the presence of all beings). Then he had that brave son, Brahmadatta.

103. (He was) compassionate to all beings, and was more powerful than all of them; he knew (the meaning of) the sounds of all beings and was the lord of lords of all beings.

104. Due to his inherent power, he, naturally disposed to concentration of mind, came to the he-ant to that place where the couple of the sporting ants had remained.

105. Then that Sannati, seeing him smiling and very much amazed, suspecting something, asked the king:

Sannati said :

106. O King, why this untimely smile? I do not know the reason for which you have smiled untimely.

107-108. The prince told her the words of the ant. "O you of excellent face, this sympathetic smile has sprung up from great interest; O you of bright smile, there is no other reason for my smile". The queen did not agree with him, She said: "You are telling a lie.

109. You laughed at me only. Now I won't live with you. How can a mortal, who is not a god, understand the talk of ants?

110. Therefore, today you laughed at me only. What else (can be said)?"

111. The king, unable to answer, desiring to know (seek) Hara's advice observed, remaining pure, his (Hara's) vow for

seven nights. Brahmā while wandering in the city in the morning, said to him at the end of his (King's) dream:

112-113. "Your beloved will learn every word from the best of brāhmaṇas." Saying so, Brahmā disappeared. In the morning the king moving out of the city with his minisrers and wife saw the old brāhmaṇa, saying (something) and coming before (i.e. towards) him.

114. The brāhmaṇa said: "Those sages who were the chief brāhmaṇas in Kurujāṅgala, fishermen in Daśapura, and deer in Kālañjara mountain and the seven Cakravākas in the Mānasa lake, they are living here".

115. Hearing these words of him, he fell down with grief and recollected his (past) birth; the minister's two sons also (remembered their past birth).

116. That boy Bābhravya who knew all sciences, came to be known as Pañcāla in the worlds and was the expounder of the science of love.

117. Pious Puṇḍarīka too, the founder of the science of Veda, recollected his former birth and through grief fell before them in the same way.

118. 'Oh ! Due to passion, we had, due to the bondage of our actions, fallen from our (proper) deeds'.

119. The three, well-versed in Yoga, having thus lamented again and again, repeatedly praised with wonder the greatness of *Śrāddha*.

120. The king, then having given (the old brāhmaṇa) wealth with many villages and having dismissed him, full of joy, due to (having received) wealth, consecrated on the throne his son, Viṣvaksena by name and endowed with kingly qualities.

121-123a.. Then all the best ascetics, Brahmadatta and others, devoted to their parents and free from hatred, went to the water of the Mānasa lake. Sannati too, was glad saying "O King, I pointed out to you all this and the fruit of abstract meditation—that is seen".

123b. Then (in the sequel) praising her the king said:

124. "It is so; through your favour I have obtained all this fruit."

125. Then all these residents of forest, contemplating on

the Supreme Spirit, obtained, by the strength of their penance, the highest place through the aperture in the crown of the head.

126. Thus the ancestors, when pleased, give men (long) life, wealth, knowledge, heaven, final release and pleasure, and also son and kingdom.

127. O king, one who reads out to brāhmaṇas or listens to or reads this *Pitṛ-māhātmya* (greatness of the ancestors) of Brahmadatta, is honoured in heaven for a full hundren crores of *Kalpas* (*Kalpa*=432 million years of mortals).

CHAPTER ELEVEN

A List of Sacred Places

Bhīṣma said:

1. During which portion of the day should the performer of a *Śrāddha* perform it? O brāhmaṇa, what are the sacred places in which *Śrāddha* performed gives abundant fruit?

Pulastya spoke :

2-3. The sacred place named Puṣkara, is said to be the greatest. Presents or offerings made there, or muttering done there certainly becomes endless. It is always dear to the manes and is regarded as great by the sages.

4. So also, O king, Nandā, Lalitā, so also the sacred place, viz. the auspicious Māyāpurī, so also Mitrapada; Kedāra is still better.

5. Gaṅgāsāgara is also said to be an aupsicious sacred place composed of all sacred places; similarly Brahma-tīrtha is auspicious having the water of Śatadru.

6-7. There is a sacred place named Naimiṣa giving the fruit of all sacred places. On (the bank of) Gomatī there is a sacred place called Gaṅgodbheda, where Brahmā, Viṣṇu and (Śiva) the trident-holder came up; where golden gifts are offered, and Hara with eighteen arms (lives).

8. That is the Naimiṣa forest where formerly the rim of the wheel of Dharma wore out. It is waited upon by all (other) *Tīrthas*.

9. There also one can have the sight of (Viṣṇu in his) Varāha (incarnation). One who goes there, goes, with his soul purified, to the city of Nārāyaṇa.

10. Another sacred place is Kokāmukha; Indramārga is also noted (as a *Tīrtha*). Another *Tīrtha* is Pitṛ-tīrtha (sacred to) Brahmā, manifesting his existence.

11. That lord Brahmā resides in Puṣkara forest. The sight of Brahmā is most prosperous and gives the fruit in the form of final release.

12. Kṛta is (one more) sacred place of great religious merit and it destroys all sins; where Janārdana, the first Narasiṁha (resides).

13. Ikṣumatī is a sacred place auspicious to the manes; at the confluence of the Ganges and Jumna the manes are always pleased.

14. Kurukṣetra has great religious merit; where the path (to heaven) is also noticed. Even now (this) *tīrtha*, sacred to the manes, fulfils all desires.

15-16. O King, (there is another sacred place) called Nīlakaṇṭha, sacred to the manes. Similarly other *tīrthas* are: Bhadrasaras, Puṇyasaras, and Mānasa. So also Mandākinī, Acchodā, Vipāśā, and Sarasvatī, Sarvamitrapada, Vaidyanātha giving great fruit.

17. River Kṣiprā is similarly sacred; so also Kālañjara is auspicious; (other *tīrthas* are) Tīrthodbheda, Harodbheda, Garbhabheda, Mahālaya.

18. Bhadreśvara, Viṣṇupada and Narmadādvāra, Gayā; the great sages say that they resemble (one another) (are equally meritorious) because of the offering of *piṇḍas* i.e. as far as offering of *piṇḍas* goes.

19. These places sacred to the manes remove all sins, even of those people who remember them; then what about those who offer *Śrāddha* (at these places)?

20-21. Oṁkāra is (another) place sacred to the manes; so also Kāverī and Kapilodaka; Sambheda on (the bank of) the

Caṇḍavegā (river); so also Amarakaṇṭaka; bath etc. in it gives merit which is double that of Kurukṣetra. (Another) well-known sacred place is Śuklatīrtha; Someśvara is a great *Tīrtha.*

22. It removes all ailments, is meritorious and gives a crore times greater fruit by (one's) offering *Śrāddha*, giving gifts, performing sacrifice or reciting sacred texts in its vicinity.

23. Another sacred place is by name Kāyāvārohaṇa where, in the auspicious dwelling place of Brāhmaṇas, there is a lovely form of the trident-holder, lord of gods.

24. It has become extremely meritorious; similarly the river Carmaṇvatī (is a *tīrtha*); Śūlatāpī, Payoṣṇī and the confluence of Payoṣṇī (with Śūlatāpī).

25. Mahauṣadhī, Cāraṇā and the meritorious Mahāveṇā flowing to Nāgatīrtha; so also Mahāśāla.

26. So also Gomatī. Varuṇā is a great sacred place of Agni. Bhairava, Bhṛgutuṅga and Gaurītīrtha are incomparably the best.

27. (Then there is) a sacred place by name Vaināyaka; so also the best tīrtha Vastreśvara. Similarly (there is the tīrtha) named Pāpahara and there is the holy river Vetravatī.

28. (The *tīrthas*) Mahārudra and Mahāliṅga (are other sacred places) and the great river Daśārṇā. So also Śatarudrā, Śatāhvā and the city called Pitṛpada.

29. (River) Aṅgāravāhikā and the two big rivers Śoṇa and Gharghara, the holy river Kālikā and the auspicious river Pitarā.

30. These are sacred places for manes which are recommended for bath and for making presents. *Śrāddha* offered here is said to have an inexhaustible fruit.

31. The river Śatāvaṭā, so also Jvālā and Śaradvī. Dvārakā, Kṛṣṇatīrtha and the Northern Sarasvatī.

32. River Mālavatī; so also Girikarṇikā; so also the Dhūtapāpatīrtha in the southern ocean.

33. Gokarṇa and Gajakarṇa; similarly the auspicious river Cakra. Śrīśaila, Śākatīrtha and then Nārasiṁha.

34. So also Mahendra, Pnṇya and the holy Mahānadī. A *śrāddha* offered at these places also is said io give unending fruit.

35. Even their sight gives religious merit and they instantly remove sin. Tuṅgabhadrā is a holy river; so also is Cakrarathī.

36. Bhīmeśvara, (and rivers) Kṛṣṇaveṇā, Kāverī and Añjanā. River Godāvarī is holy; Trisandhyāpūrṇa is the best.

37. The *tīrtha* named Tryambaka is a complete and excellent *tīrtha* and is respected by (i.e. superior to) all other sacred places. Here the terrible three-eyed lord (i.e. Śiva) himself resides.

38. *Śrāddha* offered at these places is a crore times merit-giving; O king, even by remembering these (places) sins go away in a hundred ways.

39. The river Śrīparṇā is holy, so also the Vyāsatīrtha is unparalleled. So, also Matsyanadī, Kārā and Śivadhārā.

40. There is the well-known Bhava-tīrtha and the eternal Puṇyatīrtha. Similarly there are the holy Rāmeśvara and Veṇāpura and Alaṁpura.

41. The famous Aṅgāraka, and Ātmadarśa and Alambuṣa; so also Vatsavrāteśvara and the great Gokāmukha.

42. Govardhana, Hariścandra, Puraścandra, Pṛthūdaka, Sahasrākṣa, Hiraṇyākṣa, so also the river Kadalī.

43. The (other) names are: Lakṣmaṇa-tīrtha, Indranīla, Mahānāda; so also Priyamelaka.

44. These also are very much recommended for the performance of *śrāddha*, since it is said that in these holy places all gods are present.

45. Presents made at all these become a crore times more fruitful. Similarly there is the river Bāhudā, so also the auspicious Siddhavaṭa.

46. And the holy place Pāśupata, similarly river Paryaṭikā. Presents made at all these places become a crore times greater.

47. So also the Pañcatīrtha where the river Godāvarī, flowing towards left, comes in contact with Liṅga-sahasra.

48. The place sacred to Jāmadagnya is the best place for (getting) final release; where the river stands ready due to the fear of an adversary.

49. That is the holy place for making offerings to gods and manes and has a host of the celestial nymphs.

50. So also Sahasraliṅga and excellent Rāghaveśvara with the sacred river Indrakālā; there Śakra had formrely gone.

51. Having killed Namuci he reached heaven by (practising) penance. *Śrāddha* offered here by men gives inexhaustible fruit.

52. The sacred place Puṣkara, so also Śālagrāma; then the well-knwon Śoṇapāta where there is the abode of Supreme Being.

53. Then (there are) the Sārasvatatīrtha, and Svāmitīrtha also; then the holy river Malandarā, so also Kauśikī and Candrakā.

54. Then (the river) Vidarbhā, and Vegā and Payoṣṇī flowing towards the east. Kāverī flowing in the northern direction; similarly the mountain Jālandhara.

55. *Śrāddha* offered at these holy places meant for offering *Śrāddha* becomes endless. Similarly Lohadaṇḍa is a *tīrtha*, so also Citrakūṭa.

56. Similarly the bank of the river Ganges is everywhere divine and auspicious. Then (there are the *tīrthas*) Kubjā, Āmraka and Urvaśīpulina.

57. (Then there are) the Saṁsāramocana-tīrtha, so also Ṛṇamocana. *Śrāddha* offered at these places meant for offering *Śrāddha* is inexhaustible.

58. Similarly is the *tīrtha* Aṭṭahāsa; so also Gautameśvara; then is the Vasiṣṭha-tīrtha; next one is Bhārata (tīrtha).

59. Similarly Brahmāvarta, Kuśāvarta and Haṁsatīrtha (are other *tīrthas*), so also (are) the well-known Piṇḍāraka and Śaṁkhoddhāra.

60. So also Bhāṇḍeśvara, Bilvaka and Nīlaparvata; Similarly (is) Badaritīrtha, the greatest of all holy places.

61. And (there is) the holy place called Vasudhārā, so also Rāmeśvara; then Jayantī, Vijayā and Śukla.

62. Those who offer *Śrāddha* at these places go to the highest place; (then there is) a sacred place named Mātṛgṛha; also Karavīra.

63. (The *tīrtha*) Sapta-godāvarī is the best among all the holy places; those desiring inexhaustible fruit should offer *Śrāddha* there.

64. The holy Gayā is in the Kīkaṭa country; the Rājagṛha forest is holy; so also (is) Cyavanāśrama; the river Punaḥpunā is also holy.

65. The holy place Viṣayārādhana and the sacred river Punaḥpunā, where the (following) verse composed by Brahmā is (still) floating.

66. 'If someone desires many sons he should go to Gayā; one should either perform a horse-sacrifice or should let loose a bull at the Nīla (mountain)'.

67. This is the verse floating at the sacred (and other) places; all men, O best king, came saying:

68. Will any son from our family go to Gayā, who, will propitiate the seven earlier and later (members of the family)?

69-70. Among the maternal grandfathers these words have become long-standing: (Will there be) a son, who, having gone (to the Ganges), will drop the collection (of the ashes) of the bones into the Ganges and offer water with even seven or eight sesamum seeds or offer *piṇḍas* in (one of) the three forests (viz. Puṣkara, Naimiṣa and Dharma)?

71. (Who) with devotion will offer a *śrāddha*, first in the Puṣkara-araṇya, then in the Naimiṣāraṇya and then in Dharmāraṇya?

72. Whatever is offered to the manes at Gayā or in Dharmāraṇya or at Brahmasaras and at Gayāśīrṣavaṭa becomes inexhaustible.

73. One who going to these places and having made a libation moves round, quickly takes to heaven the manes residing in hell.

74. O best king, in his family no one becomes an evil spirit, (because) the evil spirit attains liberation due to the offering of *piṇḍas*.

75. A holy man with water in his right hand gives water at the root of mango (trees). (Thereby) the mango-trees are watered and the manes are propitiated; thus one action is known to serve two purposes.

76. There is no other offering surpassing that made at Gayā; those (manes) moving towards liberation are pleased by one offering of *piṇḍas*.

77. The best sages say that giving grains is (an) excellent (gift), so also giving wealth. They say that whatever is given by men at holy places like Gayā is a great source of religious merit.

78-79. Those who go to the south and north of the Mānasa lake and with all their heart and with love see Mahācala and Mahānadī after having saluted chief brāhmaṇas, get the fruit of their life. Whatever a mortal desires, he undoubtedly obtains it.

80. I have briefly stated this compendium of the holy places. Even the lord of speech cannot describe it in detail; then what about a human being?

81. Truth is a holy place; compassion is a holy place; restraint of senses is a holy place; in the houses of those (who observe) the castes and the four stages of life, tranquility is said to be a sacred place.

82-83. Since whatever *Śrāddha* is recommended at the holy places is laid down to (have) a crore-fold (fruit), and since, the *Śrāddha* offered at Gayā is the giver of final release, therefore an effort should be made to offer a *Śrāddha* at a holy place. The morning time has three *muhūrtas* (a *muhūrta*=48 minutes), the *saṅgava* (period after morning time) has a similar duration; fore-noon has three *muhūrtas*; then afternoon follows.

84. The evening time has three *muhūrtas*; a *śrāddha* should not be performed during that period.

85. That time is *rākṣasī* (demonish) and is condemned for all rites; the *muhūrtas* of the day are always said to be fifteen.

86. Among them the eighth period is said to be *Kutapa*; since after noon the sun always becomes mild.

87-91. Therefore, the act during that period, is specified as the giver of eternal fruit. A sword, a vessel, the *Kutapa* (period), so also a blanket made in Nepal, gold, *darbhas*, sesamum seeds and cows (these are the seven necessary things for a *Śrāddha*); and a daughter's son is said to be the eighth. Sin is said to be *Kutsita* (condemned); since these eight torment it, they are known as *Kutapa*. After the *Kutapa*-period there are four *muhūrtas*; so also is the fifth one (which) is laid down for the performance of a *Śrāddha*. *Kuśas*, so also black sesamum are said to have sprung up from Viṣṇu's body. The wise say that black is the mark of a *Śrāddha*; the residents of a holy place should offer water with sesamum seed after water is offered (to the manes).

92. With *darbha* in one hand one should offer in one's house a

Śrāddha (which is) meritorious and holy, gives (long) life, and destroys all sins.

93. And this glory of *śrāddha* is narrated by Brahmā too; a man who listens to or recites it becomes rich.

94. Similarly the residents of a holy place should, at the time of a *Śrāddha*, say it for the cessation of all sins (the following verse) which is regarded as the remover of poverty:

95. 'This is pure, the treasure of fame; this is the destroyer of great sins; the greatness of *Śrāddha* is honoured by Brahmā, Arka and Rudra—(thus) declare the wise'.

CHAPTER TWELVE

The Dynasty of Yadu

Bhīṣma said:

1. O learned one, tell me now how the Soma dynasty came up and which kings were born in that family that increased its fame.

Pulastya said:

2-3. Formerly Atri was ordered by Brahmā to create. Then the lord practised penance for creation. (It was) delightful, removing the trouble of Brahmā, nearest to Brahmā, Rudra, Indra and Sūrya and supra-sensual.

4-5. Having made his mind tranquil Atri then remained restrained. Even the greatness of penance causes great delight. Since the chief of the dynasty then stood out it increased by half and since Soma having seen him reported it he became mighty.

6. Then from Atri's eyes water of tears, illuminating all the mobile and immobile things with its moonlight, flowed.

7. The quarters in the form of ladies drank it up; it turned into an embryo generated by Atri and remained in their uterus.

8-9. Then the quarters unable to hold it dropped it. Brahmā then took the embryo and put it together and (thus) fashioned a youth skilled in using all weapons.

10. Having put him with his own hands in a chariot, full of the power of Vedas, he took him to the world. Then the brāhmaṇic sages said: Let him be our lord.

11. Then the interior of that (Soma) who was being praised by sages, Gandharvas and celestial nymphs became very great.

12. From that expanding lustre the host of herbs sprang on the earth; his lustre is great; so he always is (i.e. shines) during the night.

13-15. Therefore Soma became the lord of herbs; he is also counted among the brāhmaṇas; as he is the Vedic lustre and the fluid. The auspicious disc in the dark and bright (fortnights) wanes and waxes. Prācetasa Dakṣa gave him (his) twentyseven brilliant daughters endowed with form and beauty and then ten thousand of thousand (-fold) powers.

16-17. Soma intent on meditating upon Viṣṇu practised penance. Then the lord, Nārāyaṇa-Hari, the supreme Janārdana was pleased with him and said to him, "Ask for a boon." Then Soma asked for a boon: "I shall perform a sacrifice in the world of Indra.

18-19. The groups of gods with the four led by Brahmā should in person enjoy (the offerings) in my house, at the *Rājasūya*. The trident-holder god, Hara, should be our protector." When Viṣṇu said, "Let it be so" he performed the *Rājasūya*.

20. Atri was the *Hotṛ* (the priest reciting the prayers of the Ṛgveda). Bhṛgu was the *Adhvaryu* (an officiating priest). Brahmā became the *Udgātā* (one who chants the hymns of Sāmaveda), and Hari himself was the superintendent.

21. All the (other) gods were assisting priests; the rite was laid down (said) to be *Rājasūya*. The Vasus and also the Viśvedevas were the officiating priests.

22. He gave the three worlds as the sacrificial fee to the priests. Having obtained splendour which was difficult to obtain, and which was honoured by the world, Soma, by means of his penance, got the sovereignty of the seven worlds.

23-24. Once he saw in a garden Bṛhaspati's wife, Tārā, adorned with many flowers and ornaments, of large hips, oppressed with the burden of breasts, so feeble (i.e. delicate) (that

she would not) even (tolerate) the plucking of flowers, charming like Cupid's arrows and having broad and beautiful eyes.

25. In that secluded region, the lord of stars, being smit with love, seized her with her hair. She too, (equally) love-sick with her mind attracted by his form and handsomeness, enjoyed with him.

26. Having sported for a long time Soma took Tārā to his house; then even in his own house he, attached to Tārā, was not satisfied with the (sexual) pleasures.

27-28. Bṛhaspati, scorched by the fire of the separation had his mind contemplating on her only. He was unable to curse him (i.e. Soma), nor was (the lord of speech) able to harm him by means of many chants, missiles, fire or poisons; or by various stratagems or by magical spells. Being tormented with love, he besought god Soma to (return) his wife.

29. Being infatuated with love, he, though besought by Śiva or Brahmā, by the Sādhyas, and Maruts along with the regents of the quarters, did not give (back) Bṛhaspati's wife.

30. When he did not give her (back) Śiva, who (also called Vāmadeva) was well known on the earth and whose lotus like feet were worshipped by many Rudras, became angry.

31. Then, Śiva the trident-holder, along with his disciples, bound by love for Bṛhaspati, resorted to by the lords of spirits, and Siddhas, taking his bow called Jagava, went (forth) to fight with Soma.

32-34. He, especially brilliant, of a terrible form and terrible and cruel due to the fire in his third eye, and the eighty lords of his attendants and with the lords of Yakṣas seated in a war-chariot, and Soma too, with his anger, and with a thousand billions of Vetālas, Yakṣas, Snakes and Kinnaras, so also of serpents, so also with thirty-six thousand chariots, with his lustre increased by Śani and Aṅgāraka came there, accompanied by the army of the Nakṣatras, demons and fiends.

35. The seven worlds, earth, forests, islands and the interiors of the oceans got frightened. The trident-holder, who had taken the blazing missile and great fire went forth to (fight) Soma.

36. Then took place a great war between the terrible armies of Rudra and Soma. Capable of destroying all animals,

it (i.e. the war) of the form of intensive and pre-eminent fire, escalated.

37. The full armies of both with sharp and poignant missiles met destruction. Bright missiles, capable of burning heaven, earth and the nether region were discharged.

38. Through anger, Rudra released the missile Brahmaśiras; Soma too released the missile 'Soma' of infallible power. By the fall of the two (missiles) fear spread in the ocean, on the earth, in the atmosphere.

39. Then seeing that war escalating and capable of destroying the worlds, Brahmā along with gods, entering there, somehow averted it.

40-41. "O Soma, why are you, without any cause, doing this ignoble deed, leading to the destruction of people ? Since you waged this terrible war for taking away the wife of someone else you will be (taken to be) an evil planet among people; you are a sinner; you will be equal to the eaters of brāhmaṇas. Honouring my word, restore this Bṛahspati's wife to him."

42. Saying 'let it be so', Soma, being tranquilled, kept away from fighting; Bṛhaspati taking Tārā and being delighted, went home; so also Rudra.

Pulastya said:

43-45. Then at the end of a year, a boy resembling twelve suns, wearing a divine yellow garment, adorned with divine ornaments, and like the sun, was born to Tārā. He knew all the sciences, and was the propounder of the science of elephants. Named Rājaputra he was a well-known royal physician. He was known as Budha, being the son of king Soma.

46. He, the powerful one, snatched all the lustre of all people. Brahmā and others came there; so also gods with the divine sages came to the house of Bṛhaspati at the time of the ceremony performed at the birth of the child.

47. The gods asked Tārā by whom was the boy begotten (i.e. who was his father—Soma or Bṛhaspati) ?

48-49. She, ashamed of them, did not say anything, at that time. The excellent lady, being again asked, replied shamefully after a long time that the son was Soma's. Then Soma took the son, named him 'Budha' and gave him a kingdom on the earth.

50-51. Then having consecrated him, the supreme lord Brahmā offered him a seat in the planets; having given it he, along with the brāhmaṇic sages, disappeared there only even as all beings were watching. Buddha produced the most religious son in (i.e. from) the womb of Ilā.

52. He (i.e. the son) fully performed a hundred horse-sacrifices, and due to his lustre was known as Purūravas and was honoured by all people.

53. Having propitiated Brahmā on the peak of the Himālayas, he, the lord of the seven islands, obtained the lordship of the world.

54. The demons Keśin and others became his servants; Urvaśī, enamoured of his handsomeness, became his wife.

55. Desiring the good of all the people, he justly protected the earth having seven islands, with mountains, forests and groves.

56. Due to the favour of Brahmā (he obtained) fame that became his carrier and waiting girl holding the chowrie. The lord of gods offered him half (of his) seat.

57. He protected *Dharma*, *Artha* and *Kāma* equally and justly.

58. *Dharma*, *Artha* and *Kāma* came to see him with curiosity, desiring to know how he maintained them equally. With devotion he then offered them offerings, water for washing feet etc.

59. Having brought three seats adorned with gold, and seating them on the seats, he offered them worship, (offering) slightly superior worship to *Dharma*.

60. *Kāma* and *Artha* then became very angry with the king; *Artha* cursed him: "You will perish due to greed."

61. *Kāma* also said: "You will become insane in the Gandhamādana, after having gone to the grove (sacred to) Kumāra due to the separation from Urvaśī".

62-64. *Dharma* too said: "You will have a long life and will be religious; O lord of kings, your progeny will increase hundred times as long as the sun and the moon stay (in the sky) and will not perish on the earth. The madness caused by (the longing for) Urvaśī will last for sixty years; and that celes-

tial nymph, your wife, will soon be won over by you". Saying so all of them disappeared.

65-66. Purūravas everyday went to see Urvaśī. Once while moving in the sky in the southern direction seated in the chariot with Indra he saw Urvaśī and Citralekhā being taken (away) in the atmosphere by the lord of demons, Keśin.

67-68. Having in a battle vanquished him (i.e. Keśin) who had formerly vanquished in battle even Indra by throwing various missiles (at him), he (i.e. Purūravas) became friendly with Indra and gave Urvaśī to him. Since then Indra became his friend.

69. Indra being pleased, with Purūravas, excelling (everyone) in the world, said to him: "You take her".

70. Due to love she sang to Purūravas a great story enacted by Bharata and named *Lakṣmī-svayaṁvara*.

71. He (i.e. Bharata) ordered Menakā, Urvaśī and Rambhā to dance. There Urvaśī, in the role of Lakṣmī, danced with proper pauses (in music).

72. She, while dancing, seeing Purūravas, became oppressed by love and forgot all acting that was directed before.

73-74. Bharata angrily cursed her that separated from him (i.e. Purūravas) she would turn into a creeper, live on the earth for fiftyfive years. Then Urvaśī having gone to him, made him her husband for a long time. After experiencing the curse, Urvaśī gave birth to eight sons by (Purūravas), the son of Budha.

75-77. Listen to their names from me (as I tell them). Āyu, Dṛdhāyu, Vaśyāyu, Balāyu, Dhṛtimān, Vasu, Divyajāyu, and Śatāyu—all were having divine strength and vigour. Nahuṣa was the son of Āyu, so also was Vṛddhaśarmā; and Raji, Daṇḍa and Viśākha; these five were brave warriors. A hundred sons were born to Raji; they were known as *Rājeya*.

78. Raji propitiated pure Nārāyaṇa; Viṣṇu who was (thus) propitiated by penance, gave a boon to the king.

79. He then became the conqueror of gods, demons and men. Then the war between gods and demons continued for three hundred years.

80. A terrible battle took place between Prahlāda and

Śakra, and none of them came out victorious. Then gods and demons separately asked Brahmā:

81. "Who will be victorious out of the two ?" He said: "He, where (i.e. on whose side) Raji is (will be victorious)."

82. The demons requested the king, "Help us to victory". He said: "If I shall be your lord (I shall help you); otherwise enough of it (i.e. I shall not help you)". The demons did not accept it; but the gods did.

83. "Be our lord and destroy the enemy's army." Then he destroyed all that were to be killed by Indra.

84. By that deed of his, Indra then became his son. Then giving the kingdom to Indra, Raji went (to perform) penance.

85. Then, Raji's sons endowed with the merit of penance and power, forcibly snatched the kingdom from Indra and his portion in the sacrifice.

86-87. He, deprived of the kingdom and oppressed by Raji's sons, being helpless, said to Bṛhaspati: "O Bṛhaspati, I am harassed by Raji's sons; I who am oppressed, am not having the kingdom nor the portion in the sacrifice; master of intellect, strive to get the kingdom for me."

88. Then Bṛhaspati, by means of the rite to pacify the planets and to promote welfare, made Indra haughty with power.

89-91. Bṛhaspati, having gone to Raji's sons, stupefied them. The lord of intellect (i.e. Bṛhaspati) who knew religion, resorting to the religion of the Jainas, which was out of the Vedic fold, made them fallen from the three Vedas. Knowing them to be out of the Vedic fold and endowed with disputation, Indra with his bolt killed them all—who were excommunicated from the (Vedic) religion. I shall tell you about the seven pious sons of Nahuṣa:

92. Yati, Yayāti, Śaryāti, Uttara and Para; so also Ayati and Viyati; these seven propagated the race.

93. Yati became an anchorite even in his boyhood. Yayāti, always given to piety, ruled his kingdom.

94. Śarmiṣṭhā, the daughter of Vṛṣaparvan, was his wife; so also Bhārgava's daughter Devayānī of a good vow (was his wife).

95. Yayāti had five sons; I shall mention them by names.

Devayānī gave birth to a son (named) Yadu and also (another son) Vasu.

96. Śarmiṣṭhā gave birth to (three) sons: Druhyu, Aṇu and Pūru. Yadu, Pūru and Bharata continued the race.

97-98. O King, (now) I shall describe the Pūru-race, in which you are born. From Yadu the Yādavas were born, among whom were (born) Bala (-rāma) and Kṛṣṇa for taking down the burden of Pāṇḍavas and for their welfare. Yadu's five sons were like god's sons.

99. The eldest was Sahasrajit, then Kroṣṭṛ, Nīla, Añjika and Raghu. King named Śatajit was Sahasrajit's son.

100. Śatajit had three extremely religious sons: Haihaya, Haya and Tālahaya also.

101. Dharmanetra was the well-known son of Haihaya; Dharmanetra's son was Kunti and his (Kunti's) son was Saṁhata.

102-104. The king named Mahiṣmān was Saṁhata's son. Brave Bhadrasena was the son of Mahiṣmān. He was a king in Vārāṇasī, who has already been mentioned. The religious son of Bhadrasena was Durdama by name. The terrible son of Durdama was named Dhanaka. Dhanaka had four sons well-known in the world.

105. Kṛtāgni, Kṛtavīrya, so also Kṛtadharma; the fourth son was Kṛtaujas; that (well known) Arjuna was (the son) of Kṛtavīrya.

106. By means of his thousand arms the king became the lord of seven islands. Then the lord of the earth practised penance for ten thousand years.

107. Kārtavīrya propitiated Datta born of Atri. Datta, the best among men granted him four boons.

108. The best king, first chose a thousand arms. (By the second boon he chose that) one thinking impiously would incur fear and be warded off.

109. (By the third boon) he would conquer the earth by fighting and would get strength by means of religious acts; and by the additional (i.e. the fourth boon) he would kill anyone that would stand before him in a battle.

110. He conquered this earth by his heroism with its seven islands and cities and surrounded by seven seas.

111. Of him, the intelligent one, a thousand arms were produced as desired by him; he performed all sacrifices in which large fees were paid.

112. All of them had golden sacrificial posts and golden altars; all were attended by gods seated in aerial cars and adorned.

113-116. They were always attended by the Gandharvas and the celestial nymphs also. In his sacrifice Gandharva and Nārada sang a verse, after having seen the greatness of the royal sage Kārtavīrya. Kings would never attain to the position of Kārtavīrya by means of sacrifices, gifts, austerities, valour or learning. Moving swiftly on the seven islands the king, comparable to wind, became the sovereign emperor of the earth with seven islands, for eightyfive thousand years.

117. He became the protector of beasts; he alone was the protector of fields; he alone became cloud by means of showers and became Arjuna by means of his diligence (assiduity).

118. By means of his thousand arms, and with skin rugged on account of the strokes of the bowstring he shone like the autumnal sun with thousand rays.

119. In Māhiṣmatī he was (a man) of great brilliance among men; in the rainy season he would meet the agitation of the ocean.

120. He sports (i.e. sported) against the current, for his own pleasure; sporting with the lashes he tied down the sea.

121-123. Narmadā, frightened and having a series of knittings of her eye-brows in the form of her ripples flowed to him. He alone, from Manu's family, would, plunge into the sea, by drawing out, with one hand the ocean and plunging into it by pleasing the beautiful ladies. When by his thousand arms the great ocean would be agitated, the great demons of the nether region would hide themselves and remain motionless.

124-128. The great serpents stunned by the agitation of his thighs, and suspecting that nectar was being churned out, bent down keeping their heads motionless. This archer discharged arrows against Rāvaṇa. This archer taking a bow, having (with force) stupefied and vanquished the haughty lord of

Laṅkā—Rāvaṇa, with five arrows and having arrested and brought him to Māhiṣmatī imprisoned him there. Then to propitiate that Arjuna, I went to him; having made friendship with my grandson (i.e. Rāvaṇa) he released him. The sound of the bow-string of him having a thousand arms was like that of the fire, that would spread on the earth at the end of a Yuga (the age of the world).

129. (Paraśurāma) cut off in battle the thousand arms like the grove of golden Tāla-trees. The powerful Vasiṣṭha getting angry cursed that Arjuna:

130. "Since, O Haihaya, you burnt my well known grove, so someone else will destroy your wicked deeds.

131. That powerful ascetic brāhmaṇa Bhārgava, having powerfully cut off your thousand arms (and thus) having harassed you, will kill you."

132-134. Paraśurāma was thus the killer of that intelligent (Kārtavīrya). O very powerful (Bhīṣma), he had a hundred sons; out of them (the following) five were great warriors, trained in the science of missiles, mighty, brave and religious: Śūrasena, Śūra, Dhṛṣṭa, Kṛṣṇa and Jayadhvaja; he was the builder of Avantī and the lord of the earth. Tālajaṅgha of great might was Jayadhvaja's son.

135. His hundred sons were known as Tālajaṅghas. Of these Haihayas there were five families.

136. The Vītihotras were born (in this family), so also Bhojas and Avantis, and Tuṇḍakera; (all these) were called Tālajaṅghas.

137. The powerful son of Vītihotra was Ananta. His son was Durjaya who tormented his enemies.

138-140. The great king Kārtavīrya by name having a thousand arms protected the subjects sincerely, who with his bow vanquished the earth bounded by the oceans; and a man who getting up at daybreak utters his name, never loses his wealth; he regains what is lost. One who narrates the life of the intelligent Kārtavīrya, becomes honoured in heaven like a donor or a sacrificer.

CHAPTER THIRTEEN

The Deeds of the Avatāra (Incarnation)

Pulastya said:

1. O king of kings, listen to (the account) of Kroṣṭṛ's family (in which) excellent men (were born). In his family was bornViṣṇu, the perpetuator of the Vṛṣṇi family.

2. From Kroṣṭṛ was born Vṛjinīvān, of great fame. His son was Svāti, and Kuśaṅku was his (i.e. Svāti's) son.

3. Kuśaṅku had a son Citraratha by name; his son named Śaśabindu became a sovereign emperor.

4-5. About him this verse containing the genealogical table was formerly sung. The hundred sons of Śatabindu had a hundred sons. From those hundred intelligent, handsome and important sons resplendent with great wealth were born the very mighty kings having the appellation Pṛthu.

6. Pṛthuśravas, Pṛthuyaśas, Pṛthutejas, Pṛthūdbhava, Pṛthukīrti, Pṛthumata were the kings (in the family) of Śaśabindu.

7-8. Those well-versed in the Purāṇas praise Pṛthuśravas to be the best. He had sons. (Out of them) Uśanas tormented the enemies. Uśanas's son was Śineyu by name and was most virtuous. Śineyu's son was known as Rukmakavaca.

9-10. Rukmakavaca, skilled in fighting, having killed the archers with various arrows and having obtained this earth, gave gifts to brāhmaṇas in the horse-sacrifice. Parāvṛt, the killer of the rival heroes was born from Rukmakavaca.

11. Five sons were born to him who were very powerful and valourous: Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari.

12. The father put Parigha and Hari in Videha. Rukmeṣu became a king and Pṛthurukma lived with him.

13-14. Jyāmagha, exiled by these two, lived in a hermitage. He, living peacefully in the hermitage and being roused by a brāhmaṇa took his bow and carrying a flag and seated in a chariout went to another country. Being all alone and distressed for want of subsistence he went to the mountain Ṛkṣavān on the bank of Narmadā, deserted by others, and sat there.

15. Śaibyā was Jyāmagha's chaste wife old (in age).

16-17. The king too, being sonless, thought of taking another wife. He got victory in a war and securing a maiden in the war he through fear said to his wife, "O you of bright smile, this is your daughter-in-law." When he said this, she said to him: "Who is she ? Whose daughter-in-law is she ?"

18-19. The king replied, "She will be the wife of the son that will be born to you." Due to the severe penance of that maiden that old Śaibyā gave birth to the son (named) Vidarbha.

20. Vidarbha generated on the princess, (Jyāmagha's) daughter-in-law, two sons, Kratha and Kauśika and later the third son Lomapāda by name, who was extremely pious, brave, and skilled in fighting.

21. Babhru was Lomapāda's son; Babhru's son was Dhṛti; Kauśika's son was Cedi and the kings who are known as Caidya were (born) from him.

22. Kunti was the son of Kratha who was the son of Vidarbha. Dhṛṣṭa was Kunti's son; from that Dhṛṣṭa brave Sṛṣṭa was born.

23. Sṛṣṭa's son was pious Nivṛtti, the killer of rival heroes. Nivṛtti's son named Daśārha was the same as Vidūratha.

24-25. Daśārha's son was Bhīma; Bhīma's son is said to be Jīmūta; Jīmūta's son was Vikṛti; Bhīmaratha was his son; and Bhīmaratha's son was said to be Navaratha. His son was Daśaratha; his son was Śakuni.

26. From him was born Karambha, and from him Devarāta; from Devarāta was born the very renowned Devakṣatra.

27. A god-like and very bright son by name Madhu was born of Devakṣatra. Kuruvaśa is said to be born from Madhu.

28. A brave son Puruhotra was born from Kuruvaśa. From Puruhotra Aṁśa was born on the sporting Vaidarbhī.

29-30. Vetrakī was Aṁśu's wife; on her Sātvata (i.e. Aṁśu) endowed with energy and of growing fames generated Sātvatas. One having children and knowing this progeny of the magnanimous Jyāmagha, becomes united with the intelligent Soma.

31-32. Kausalyā gave birth to the sons called Sātvata, endowed with energy. Their creations (i.e. lines) are four;

listen to them (as I tell you) in detail: On Sṛñjayī, Bhajamāna got a son named Bhāja. Then Bhājakas were born on the daughter of Sṛñjaya.

33. The two wives of that Bhāja gave birth to many sons: Nemica, Kṛkaṇa and Vṛṣṇi, the conqueror of the enemies' cities.

34. Since they were born from Bhajamāna they came to be called Bhājaks. There was Devāvṛdha Pṛthu and he increased friendship with the Madhus.

35-36. This king was sonless, so desiring 'I should have a son endowed with all virtues' and concentrating upon Kṛṣṇa only and touching the water of the Parṇāśā (river), he practised a great penance. Due to his touching the water the river came near him.

37-38. Then the river worried about the well-being of him who was practising penance. With her mind full of anxiety she resolved: 'Turning myself into a woman I shall go (to him), from whom a son like this (i.e. endowed with all qualities) would be born. Therefore today I shall (be his wife who would) give him a son'.

39. Then becoming a maiden and taking up an excellent body she informed the king (about herself); the king then longed for her.

40. Then from Devāvṛdha, that best river, in the ninth month, gave birth to a great son viz. Babhru endowed with all virtues.

41. We have heard that those who know the Purāṇas, narrating the virtues of the magnanimuos Devāvṛdha, say that:

42. Babhru was the greatest among men; Devāvṛdha resembled gods; from Babhru and Devāvṛdha seventy thousand and six hundred sons were born and they became immortal.

43-46. Bhoja (given to performing) sacrifice, (giving) gifts, (practising) penance, intelligent, pious and of a very strong vow, handsome and very bright (married) Mṛtakāvatī. (This) daughter of Śarakānta gave birth to four sons: Kukura, Bhajamāna, Śyāma and Kambalabarhiṣa. Kukura's son was Vṛṣṭi and Vṛṣṭi's son was Dhṛti. His son was Kapotaroman; and his son was Tittiri; his son was Bahuputra. It is said that

(his) learned son was Nari; his other name is said to be Candanodakadundubhi.

47. His son was Abhijit; from him Punarvasu was born.

48. Abhijit was first sonless; but this (king), best among men, encouraged by sages gladly performed the horse-sacrifice to obtain a son.

49. When he was moving in the gathering (at the sacrifice) from it arose blind Punarvasu learned, well-versed in religion and giver at sacrifices.

50. It is said that Vasu had a couple of sons. O best among the intelligent, they were known as Āhuka and Āhukī.

51-52. In this matter they quote very interesting verses. They had ten thousand armoured and mailed chariots, thundering like cloud and having their bottoms with attachments. The Bhojas never told a lie; they never remained without performing sacrifices; and never gave less than a thousand.

53. There was never a purer or a more learned person than a Bhoja. This family is said to have come down upto Āhuka.

54-55. And Āhuka gave his sister (to the Avanti-king) in Avanti. And the daughter of Āhuka gave birth to two sons; Devaka and Ugrasena who were like divine children; and the sons that were born to Devaka were like gods.

56. (They were) Devavān, Upadeva, Sudeva and Devarakṣita; they had seven sisters whom he (Ugrasana) gave to Vāmadeva:

57. Devakī, Śrutadevā, Yaśodā, Śrutiśravā, Śrīdevā, Upadevā and Surūpā was the seventh.

58-60. Ugrasena had nine sons and Kaṁsa was the eldest among them: Nyagrodha, Sunāman, Kaṅka, Śaṅku, and (he) who (was called) Subhū. The other one was Rāṣṭrapāla; so also (were) Baddhamuṣṭi and Samuṣṭika. They had five sisters: Kaṁsā, Kaṁsavatī, Surabhī, Rāṣṭrapālī and Kaṅkā; they were beautiful ladies. Ugrasena along with his children belonged to the Kukura (i.e. Daśārha) country.

61. Vidūratha, best among the warriors, was Bhajamāna's son. The brave Rājādhideva was Vidūratha's son.

62. The two sons born to Rājādhideva were Śoṇāśva and

Śvetavāhana. They were liked by brave men, very much given to the Kṣatriya-vow.

63. Śoṇāśva had five brave sons skilled in fighting: Śamī, Rājaśarmā, Nimūrtta, Śatrujit and Śuci.

64. Pratikṣatra was the son of Śamī and the son of Pratikṣatra was Bhoja and his son was Hṛdīka. Hṛdīka had ten sons of fearful valour.

65-66. Among them Kṛtavarman was the eldest, and best was Śatadhanvan. (Others were) Devārha, Subhānu, Bhīṣaṇa and Mahābala, and Ajāta, Vijāta, Kakara and Karandhama. A son, Kambalabarhiṣa was born to Devārha; (he was) learned.

67. He had two sons: Asamauja and Samauja. Two valourous sons were born to the son of Ajāta.

68. Samauja had three well-known and very religious sons. Their names in order were: Sudaṁśa, Suvaṁśa and Kṛṣṇa.

69. One who everyday glorified this family of the Andhakas, consequently had a large family and progeny.

70-71. Kroṣṭṛ had two wives: Gāndhārī and Mādrī. Gāndhārī gave birth to Sunitra affectionate to his friends; Mādrī gave birth to a son Yudhājit (by name), then to Devamīḍhuṣa, (then to) Anamitra and Śini. These five possessed lucky marks (on their bodies).

72. Nighna was Anamitra's son; Nighna had two sons: the two were Prasena and the very brave Śaktisena.

73. Prasena had the best and unparalleled gem by name 'Syamantaka'. It was described as the 'King of best gems in the world'.

74. Wearing that gem on his chest very many times he shone brightly. Śauri asked for that excellent gem for his king.

75. Govinda too did not obtain it; though capable, he did not snatch it. Some time Prasena, adorned with it went ahunting.

76-77. He heard a sound made by a certain being in a cave. Then entering the cave Prasena encountered a bear (viz. Jāmbavān). The bear attacked Prasena and Prasenjit also attacked the bear and (thus) they, desirous of vanquishing each other, fought.

78-79. The bear, having killed Prasena took that gem.

Hearing that Prasena was killed Govinda was suspected by his (i.e. Prasena's) brother, so also by others that Prasena was killed by Govinda to get the gem.

80-81. Prasena, adorned with that best gem, had gone to the forest; seeing him who was not willing to part with Syamantaka, Kaśava had killed him (Prasena) as he, by not giving the gem, had turned into his enemy. This rumour started by Satrājit spread everywhere.

82. Then after a long time, Govinda who had again set out for hunting, by chance came near the cave.

83-84. Then that mighty lord of bears (viz. Jāmbavān) made a sound as before. Govinda having heard the sound and entering the cave with a sword in his hand, saw the very mighty king of the bears, viz. Jāmbavān. Then Hṛṣīkeśa, with his eyes reddened with rage, at once seized Jāmbavān very violently.

85-86. Then seeing him as Viṣṇu in Viṣṇu's body due to his (past) deeds the lord of the bears too quickly praised him with Viṣṇusūkta (a eulogy in honour of Viṣṇu). Then the lord being pleased, favoured him with a boon.

87. Jāmbavān said: "It is desirable and auspicious to meet death at your hands with the stroke of your disc. This virgin daughter of mine should have you as her husband.

88. O lord, you should take the gem which I obtained from Prasena by killing him. The gem is here".

89. Keśava having killed Jāmbavān who had spoken thus with his disc, he of mighty arms, having achieved his purpose, took that daughter.

90-92. Then in the presence of all Yādavas, Janārdana, who was angry due to the false rumour, gave to Satrājit that best gem which he had received from the bear-king. Then all the Yādavas said to Vāsudeva: "We had thought that you had killed Prasena". Satrājit had ten sons from each one of his ten wives.

93. He had hundred and one sons born of Satyā. They were well-known and very brave, and Bhaṅgakāra was the eldest.

94. Satyā, Vratavatī and Svapnā, elder to Bhaṅgakāra, gave birth to those boys. Śinīvāla was brave.

95. There was (born) the warrior Abhaṅga; Śini was his son; from him Yugandhara (was born); he is said to have had a hundred sons.

96. He was called Anamitra; was well known as a descendant of the Vṛṣṇi family. From Anamitra was born Śini, the youngest member of the Vṛṣṇi family.

97. From Anamitra again was born Yudhājit, a warrior of the Vṛṣṇi family. Two other sons also (were born from Anamitra): Ṛṣabha and Citra.

98. Ṛṣabha got as his wife the praiseworthy daughter of Kāśirāja, and Jayanta obtained auspicious Jayantī as his wife.

99. Then Jayanta's son was born of Jayantī. He always performed sacrifices, was very courageous, learned and was dear to the guests (or he) liked guests.

100. From him Akrūra, very diligent and giver of large presents was born. Śaibyā was the gem among virgins; Akrūra obtained her (as his wife).

101-102. On her he generated eleven very mighty sons: Upalambha, Sadālambha, Utkala, Āryaśaiśava, Sudhīra, Sadāyakṣa, Śatrughna, Vārimejaya, Dharmadṛṣṭi, Dharma and Sṛṣṭimauli.

103-106a. And all of them were born (so brave) that they took away gems. Two sons, resembling gods, and delighting the family were born on Śūrasenā from Akrūra: Devavān and Upadeva. From Akrūra twelve sons were born to Aśvinī: Pṛthu Vipṛthu, Aśvagrīva, Aśvabāhu, Supārśva, Gaveṣaṇa, Riṣṭanemi Suvarcas, Sudharman, Mṛdu, Abhūmi and Bahubhūmi; and two daughters: Śraviṣṭhā and Śravaṇā.

106b-107a. An intelligent preson, who knows about this false accusation of Kṛṣṇa can never be assailed by anyone with a false curse.

107b. Aikṣvākī gave birth to a brave son—the wonderful Mīḍhuṣa.

108-111. Ten brave sons were generated on Bhojā by Mīḍhuṣa: Vasudeva (was born) first, (then) Ānakadundubhi; so also Devabhāga was generated (by Mīḍhuṣa); and Devaśravas, Anāvṛṣṭi, Kunti, and Nandi and Sakṛdyaśa, Śyāma, Śamīka (also) known as Sapta. He had five beautiful wives: Śrutakīrti, Pṛthā, and Śṛutadevī and Śrutaśravā and also Rājādhidevī.

These five were the mothers of heroes. Vṛddha's wife Śrutadevī gave birth to king Kāruṣa.

112. From Kaikaya Śrutakīrti gave birth to king Santardana. Sunītha was born on Śrutaśravas from Caidya.

113. From Dharma Bhayavivarjita was born on Rājādhidevī. Śūra, bound by friendship, gave (in adoption) Pṛthā to Kuntibhoja.

114. Thus, Pṛthā, Vasudeva's sister was also called Kuntī. Kuntibhoja gave that praiseworthy Pṛthā to Pāṇḍu as his wife.

115. That queen gave birth to five brave sons for Pāṇḍu : Yudhiṣṭhira was born from Dharma; Vṛkodara (i.e. Bhīma) was born from Vāyu.

116. Dhanañjaya (i.e. Arjuna) comparable to Indra in valour was born from Indra; he the brave one, was born with the three portions from three gods.

117. He worked for gods, and killed all demons; he killed those demons whom even Indra was unable to kill.

118. He who had obtained vigour was placed in heaven by Indra. We have heard that two sons were generated on Mādravatī (by the Aśvins).

119. (They were) Nakula and Sahadeva and were endowed with handsome form and goodness. Ānakadundubhi had a wife named Rohiṇī of the Pūru family.

120-121. He had (from her) a son Rāma dear to him; so also Sāraṇa, Caraṇapriya, Durdhara, Damana, Piṇḍāraka and Mahāhanu. That who was Māyā Amāvāsyā would be Devakī. First that mighty Prajāpati was born from her.

122. Then from her the darkish Subhadrā, gracious in speech, was born; so also (were born) Vijaya, Rocamāna, Vardhamāna and Devala.

123-126. All these were born on the subordinate queen. Bṛhaddevī gave birth to the magnanimous Agāvaha. He himself was born by name Mandaka on Bṛhaddevī. Devakī gave birth to her seventh son Romanta, and Gaveṣaṇa unvanquished in battles. While formerly wandering in the forest, Śauri produced in Śrutadevī's pleasure-house, the eldest son viz. Kusika on a Vaiśya lady. Śrutandharā was one of the queens (of Vasudeva).

127. Vasudeva's mighty son Kapila, having divine fragrance, the first archer, caused grief to the people.

128a. These two, viz. Saubhadra and Bhava were very energetic.

128b-129. (Obscure) Devabhāga's son (named) Prastāva together with Budha is remembered. The first and best Devaśravas is said (बाहु or प्राहु:?) to be a scholars. His daughter Yaśasvinī was born from Manasvin ot Ikṣvāku family. (Her son was) Śatrughna.

130-131a. (Obscure) His enemies had retreated from him; he was the killer of enemies; Śraddhā was born from him. Kṛṣṇa being pleased gave a hundred children to Gaṇḍūṣā, with the moon, magnanimous, powerful and strong(?)

131b-133. Nandana's two sons were Rantipāla and Ranti-Śamīka's four brave and very mighty sons were: Viraja, Dhanu and Vyoma ead Sṛñjaya. Vyoma was childless; Dhanañjaya was Sṛñjaya's (son); he who was born as Bhoja became a royal sage.

134. The man who always narrates or listens to Kṛṣṇa's birth and rise is freed from all sins.

135. Kṛṣṇa, the great god, formerly the creator, was born even among men.

136. By means of penance Vasudeva produced on Devakī the lotus-eyed (Kṛṣṇa), having four arms, of a divine form and the refuge for people.

137. Having seen him with the sign of Śrīvatsa and resembling gods, Vasudeva said to him "O Lord, withdraw your form.

138. O god, I am afraid of Kaṁsa, therefore I am saying this to you. He killed my six pre-eminent sons of terrible valour."

139. Having heard Vasudeva's words Acyuta withdrew his form.

140. After he agreed to it, Śauri took him to the house of the cowherd Nanda. Having handed him over to Nanda, he said to him, "Protect him; then only all the Yādavas will be happy.

141. As soon as this embryo (i.e. son) of Devakī will kill

Kaṁsa, there will be happiness in the world, which would greatly remove the burden (of the earth).

142. Who (i.e. he) will kill all those kings who are wicked, when there will be a war among the Kauravas where all the Kṣatriyas will assemble.

143. This god himself will be the charioteer of Arjuna; having rid the earth of the Kṣatriyas he will enjoy the rest (i.e. void of the Kṣatriyas) and will take the entire Yadu-race to the divine world."

Bhīṣma said:

144. Who is this Vasudeva? Who is this glorious Devakī?

145. Who is the cowherd Nanda? Who is Yaśodā rigidly observing vows, who nourished Viṣṇu and whom he called his mother?

146a. Who gave birth to (a son) an embryo and brought him up?

Pulastya said:

146b. Kaśyapa was the Supreme Being and Aditi is said to be his beloved.

147. Kaśyapa was a portion of Brahman and Aditi that of the earth. Nanda was said to be a cloud and Yaśodā was the earth.

148. He satisfied many desires of Devakī, which she had formerly entertained from the great unborn one.

149-150. Soon that great god entered a human body. He (lord Viṣṇu) possessed of magical powers, stupefying all beings with his superhuman faculties came (down) in the family to establish righteousness and destroy the demons, when righteousness and sacrifice had perished.

151-152. Rukmiṇī, Satyabhāmā, Satyā, so also Nāgnijitī and Sumitrā, Śaibyā, Gāndhārī and Laksmaṇā. So also Subhīmā, Mādrī, Kausalyā and Vijayā. These and others were his sixteen thousand wives.

153. Listen to the (names of) sons born of Rukmiṇī: Cārudeṣṇa who was brave in battles, and very mighty Pradyumna.

154. Sucāru and Cārubhadra and Sadaśva and also Hrasva.

155-156. The youngest was Cāruhāsa, and a daughter (named) Cārumatī. On Rohiṇī were born Bhānu, Bhīmaratha, Kṣaṇa, Rohita and Dīptimān, Tāmrabandhu, Jalandhama. Among them, four daughters were born and they were younger.

157. From Jāmbavatī was born the extremely charming Sāmba. He was the author of solar science, and an image in the house.

158. The magnanimous one entered the very base (supreme spirit); (then) the god of gods being pleased destroyed his leprosy.

159. Mitravindā gave birth to Sumitra and Cārumitra. From Nāgnajitī were born Mitrabāhu and Sunītha.

160. Know these and others to be thousands of (Kṛṣṇa's) sons; the sons of Vāsudeva are eighty thousand.

161. Pradyumna's most intelligent son, viz. Aniruddha, a warrior in battle and Mṛgaketana (having the deer on his banner) was born of Vaidarbhī.

162. Kāmyā, the daughter of Supārśva obtained Tarasvin from Sāmba. The other five were declared to be good-natured gods.

163. There were three crores of the great Yādavas. Sixty thousand were brave and very mighty.

164-165. Portions of gods were born in the form of all of these of great prowess. Or mighty demons killed in the war between gods and demons were born here among men and harassed all men. For their emancipation they were born in the Yādava-family.

166. There were a hundred families of the magnanimous Yādavas. Viṣṇu was their promoter and was placed as their lord.

167. All those Yādavas remaining obedient to him prospered.

Bhīṣma said:

168-169. The seven sages, Kubera, Maṇidhara, Yakṣa, Sātyaki, Nārada, Śiva and Dhanvantari, Viṣṇu the first god

along with (other) deities—why were all these hosts of gods born together on the earth?

170. How many manifestations of this great one will be there? For which purpose is he born in all fields? For what purpose is Viṣṇu born in the Vṛṣṇyandhaka family? Please tell me who am asking you.

Pulastya said:

171. O prince, listen, I shall tell you a very great secret as to why Viṣṇu of a divine body is born among men.

172. When the Yuga comes to an end, and time becomes lax, Hari, the lord, is born among gods, demons or men.

173-174. The demon Hiraṇyakaśipu was the ruler of the three worlds; again subsequently when Bali was the ruler of the three worlds there was great friendship of the gods with the demons. Ten complete yugas passed; the world was unperturbed.

175. The gods and demons were obedient to those two. Bali was bound (by Vāmana). His destruction was extremely fearful, (which) brought a great loss both to gods and demons.

176-177. Here (in this world) he is then born among men due to Bhṛgu's curse to establish religious order for gods and men.

Bhīṣma said:

178. Why did Hari take up a body for gods and demons? O you of good vow, tell me the (full account of the war) between gods and demons as it took place.

Pulastya spoke:

Terrible battles were fought between them for victory.

179. Ten and two pure incarnations are said (to have been taken) in the period of Manu. Listen to their names as desired to be told by me.

180. First (incarnation) is Narasiṁha; and the second one is Vāmana; the third is Varāha and the fourth is (Kūrma at the time of) churning out nectar.

181. Fifth one is the very terrible war Tārakāmaya involving Tāraka. The sixth one is called Āḍīvaka; similarly the seventh is Traipura.

182. Eighth is that of the murder of Andhaka, the ninth is that of the murder of Vṛtra. Tenth of them is that of Dhvaja, and Hālāhala is next to that.

183. The twelfth is known as the terrible Kolāhala. The demon Hiraṇyakaśipu was killed by Narasiṁha.

184. Formerly Bali was bound by Vāmana at the time of overpowering the three worlds.

185. The deities killed Hiraṇyākṣa in an encounter. The Boar (incarnation) made him into two when he dwelt in the ocean.

186. At the time of churning nectar (out of the ocean i.e. during the incarnation as Tortoise) Indra vanquished Prahlāda. Virocana, the son of Prahlāda, was always intent on killing Indra; but Indra having overpowered him killed him in the Tārakāmaya battle.

187-188. When the gods were unable to conquer Tripura, the enemy of gods, they having deluded the demons drank the nectar and came to life again and again. All the demons in the three worlds were killed by Śiva.

189. At the murder of Andhaka gods, men and manes killed demons, goblins and fiends everywhere.

190. In the terrible tumult Vṛtra who was (formerly) sprinkled (with nectar) by the demons was struck and destroyed by Indra with the help of Viṣṇu.

191. Having approached Vipracitti with his followers Mahendra with his bolt killed him who knew magical art and had concealed himself wickedly.

192. The demons and gods who had fully gathered had fought twelve battles causing destruction of gods and demons and leading to the well-being of the beings.

193-194. Hiraṇyakaśipu ruled as a king and enjoyed sovereignty in the three worlds for a hundred and seventy-two million and eighty thousand years.

195. Bali, in turn, became a king (and ruled) for a hundred and twenty million and sixty thousand years.

196. Pralhāda enjoyed with the demons for the same period as Bali was said to have ruled.

197-198. These (wars) of the mighty Indra should be known (to have been fought) for conquering the demons. This entire

group of the three worlds is then protected by Indra, when for ten thousand years it was not prosperous. When after a lapse of time Indra obtained the (kingdom) of the three worlds, *Yajña* left the demons and went to the gods.

199. When *Yajña* went to gods, the sons of Diti said to Śukra:

200. "Indra has snatched our kingdom; *Yajña*, deserting us, has gone to gods. We can't remain here; we shall enter the lower world."

201. Thus addressed, Śukra said to the dejected demons, consoling them with (these) words: "Do not be afraid, O demons; I shall support you with my might.

202. Whatever chants and herbs are there on the earth all that is with me; only a portion of it is with gods.

203. I shall give you all that is kept for you by me". Then gods seeing them supported by Śukra and being dejected held consultation with a desire to kill them:

204. "This Śukra will with his might, withdraw all this from us. We shall well go (ahead) before he deprives us (of the kingdom).

205. Having forcibly conquered the remaining (demons) we shall send them to the nether world."

206. Then the enraged gods approached the demons and the demons being killed by them rushed to Śukra himself.

207. Then Kāvya (i.e. Śukra) seeing them being attacked by gods, brought them together for protecting them who were harassed by gods.

208a. They stopped after seeing Kāvya, and the gods killed them without any fear.

208b-210. Then Kāvya pondering over the beneficial words of Brahman(?) and remembering the former account said to them: "Vāmana snatched the three worlds in three strides; Bali was bound; Jambha was killed; Virocana also was killed. The gods killed the great demons in the twelve battles.

211. With various expedients many prominent demons among them were killed. A few of you have survived; I think this is no war.

212. Political wisdom must be employed by you. I shall stand by you till the times change. I shall go to Mahādeva for (obtaining) a chant that would bring victory to you.

213. Getting from god Maheśvara chants favourable to us we shall again fight with gods; then we shall get victory."

214. Having agreed (having conversed among themselves) the demons said to gods: "All of us have put down our weapons; we are without armours and chariots.

215. Covered with bark-garments, we shall practise penance."

216. Gods having heard their words spoken truthfully, being free from heat and being delighted retired from there. When the demons had laid down their weapons, then the demons also retired.

217-218. Then Kāvya said to them: "Being free from pride and endowed with moral virtue pass the time taking care of your bodies. Remaining in the hermitage of Brahmā, wait for me, O demons." Kāvya approached Brahmā for those demons.

219. Śukra said: "For the defeat of gods and victory of demons, O god, I want those chants which Bṛhaspati does not have."

220. Thus addressed the god said: "O Bhārgava, with your head bent down, you practise the Kaṇadhūma vow for a full thousand years; if you practise it, God bless you, you will obtain the chants."

221-222. Saying "all right" Śukra, son of Bhṛgu, being permitted by Brahmā and touching the feet of the lord said, "Yes sir, I shall, as ordered by you, practise the vow."

223.-225. As ordered by the god of gods, sage Bhārgava did (as he was told). Then when that Śukra went for the good of the demons he observed celibacy to get the chants from Maheśvara. Then knowing that joy of them due to political wisdom, at this vulnerable point gods furnished with armours and weapons and led by Bṛhaspati, vehemently attacked them.

226. Seeing the groups of gods holding weapons all demons getting frightened, emerged into view and said to them (these) words:

227. "O gods, while our preceptor is practising a vow we have laid down our weapons. Having promised us security you have now approached us with a desire to kill us.

228. We all are free from jealousy and have remained (here) with our arms laid down. Clothed in rags and deer-skins we have remained inactive and possessionless.

229. In no way we are able to conquer gods in a battle." (To one another they said:) "We shall surrender to Kāvya's mother without (waging) war.

230. (And) we shall acquaint her with this misery until our preceptor returns. When Śukra returns we, furnished with armours and arms, shall fight (with gods)."

231. Speaking thus to one another, they who were frightened, took the shelter of Kāvya's mother. She too granted them security.

232. "Do not be afraid; give up your fear, O demons. Remain with me; (then) you will have no fear."

233. Gods then seeing the demons protected by her, and without judging their strength or weakness forcibly assailed them.

234. Then that goddess (i.e. Kāvya's mother) seeing the demons being murdered by gods, got angry and said to the gods: "I shall stupefy you with sleep."

235. Collecting all materials she then brought about sleep (to the gods); she rich in penance and endowed with meditation stupefied (them) with her power.

236. Then seeing Indra paralysed (by Kāvya's mother) the army of gods fled. The gods, seeing Indra subdued, ran through fear.

237. When the hosts of gods had fled, Viṣnu said to Indra, "Enter me, God bless you, O best of gods, I shall protect you."

238. Indra, thus addressed, entered Viṣṇu. Seeing him protected by Viṣṇu the enraged goddess said (these) words:

239. "O Indra, I shall now with force burn you along with Viṣṇu, when all the beings are looking on; see the might of my penance!"

240. The two gods, Indra and Viṣṇu, were overpowered by her. Viṣṇu said to Indra: "How should I get free with you?"

241. Indra said: "Kill her as long as she does not burn us, O lord; I am especially subdued by her; kill her; do not delay."

242. Then observing her, Viṣṇu determined to do the evil deed of killing a woman (?) and the lord quickly approached the distressed Indra.

243-244. Then Viṣṇu, struck with fear and moving with speed, and knowing the cruel act desired to be done by the goddess got angry, took his disc and through dread cut off her head. Seeing that dreadful murder of the woman Lord Bhṛgu got angry.

245-246. Then Viṣṇu was cursed by Bhṛgu for his wife's murder.

Bhṛgu said:

Since you, knowing *Dharma*, have killed a lady who should not have been killed, therefore you will be born among human beings seven times.

247. Then due to that curse he is repeatedly born among human beings for the well-being of the world, when *Dharma* disappears from it. Then, after having spoken to Viṣṇu, himself bringing the head, and bringing her body and holding (the head and the body) in his hand he said:

248. "O goddess, I am reviving you, who were killed by Viṣṇu. If I know the entire sacred law or have practised it, and if I am telling the truth, (forsooth) come back to life."

249. Then having sprinkled her with cold water, he said: "Come back to life, come back to life."

250. When he spoke (thus) the goddess came back to life.

251. Then all the beings having seen her as if awakened from sleep, uttered the words 'good ! good !' from all sides.

252. Thus that Bhṛgu then brought back to life that respectable lady. While the gods were watching that wonderful thing took place.

253. Unperplexed Bhṛgu again brought back to life his wife; but seeing it, Indra, through fear of Kāvya, did not get happiness.

254. Then after lying awake at night (i.e. sleepless) Indra, desiring peace said (these) words to his daughter, Jayantī:

255. "This Kāvya is observing a terrible vow to destroy Indra (i.e. me). O daughter, he, the intelligent one, has very much frightened me.

256. O daughter, propitiate him with service pleasing to his mind in such a way that the brāhmaṇa would be pleased.

257-259. Go to him; I have given you to him; make an effort for me."

Comprehending well the words of her father, Jayantī went to that place where he remained after having undertaken the terrible vow. Seeing him with his face bent down, drinking the particles of smoke, dropped by a Yakṣa from a dripping bowl, seeing Kāvya who remained (there) trying and striving for the destruction of his enemies, reduced to a weak condition, she acted with Kāvya as she was told by her father.

260-263. The sweet-speaking girl praised him with agreeable eulogies. At the (proper) time she gently rubbed his limbs which soothed the skin and in keeping with the practice of the vow served him for many years. When that terrible vow (called Kaṇa-) Dhūma was over after a thousand years, Śiva being pleased granted him a boon. Maheśvara said: "You alone have observed this vow; none else has observed it.

264. Therefore, by your penance, intellect, knowledge and might and brilliance you (all) alone will overcome all gods.

265. O son of Bhṛgu, I shall give you all that I have; do not disclose it to anyone. What is the use of talking much? You will be immune to death."

266. Having granted those boons to Bhārgava, he also granted him the lordship of beings, of wealth and immunity from death.

267. Kāvya, receiving these boons was happy with his hair standing on end.

268. Speaking thus to lord Śiva, the god of gods, Śukra,

endowed with intelligence, joining his palms bent down before him.

269. Then, when god (Śiva) vanished, he said this (i.e. these words) to Jayantī: "O auspicious one, whom do you belong to? Who are you that you are afflicted when I am distressed?

270. Why do you, endowed with great penance, want to win me over? You have remained (here) with this (i.e. such) devotion, respect and restraint and affection; O you, charming lady of attractive hips, I am pleased with you.

271-272. O you beautiful lady, what do you desire? What wish was arisen (in your mind)? I shall fulfil it even though it is difficult to accomplish."

Thus addressed, she said to him: "By means of your penance you can know, O brāhmaṇa, what I desire you to do for me. (Now) tell me precisely (what you would do)."

273. Thus addressed, he, looking at her with a divine eye, said to her:

274. "O beautiful young lady, unseen by all beings you desire a union with me for a thousand years.

275. O respectable young divine lady, charming like the blue lotus, having beautiful eyes, and sweet-speaking thus you choose enjoyments.

276-277. Let it be so; O you very beautiful and fascinating lady; we shall go to (my) house."

Then having come to his house with Jayantī, Uśanas the son of Bhṛgu who had fulfilled his vow, lived for a hundred years unseen by all beings with that respectable lady.

278. All the sons of Diti, having come to know that Śukra had returned after having gained his object, being delighted went to his house to see him.

279. When, after having gone there they did not see their preceptor who had concealed himself by his magical power, and not seeing any sign of his (having returned), they (concluded), 'Our preceptor has not yet come'.

280. And so they went to their abodes as they had come. Then all the hosts of gods having gone to Aṅgiras, said to him:

281. "You, the revered one, go to the residence of the demons, and after stupefying their army, quickly bring it under your control."

282. Bṛhaspati said to those gods: "Just so, (just now) I go." Having gone (there) he subjugated Prahrāda, the lord of demons.

283. Transforming himself into Śukra, he worked there as (their) priest. He stayed there for a full hundred years, when Uśanas came back.

284-285. The demons saw Bṛhaspati in the assembly. "Here there is (already) one Uśanas. Why has the other one come here? It is a great wonder; a great quarrel will ensue (now); what will people say (about) this one who is seated at the door?

286. (And) what will our preceptor, seated in the assembly say to us?" When the demons were speaking like this, Kavi came (there).

287. Seeing there Bṛhaspati who had taken his form and who was seated there, he, being angry said (these) words: "Why have you come here?

288-289. You are confusing my disciples. Is it proper for you (who are) the preceptor of gods? Being certainly stupefied by your trickery, the ignorant ones do not recognise you. So, O brāhmaṇa, it is not proper for you thus to ill-treat another's disciples.

Go to the abode of gods (and) stay (there). Thus (i.e. by doing so) you will obtain religious merit.

290. O brāhmaṇa, formerly the best of the demons had killed your son and pupil Kaca who had come here as a student. (So) your entrance here is improper."

291-293. Hearing those words of him, and smiling, Bṛhaspati said: "There are thieves on the earth, who snatch away others' wealth; (but) such thieves (like you as) take away another's appearance and body, were not seen. Formerly, Indra by killing Vṛtra committed a brāhmaṇa's murder. You have surpassed it by (i.e. by teaching) the science of the materialists (like *Cārvāka*). I know you to be Āṅgirasa Bṛhaspati, the preceptor of gods.

294. O demons, all you observe (him) who has come (here

after) taking my form. Through the efforts of Viṣṇu he, capable of infatuating you, has come here.

295. So binding him with chains you should throw him into the salt ocean."

296. And again Śukra said: "He is the priest of gods. Stupefied by him, you will perish, O demons. O lord of demons, this wicked one has deceived me.

297. Why did you leave me and take up another priest? This is Bṛhaspati only, the preceptor of gods and the son of Sarasvatī.

298. You have been deceived in the interest of gods. There is no doubt (about) it. O magnanimous one, forsake him who would bring victory to the enemies.

299. O lord, through anxiety about my disciples formerly only I went from here and remained in water. I was drunk by the great god Śambhu.

300-301. I indeed passed a complete hundred years in his belly. I was discharged by him in the form of (his) semen through his generative organ. The god, granter of boons said to me; 'Śukra, choose a boon liked by you.' O king, I chose a boon from the god of gods, the trident-holder.

302. 'O Śaṅkara, let all the objects entertained by my mind and desires residing in my mind be (fulfilled) through your favour.'

303-305. Saying 'Let it be so' the god sent me to you; (but) thus by the time (I returned) I actually saw this Bṛhaspati to have become your priest. O lord of demons, listen to my words." Bṛhaspati again said these words to Prahrāda: "I do not recognise him as to whether he is a god or a demon or a human being; he has, after assuming my form, come here to deceive you, O king."

306. Then all the demons said: "Well-said; we would have the former priest; whosoever he may be; we have nothing to do with this (later); let him go as he has come !'

307-308. Kāvya angrily cursed all the lords of demons that had gathered there: "Since you have abondoned me, I shall see all of you void of wealth, dead (or) leading a miserable life for a long time.

309. And by all means an extremely terrible calamity will very soon befall you.'"

Speaking thus Kāvya at his will went to a penance-grove.

310. When that Śukra had (thus) left, Bṛhaspati remained there for some time, looking after the demons.

311-312. O King, then when a long time elapsed, all the demons collecting together asked Bṛhaspati: "Give us some knowledge (useful) in this worthless worldly life, by which we shall obtain release through your favour, O you of good vow."

313-314. Then Guru, the preceptor of gods, who had then assumed the form of Kāvya said: "I had already the same idea as expressed by you (now); so together you, being composed and pure, find leisure (so that), O demons, I shall tell you that knowledge which will give you release.

315. That knowledge called Ṛg(veda), Yajur(veda) and Sāma(veda) is *Vaidika* (knowledge); and is due to the favour of Vaiśvānara (the Supreme Being) but it causes grief to the beings in this world.

316-318. The mean, intent upon material self-aggrandisement, perform sacrifices and *Śrāddhas*. These unkind ones along with their wives follow the bad practices—practices laid down by Viṣṇu and by Rudra. How will Rudra, whose form is half male and half female, who is surrounded by hosts of goblins and is adorned with bones give release (to a person)? There is neither heaven nor release; people are afflicted here.

319. How will Viṣṇu, practising violence, lead one to release? Brahmā of the nature of Rajas subsists on his own progeny.

320-321. The others i.e. the divine sages, who have resorted to the Vedic fold are full of violence, always cruel and eat flesh; the gods also are sinners by virtue of their drinking wine. These brāhmaṇas are flesh-eaters. Who will and how will he, by (practising) such observances go to heaven or (get) release?

322. Those religious rites like sacrifice etc. and like *Śrāddha* recorded in the *Smṛtis* etc. which the scriptures enjoin to be leading to heaven or release do not do so.

323. If a person is taken to heaven by performing a sacri-

fice and causing mire of blood by killing a beast, then what (is it) by which a person is taken to hell?

324. If by one's eating (food), someone else is satisfied then *Śrāddha* should be offered to one who has gone on a journey; he should not (then) take food (with him).

325. O demons, (even) brāhmaṇas moving in the sky, fall by eating flesh; for them there is neither heaven nor release here (i.e. in this system of the *Vaidikas*).

326. For every being that is born his life becomes dear (to him); how would a wise man eat flesh which is like his own flesh?

327. How do these (followers of the *Vaidika* practices) enjoy the female organ (i.e. have copulation) from which they are born? O lord of demons, by copulation how can they go to heaven? What kind of purity is that which is had by means of clay and ashes?

328-330. O demons, see how very perverse this world (of the *Vaidikas*) is! After passing urine or after excretion the organ of generation or the anus are cleansed with clay and water, but the same provision is not made in the case of the mouth after eating. Then O king, why are the organ of generation and anus not cleaned in the same way? This state (of things) is perverse (for) they do not do cleansing where (actually) it is enjoined.

331. Formerly Soma went away after snatching Tārā, Bṛhaspati's wife. A son Budha was born on her (from Soma); and Guru again accepted her.

332. Śakra himself took away Gautama's wife named Ahalyā; see what kind of religious practice this is!

333. This and other things causing sin are seen in this world. When such kind of religious practices exists then tell me, which is said to be the highest good.

334. O lord of demons, ask me and I shall tell you again."

Hearing Bṛhaspati's words full of truth, the demons with curiosity risen in them and being detached from the worldly existence, said:

335-336. "O preceptor, initiate all of us, who have approached you and are firm in our devotion, so that with your

instruction we shall not again be infatuated; we shall remain very much detached in this worldly existence causing grief and infatuation.

337. O preceptor, draw us out from the well (of mundane existence) by pulling our hair; O best of brāhmaṇas, which god should we take shelter of?

338-339. O highly intelligent one, show us who have approached you, a deity by remembering, serving or meditating on, so also by having worshipped which, release will be obtained (by us). We are displeased with the family, and we won't strive again here (i.e. to have a family)."

340. When Guru, who was disguised, was thus addressed by the best of the demons, he thought about that undertaking: 'How shall I bring about this?

341. How can I make them sinners (and consequently) denizens of hell, outcast from the Vedic fold due to their ridiculing it and (therefore) being laughed at in the three worlds?'

342-344. Saying thus (to himself) Bṛhaspati meditated on Keśava (i.e. Viṣṇu). Knowing that meditation of his Janārdana created Māyāmoha (i.e. a being who would delude the demons with his tricks) and presented him to Bṛhaspati and said to him: "This Māyāmoha associated with you will infatuate all demons, outcast from the Vedic path." Having instructed thus the lord disappeared.

345. That Māyāmoha went to the demons who were engaged in penance. Bṛhaspati approached them and said:

346. "This naked, clean-shaven ascetic holding a peacock's feather, being pleased with your devotion has come to favour you."

347-349. After Guru had spoken thus Māyāmoha said (these) words: "O demons, you who are engaged in penance, tell (me) whether you desire as the fruit of your penance something worldly or otherworldly?" The demons replied: "In our opinion performance of penance is for the acquisition of religious merit in the other world; (so) we have started it; what have you to say in this matter?" The naked one (i.e. Māyāmoha) said: "You act according to my words if you desire release.

350. The entire door to release as advised by the Arhat is

open. This *Ārhata* (way) is for release from the (Vedic) path; there is none greater than he.

351. Remaining here (i.e. in his fold) only you will reach heaven and release."

352. The demons were taken out of the Vedic path by Māyāmoha (saying) "This leads to merit, this to sin; this is good and this is bad.

353. This leads to release, this would not give release; this is the highest truth.

354. This ought to be done; this ought not to be done; this is not this (i.e. as it is said to be so); this is clear; this is the practice of the naked, this is that of those who put on many garments."

355. Thus Māyāmoha told the demons the words of the Arhats, and made them give up their own (old) practices.

356. When Māyāmoha told them the words of Arhat, viz. 'Honour my way of life', they resorted to him and therefore they became the followers of the Arhats.

357-358. After they had given up (the path of the) three Vedas Māyāmoha made them wholly absorbed in the Arhat way; others also were instructed by him; they instructed others; these instructed still others; these also still others. 'Salutation to Arhats' thus they spoke firmly in their congregation.

359. Within a few days the demons almost gave up (the path of the three) Vedas. Māyāmoha with his senses conquered again became the wearer of red garments.

360-361. He too, going to other demons, spoke sweet words: 'If you have a desire for (going to) heaven or for release, then enough of the wicked practices like killing the beasts. (Please) understand (it). Know this all to be of the nature of worldly knowledge.

362. Understand my words properly; they are said by the wise. This world is propless and erroneous knowledge is preeminent in it.

363. It is very much defiled by passions like attachment and gets one involved in the peril of rebirth."

364. He said manifold words intended for their release in such a manner that they abandoned their (former) practices.

O king, some condemned the Vedas, while others condemned gods.

365. Others condemned the group of religious practices and others brāhmaṇas. These logical arguments do not lead to the practices involving killing (i.e. are against killing):

366-367. "O wise ones, if the oblations burnt in fire become fruitful, or if it is laid down that a beast killed in a sacrifice obtains heaven, then why does the sacrificer not kill his own father there (i.e. in the sacrifice)? If something eaten by one leads to the satisfaction of someone else, then Śrāddha should be offered to those who are travelling and they should not take (provender etc.) with them.

368-369. After having obtained godhead by performing many sacrifices if wood of Śamī etc. is eaten by Indra then a beast eating leaves is certainly better. Knowing that his words are not to be relied on by men, ignore them, and be pleased (to take) the words uttered by me to be leading to final beatitude.

370. O great demons, those whose words are authoritative do not fall from the sky.

371. Words having propriety should be accepted by me and others like you."

The demons said:

372-374. We all are resorting with devotion to this statement of facts made by you. If you are pleased, O lord, favour us today. We shall bring all the material necessary for initiation, by doing which, through your favour release would quickly be obtained by us.

Then Māyāmoha said to all these demons: "This my preceptor of best intellect, has betaken himself to this discipline. The best one will initiate you at my direction: 'O brāhmaṇa, initiate these sons at my instruction' ".

375. The demons, when infatuated, said (these) words to Bhārgava:

376. "O magnanimous one, give us initiation, that will free (us) from the entire worldly existence." Uśanas said to the demons: "All right, let us go to (the river) Narmadā.

377. O you, strip off your garments, I shall initiate you." Thus, O Bhīṣma, the intelligent son of Aṅgiras in the form of Bhṛgu made the demons naked.

378-379. And giving them peacock's feathers, flags, berries of gunja plant, charming garlands, he got their hair plucked, (for) plucking out hair is a great means of (acquiring) religious merit.

380. God Kubera became the lord of wealth due to having plucked out his hair. By always remaining dress-less (devotees) obtained great superhuman power.

381. Arhat himself has formerly said that in this way (i.e. by following the Arhat-practices) eternity is obtained. Godhead is obtained here (only) by men by plucking out their hair.

382-383. Why then not do it since it gives great religious merit? It was a great desire of gods: 'When would we be born in the family of a layman in Bhārata country and would be endowed with penance after plucking out our hair.'

384-385. They had adored the twentyfour *Tīrthaṅkaras*. (For them) Praising with the muttering of incantations the Arhat covered over with the lord of cobras and showing the path of meditation, heaven was (quite) at hand or release would come. Which thought is expressed by them?

386-387. (The thought) is: Being similar to the sun and fire in lustre when shall we be sages? When shall we be passionless by (means of) muttering (incantations) and the five modes (of devotion)? For the heads of those religious people practising penance in that way and having met with death are broken with a stone.

388. When shall we reside in a solitary forest ? (When) will the calm layman mutter secretly into our ears:

389-391. 'O sage, do not go, since you are a traveller on the path to release. Whatever places you have secured cause further activity (and) so they are to be forsaken—these words of ours are true. By means of our penance and various restraints go to the best place and along that path of release which the wise ones, being endowed with penance obtain by means of devotion'.

392. That is said to be the practice of penance where there

is the restraint of senses and compassion for all beings; everything else is mockery'.

393. Knowing this you should obtain the highest position worth going to and (should obtain) the same condition which the *Tīrthaṅkaras* and ascetics have obtained.

394. Thus (only) the deities, the Vidyādharas and the great serpents formerly entertaining desires day and night (obtained that state).

395. If you have entertained a desire to end the course of worldly life then leave (your) wives that are impediments in the path to heaven.

396. How do you enjoy that female organ of generation into which your father entered (i.e. had coitus)? How is it that beings eat flesh which is similar to their own?

397. Then all those terrible demons said (these) words to Guru: "O magnanimous one, initiate us (your) children who are before you!"

398. Having done so the priest at that time said: "You should never salute any other deity (than the Arhat).

399. When you are required to eat at a place you have to eat by putting the food in the cavity of your hands and should look equally upon the water likeable or otherwise (which is) without hair and worms and not contaminated by other's glance.

400. O lord, one should eat according to this practice. Do like that. Those fit for release and you should remain together."

401-402. O prince, telling thus the restraints to those best demons, Guru went to heaven, the abode of gods and told them all that he had made the demons to do.

403-406. Then the demons went to Narmadā and lived by it. Seeing there those demons except Prahrāda, the lord of gods, being pleased said (these) words ro Namuci: Seeing these—Hiraṇyākṣa, the destroyer of sacrifices and of religious practices and the censurer of the Vedas, so also Praghasa the demon of wicked deeds, and Vighasa, and Muci, and Bāṇa and Virocana, Mahiṣākṣa, Bāṣkala, Pracaṇḍa, Caṇḍaka, so also the shining and very cruel Suṣeṇa, the best among the demons—and others he said to the lords of demons:

Indra said:

407-408. O lords of demons, you were born in olden days; and you ruled over heaven; how is it that now you have started practising this vow destroying the Vedas, (being) naked, clean-shaven (and with) a pitcher and holding the peacock and have remained here?

The demons said:

409. Having given up all our demonhood we have remained in these practices of the sages.

410. We are doing deeds leading to the enhancement of religious practices in all the beings. O Indra, enjoy the kingdom of the three worlds and (now) depart (from here).

411. Saying 'All right' Indra again went to heaven. O Bhīṣma, all those (demons) were thus stupefied by (Bṛhaspati) the priest of gods.

412. Going to the river Narmadā the best demons stayed (there). Knowing all that account Śukra again advised them.

413. Then they again entertained the wicked idea of conquering the three worlds.

CHAPTER FOURTEEN

Chopping-off of Brahmā's Head by Rudra

Bhīṣma said:

1-2. Tell me how Arjuna, the killer of the brave enemies, was born from Tripuruṣa; how again, Karṇa, the son of an unmarried woman is known as born from a charioteer; how enmity sprang up between the two. I have a great curiosity; so please tell me that.

Pulastya said:

3-4. Formerly when his face was rent, Brahmā, overpowered by great anger, took up the perspiration produced on his forehead and struck it on the ground; from that perspiration

a brave hero having rings, arrows and a great bow and having a thousand armours was born and he said: "What shall I do?"

5. Pointing, with vigour, to Rudra, Brahmā said to him: "Kill this wicked-minded one so that he will not be born again."

6. Hearing the words of Brahmā and raising the bow from behind Maheśa, he with arrows in his hand and having very angry eyes started (to kill him).

7-8. Seeing that very terrible man, Rudra being frightened speedily went away from there and reached Viṣṇu's hermitage. "O Viṣṅu, killer of enemies, save me from this man; this terrible sinner of the form of a Mleccha is created by Brahmā. O lord of the world, act in such a manner that he, an angry man, would not kill me."

9-11. Lord Viṣṇu, invisible to all beings (yet himself) seeing everything and possessed of magical powers having deluded that man, concealed Virūpākṣa (i.e. Rudra) who had come there. God Viṣṇu saw him who had bent himself (before Viṣṇu) on the ground.

Viṣṇu said to him:

O Rudra, you are my grandson, tell me which desire of you I should fulfil?

12. Seeing god Viṣṇu and blazing exceedingly with lustre and pointing to his (begging) skull, he said, "Give me alms".

13. Seeing Rudra with the skull in his hand Viṣṇu thought: 'Now who else (but you) would be proper for giving alms to?'

14. Thinking 'this one is proper' he offered him his right arm. Śiva cut it with his sharp trident.

15. Then from the lord's arm a stream of blood like liquified gold produced from a flame of fire started (to flow).

16. It fell out of the skull, and Śambhu begged it; it was straight, strong and touched the sky with speed.

17. From Viṣṇu's arm it flowed for a thousand years and was fifty-five Yojanas long and its expanse was ten Yojanas.

18. The lord, the beggar, received the alms for such (a long) period. It was given (i.e. put) by Nārāyaṇa into an excellent (begging) skull.

19. Then Nārāyaṇa said these words to that great Śambhu (i.e. Rudra):

20-21. "Is the pot filled or not?" Then the great lord, hearing Viṣṇu's words resembling the thundering of clouds, having eyes like the moon and the sun and adorned with the (crescent) moon on his head, fixing (all his) three eyes on the skull, and reaching it said to Janārdana: "The skull is full."

22-24. Hearing those words of Śiva, Viṣṇu withdrew the stream. When Hari was observing, the lord (i. e. Rudra) churned (stirred) that blood with his finger and his glances for a thousand divine years. When the blood was (thus) churned (stirred), it gradually became first a mass, then a bubble and after that a man with a crown (on his head), with a bow, having bull-like (i.e. strong) shoulders, with two quivers tied to his back, with a finger-protector, appearing like fire, in the skull.

25. Seeing him lord Viṣṇu said these words to Rudra:

26-27. "O Bhava, who is this man (Nara) that has sprung up in the skull?" Hearing (these) words of Viṣṇu, Śiva said to him: "O Lord, listen; this is the man named Nara, best among those who know (the use of) great missiles. You called him Nara, so he will be (called) Nara.

28-30. Both Nara and Nārāyaṇa will be famous in the Yuga and in battles, in deeds helping gods and in the protection of people. This Nara, therefore, will be the friend of Nārāyaṇa. This one of great lustre will help you in killing the demons; he will be a sage in testing knowledge and a conquerer in the world. This is the fifth head of Brahmā, with a superior lustre.

31-33. Born from the combination of the three lustres that rose from the blazing lustre of Brahmā and the glance that I cast, he will conquer the enemy in battle. He will be terrible to those who cannot be killed by Indra and (other) gods and also to the others who will be invincible to Indra and (other) gods."

Saying so, Śambhu then stood still and Hari too stood wondering.

34-37. The (man) remaining in the skull praised Śiva and Viṣṇu. The hero, of generous mind, joining his palms together and raising them to his head said to them: "What should I do?" Saying so he remained bent (i.e. humble) before them. The glorious Hara said to him: "With his own lustre Brahmā has

created a man with a bow in his hand. You kill him". Śaṅkara, speaking thus, holding the man's both hands which were joined like that in satisfaction, and lifting up the man, who was praising him, from the skull said these words again:

38-39. "This is the terrible man about whom I told you, he has been put to sleep. Awaken him quickly." Saying so Hara disappeared. Then in the presence of Nārāyaṇa, the mighty one struck by the left foot by Nara, got up.

40-41. Then between the two born of (Brahmā's) perspiration and (Viṣṇu's) blood, took place a great battle in which the sound of the extended bow spread (everywhere) and the entire earth resounded with the sound (of the battle).

The one born of (Viṣṇu's) blood (i.e. Nara) took off the armour of the one born of perspiration.

42-43. O king, a couple of divine years passed when the two thus met in battle and fought. Seeing the two-handed one born of (Viṣṇu's) blood and the one born of (Brahmā's) perspiration thus encountering (each other) Viṣṇu after having thought, went to the great abode of Brahmā.

44-46. Madhusūdana (i.e. Viṣṇu) spoke, in alarm, these words to Brahmā: "O Brahman, the one born of (your) perspiration was today hurled down by the one born of (my) blood."

On hearing this Brahmā who (became) distressed said to Madhusūdana:

"O Hari, let this my man live (again) in this existence."

Viṣṇu being pleased said: "It shall be so."

47. Going to their battlefield and warding them off he said to both of them: "In the intervening period between the Kali and Dvāpara yugas, in your next birth there will be (a war); when the great war will take place I shall bring both of you together (to fight)."

48. Viṣṇu having called the lord of planets and the lord of gods told them: "By my command these two good men are to be protected by you.

49. O sun (having a thousand rays), this one born of the perspiration (of Brahmā) is to be descended on the earth as your portion at the end of the *Dvāpara* (yuga) for the success of gods.

50. In the family of the Yadus there will be born very mighty Śūra.

51. His glorious daughter Pṛthā, incomparable in beauty on the earth will be born for the success of gods; and Durvāsas will grant her a boon and a group of spells:

52. 'Whatever god she (i.e. you) would invoke with that spell by the favour of that god, O venerable lady, you will obtain a son'.

53. O Sun, she during her menses seeing you rising will long for you; when she is (thus) afflicted with anxiety you should enjoy her.

54. In her i.e. Kuntī's womb he will be (conceived and) born as the son of an unmarried woman for the success of gods, O lord."

55. The Sun, the heap of lustre Saying "All right" spoke (further) : "On the maiden I shall generate a son who will be proud of his power.

56. And all people will address him by the name Karṇa. O Viṣṇu, due to my favour in the world there will be nothing with him, of a pure soul, that will not be given to brāhmaṇas, O Keśava.

57. By your direction I shall generate him of such a prowess."

58. Having thus addressed the magnanimous god Nārāyaṇa, the destroyer of demons, the Sun disappeared there only.

59. When the Sun-god, the robber of clouds, diappeared (Viṣṇu) with his mind pleased said to Indra also:

60. "O Indra, this Nara sprung up from (my) blood due to my favour and who is a portion of me should be placed by you on the earth at the end of *Dvāpara*.

61. O magnanimous one, when the illustrious Pāṇḍu will obtain Pṛthā as his wife and so also Mādrī he will go to a forest.

62. A deer will give him a curse when he will be in the forest; with aversion produced by that he will go to Śataśṛṅga.

63. Desiring sons to be born on his wife (by another) he will say (so) to her. Then Kuntī unwilling (to do so) will say to her husband (i.e. Pāṇḍu) :

64. 'O King, I do not at all desire sons (begotten) by a mortal. O King, I desire sons from the deities by their favour.'

65. O Śakra then you should present Nara to Kuntī who would beseech you. O Lord of Śacī, do so by my direction."

66-72. Then the unhappy lord of gods said (these) words to Viṣṇu: "When this period of Manu passes, then in the twenty-fourth Yuga you, descending (i.e. being born) as Rāma in Raghu's family, in Daśaratha's house for killing Rāvaṇa and for causing peace to the gods, (while) wandering in the forest for Sītā, desiring the good of Sun's son, (will have) killed my son, named Vālin, the chief of the monkeys. Being, tormented by this grief, I shall not accept that son viz. Nara." To Indra, the lord of gods, who did not accept Nara and telling some other reason, Viṣṇu spoke for taking down the burden of the earth: "O Lord, I shall take an incarnation in the mortal world for destroying Sun's son and for your son's success. I shall also act as (Arjuna's) charioteer and bring about the destruction of the Kuru-family."

73. Then with these words of Viṣṇu, Śakra accepting Nara, was pleased. Being delighted he (said): "May your words come true." God Viṣṇu himself, granting the boon thus and sending (Indra) and having gone to Brahmā, the lotus-eyed one (i.e. Viṣṇu) again said to him:

74-85. "You have created the three worlds (consisting of) the movable and immovable. O lord, we two shall help you in the execution of (your) job. O lord, you do not realize that you are destroying (the world) after having yourself created it. Desiring to kill this Śambhu, you have done the censurable deed. Due to your anger for god (Śiva) you created the man. To absolve you of this sin undertake great expiation. O god, accepting the three fires offer an oblation to Agni, either at a sacred place or in a sacred region or forest. O Pitāmaha, perform, with your wife, a sacrifice under our protection. O lord of the worlds, all gods, so also Ādityas and Rudras will obey your command as you are our lord. One is the *Gārhapatya* fire, second is the *Dakṣiṇāgni* and the third is the *Āhavanīya*. Prepare these in three fire-vessels. Worship yourself in a circle, me in a bow-like figure and god Hara in a quadrangle by means of (the recitation of) the Ṛks, Yajus and Sāmans. Having generated fires by means of penance and obtaining great affluence, you will put out the fires after having offered oblations into them for

one thousand divine years. Nothing is said to be more sacred than offering oblations to fire in this world. Brāhmaṇas are purified on the earth by well-offered oblation to fire.

These are indicated by the brāhmaṇas to be the paths leading to the world of gods. A brāhmaṇa householder should always maintain a fire. The status of a householder can never be obtained by a brāhmaṇa without (maintaining) a fire."

Bhīṣma said:

86. Was that archer, named Nara, who sprang up from the skull, born from Mādhava or due to his own deeds? Or was he deliberately created by Rudra?

87. O brāhmaṇa, Brahmā, the Hiraṇyagarbha, sprang up from an egg. How is it that that fifth face came up?

88. *Rajas* (a cosmic quality—the cause of activity) is never seen in *Sattva* (quality of goodness), nor *Sattva* in *Rajas*. How did Brahmā (always) remaining in *Sattva* have excess (of *Rajas*) by which he with his mind deluded, sent the man to kill Hara?

Pulastya said:

89. Maheśvara (i.e. Śiva) and Hari both these remained on the good path.

90. For the two magnanimous ones, nothing that is either unaccomplished or accomplished, is unknown. The fifth face of the great Brahmā had come up.

91. So, growing with Rajas Brahmā became deluded. He thought that he had fashioned the creation (i.e. the world) with his lustre.

92. 'There is no other god than I, who set forth the creation including gods, Gandharvas, beasts, birds and deer.'

93. And the five-faced Brahmā was thus deluded. His face facing the east was the originator of Ṛgveda.

94. His second face set forth Yajurveda. The third one was the originator of Sāmaveda and fourth of Atharvaveda.

95. With the fifth face looking upwards he studies the Vedas with limbs (i.e. the *Vedāṅgas*) and sub-limbs (i.e. the supplementary works to the *Vedāṅgas*), history, secret sciences and compilations (of laws).

96. By the lustre of that face of wonderful brilliance all demons and gods lost their brilliance like lamps at sunrise.

97. The perplexed ones being disgusted remained in their own cities. One neither cared for another nor offended others with his might.

98. All the frightened gods were unable to approach or to see or to go near that great lord Brahmā.

99. Dimmed in lustre they regarded themselves as overpowered. All they pondered over their own good—the good of gods.

100a. 'We, who have lost our lustre by his brilliance will resort to Śiva.'

Gods said:

100b. Salutation to you, O lord of all beings, great god, we repeatedly salute you.

101. O you source of the world, O you highest Brahman, you are eternal. You are, along with Viṣṇu, the support and the cause of all the worlds.

102. He, being thus praised by gods, sages, forefathers and demons, remaining hidden, said: "O gods, ask for your desired object."

Gods said:

103. O god, appearing in person, give us as much as is desired by us. Have pity on us and give us a boon also.

104. Whatever great valour, lustre, power we had—all that has been eclipsed by Brahmā with his fifth face.

105. All lustres have perished. O great lord, act in such a way that everything becomes as before.

106. Then Śiva, with his face pleased and saluted even by gods, went there where Brahmā was with his mind deluded by the pride of his Rajas quality.

107. (Gods) praising the lord of gods and surrounding him approached him. Brahmā enveloped in (i.e. overpowered by) the Rajas quality did not recognise Rudra who had come to him.

108. At that time the soul of all, the creator of the universe

and the illuminator of everything was seen to please the world with his lustre (like that) of crores of suns.

109. Then Rudra, approaching Brahmā, the Almighty, seated (there) with the entire group of gods (said):

110. "O god, with great lustre your face shines more !" Saying so Śiva laughed loudly.

111. As a man cuts off the interior of a plantain tree with his nails, Śiva cut off Brahmā's fifth head with the nail of the left thumb.

112. That head that was cut off then remained in the hand of Śiva, like another moon remaining in the midst of planets.

113. Maheśvara danced with the head held up in his hand like the Kailāsa mountain with the sun on its peak.

114. When the head was chopped off, the gods being pleased, praised Vṛṣabhadhvaja Kapardin (i.e. Śiva), the god of gods, with various hymns of praise.

Gods said:

115. Salutation forever to the holder of the skull, to the destroyer of great death, to him who is endowed with splendour and knowledge and is the giver of all portions (of enjoyment).

116. Salutation to him who is the flash of joy, and who is full of all gods. You are the destroyer in the Kali (age), hence you are known to be *Mahākāla*.

117. You destroy the afflictions of (your) devotees; you are called *Duḥkhānta* (i.e. one who puts an end to all miseries). As you quickly bring about the welfare of (your) devotees you are called *Śaṅkara*.

118. O god, since you hold (Brahmā's) head that is cut off and the skull, you are therefore *Kapālin*. Favour us as you are praised by us.

119. Thus praised, Śaṅkara with his mind pleased, sent the gods to their respective abodes and remained there full of joy.

120-121. Knowing the mind of Brahmā and the birth of Vīra, Śiva, throwing off the head at the words (i.e. request) of the people, having put his joined palms on his head and having saluted Brahmā praised him for appeasing his anger and to

know the Brahman, the greatest storehouse of lustre with expressions, hymns, secret (chants) and texts from Ṛg(veda), Yajur (veda) and Sāma (veda) thus:

Rudra said :

122-123. Salutation to you, O infinite one, and the supreme spirit of the highest one; you are the origin of wonderful things; you are an inexhaustible treasure of lustres. Due to your success you are the soul of all. You are the author of the creation, O you of great lustre.

124. Salutation to you, O you having one face turned upwards, of the nature of goodness, of the form of the earth, O you lying in water, born of water and having your abode in water.

125. O you born of water, having eyes like blooming leaves; victory to you O grandsire, O god, O lord; you formerly created me for the creation.

126. O you who always took oblations made into the sacrifice, O you the lord of the constituents of sacrifice, salutation to you, O you the interior of gold, of lotus, of gods, O you lord of beings.

127. O you born of lotus, you are the sacrifice, the *Vaṣaṭkāra* (the exclamation Vaṣaṭ used on making an oblation to a deity) and the *Svadhā* (oblation offered to the pitṛs). O lord, I cut off the head at the direction of gods.

128. I am humiliated with the murder of a brāhmaṇa; O lord of the world, protect me.

Thus addressed by the god of gods, Brahmā said (these) words:

Brahmā said:

129. God Nārāyaṇa, (our) friend, will purify you. You should praise that virtuous one; the self-mighty one is venerable to me.

130. Indeed you were thought of by that god Viṣṇu, so as devotion in you was produced, and a desire to praise me sprang up in you.

131. You are *Kapāli* for having cut off the head. You are

the author of the Soma doctrine. O you of great lustre, you have emancipated a hundred crores of brāhmaṇas.

132. You should perform the vow (of expiation) for killing a brāhmaṇa; there is no other course. The sinful, cruel murderers of brāhmaṇas who are sinners, should not be talked to.

133. Sacrificers, doing wrong acts, should never be talked to. If they see one, one should look at the sun (to be free from the sin).

134. O Rudra, if they touch one's body, one should, with one's garments on, enter water. Thus one obtained purity as formerly observed by the wise.

135. Such as you are, you are the murderer of a brāhmaṇa; observe a vow for (getting) purity. On your having observed a vow you will obtain many boons.

136. Having spoken thus Brahmā went away. Rudra did not understand that. He then meditated on Viṣṇu himself.

137. Trilocana (i.e. Rudra), the god of gods, bowing, saluting, with the eight parts of the body, touching the ground, praised (Viṣṇu), the eternal god, giver of boons, accompanied by Lakṣmī and the holder of the conch, disc and mace.

Rudra said:

138-139. I mentally recall Viṣṇu Nārāyaṇa who is immortal through continuous series, who is old, who has infinite power, who is eternal, is the most distinguished person, is matchless, is greater than the greatest, the first-born and very powerful and is the chief among those whose intellect is inscrutable and profound.

140. I salute god Hari, the controller, the greatest abode, the supreme place, that highest and distinguished resort, the highest lord and the huge being.

141. I (shall) praise Nārāyaṇa, of a pure nature, (who) created this high and low and the subtle. (I praise him who) being always present (everywhere) is the highest person, calm and prominent. Let him be my refuge.

142-143. I (shall) always praise Viṣṇu Nārāyaṇa, free from impurity, old, greater than the greatest, having no end, ancient, chief among the prudent, given to courage, forgiveness and peace, the lord of the earth, auspicious, of great prowess,

having a thousand heads and many feet and innumerable hands, having the moon and the sun as his eyes, of the nature of the mobile and the immobile, lying in the ocean.

144. I (shall) praise Nārāyaṇa, the supreme one, the highest lord, greater than the greatest, who cannot be approached (even) by gods, living in the three creations, having three principles, absorbed in three and having three eyes.

145-146. I salute the immeasurable Nārāyaṇa white in the *Kṛta* (yuga), red in the *Dvāpara* (yuga) and black in the *Kali* (yuga); I salute him who from his very mouth, created the Brāhmaṇas. (I salute him who created) the Kṣatriyas from his arms, (created) the Vaiśyas from his two thighs and the Śūdras from the tips of his feet. I salute him having the universe as his body, profoundly learned and infinite.

147. I salute the lotus-eyed (Viṣṇu) of a subtle form, of a great form, having learning as his form and formless (also) and the armour of all gods.

148. I salute that lord of gods (viz. Viṣṇu) of a thousand heads, thousand eyes, of great arms, that great god remaining after having pervaded the (entire) world.

149. I salute god Viṣṇu, the protector, the refuge, the conquerer, the ancient one, resembling a dark-blue cloud and having the Śārṅga bow in his hand.

150. I salute the omnipresent, pure, eternal, ancient Hari, of the form of the sky, free from existence and non-existence.

151. O Acyuta, I see here nothing except you. I see all this mobile and immobile (world) as full of you.

152. When that Parameṣṭhin (i.e. Rudra) was thus speaking, he, the eternal and the highest one appeared before him in person.

153. He, having the disc in his hand and Garuḍa as his seat, rose like the sun illuminating a mountain. The ancient one said, "I, the giver of boons, have come. Ask for a boon."

154. After having thus praised (Viṣṇu) the best Rudra said: "O lord of gods, let me be extremely pure. I do not see anything better than you that will remove this sin.

155. The body of mine tortured by the murder of a brāhmaṇa has become dark. My body is stinking with the odour of a dead body and my ornaments are of iron.

156-157a. O Janārdana, (tell me) how my form will not remain like this. Tell me, O Acyuta, O great god, what I should do so that I shall have my old body by your favour."

Viṣṇu said :

157b. A brāhmaṇa's murder is very cruel and highly painful.

158. One should not even mentally think of such a sin. You have expressed such devotion because of the words of gods.

159-160. O you of mighty arms, now do what Brahmā has told you. Rub with ashes all your limbs, (rub ashes) on your body thrice (a day). Wear bones on your crest, on your ears and hand. By doing this, O Rudra, you will have no pain.

161. Having thus instructed (Rudra), the lord, accompanied by Lakṣmī, vanished there only. Rudra did not know it.

162-165. The lord of gods with the skull in his hand and tortured by a brāhmaṇa's murder wandering over this earth (and visiting) (the mountains viz.) the Himālaya, Maināka with Meru, Kailāsa, Kala, Vindhya, and the great mountain Nīla, (and places like) Kāñcī, Kāśī, Tāmralipta, Magadhā, Āvilā, so also the regions like Vatsagulma, Gokarṇa, North Kuru, Bhadrāśva, Ketumāla and Hairaṇyaka, Kāmarūpa, Prabhāsa and the mountain Mahendra, did not get refuge (anywhere).

166. Always seeing the skull in his hand, he, overcome with shame, shook his hands many times and was again and again distracted.

167. When (even) after he shook his hands, the skull did not fall off, it came to his mind: 'I shall observe this vow.

168. Brāhmaṇas will always follow my path only'. Thinking thus for a long time the god wandered over the earth.

169-171. Having reached Puṣkara, he entered the best forest, full of many trees and creepers and with the sounds of many beasts, which was perfumed with the fragrance of abundant flowers of trees, the land of which was as it were decorated intentionally with flowers put (on the ground), (which was full of) many perfumes and juices and other ripe and raw fruits. He, greeted by the fragrance of flowers of the grove of trees, entered it.

172-173. 'Brahmā will grant a boon to me who will propitiate him here. Due to the favour of Brahmā I have come to know about this Puṣkara (forest), which destroys sins, pacifies evils, and increases nourishment, affluence and power.'

174. When that Rudra of infinite lustre was thus thinking, there came Brahmā, the lotus-born. The lord having raised Rudra who had bowed down said to him:

175-177. "By the observance of a divine vow you have, with a strong desire to see me, propitiated me with devotion; for by remaining in a vow only men can see deities. I shall therefore grant an excellent boon according to (your) desire. Since, to accomplish your desires you have observed this vow mentally, physically and with speech and with your mind pleased, tell me which boon, desired by you, I should grant."

Rudra said:

178-183a. This in itself is a very adequate boon that I could see you, O you venerable to the (entire) world. O creator of the world, my salutation to you. O god, you are seen by means of a penance to be had by a great sacrifice performed over a long time and causing (even) death. O Almighty lord, this skull did not fall off my hand. Since I observed this vow of a Kāpālika (i.e. a wandering sage holding the skull and eating and drinking out from it) my bearing causes shame to the sages and is contemptible. This great vow (undertaken) by me who sought refuge with you is fulfilled. Now tell me. Say in which auspicious region I should throw this (skull), by (doing) which I shall be pure (in the eyes) of the sages of purified souls.

Brahmā said:

183b-184. Avimukta is an ancient place of (i.e. sacred to) the lord; there you will find the sacred place for dropping the skull (which will be called) Kapālamocana. You and I dwell there. So also Viṣṇu will be there.

185. By seeing you there, even those who are great sinners will obtain enjoyments in my abode.

186. Between the two rivers, dear to gods, viz. Varaṇā and Asī, there will be a region where no killing will ever occur.

187-188. It will be the best sacred place and the best place of pilgrimage (in) your (honour). Those men who, before the fall of their bodies, resort to this sacred place, will, being immortal, and having no fear from anywhere reach heaven along the path of Brahman. I have given you this sacred place measuring five Krośas.

189. O Rudra, when the Gaṅgā will flow through the sacred place, to the lord of rivers (i.e. the ocean), then that will be a great holy city.

190. The holy Gaṅgā faces (i.e. flows towards) the north and the Sarasvatī the east. The river Jāhnavī (Gaṅgā) flows for two *Yojanas* towards the north.

191. There all gods with me and Indra have arrived or will come. Leave the skull there.

192. Those who, going there, please their forefathers by offering *piṇḍas* and *Śrāddhas*, obtain in the heaven, an eternal region.

193. A man having bathed at the great sacred place in Vārāṇasī, is released. Merely by going there he is free from sins committed during seven existences.

194. That holy place is said to be the best of all holy places.

195-197. Those beings, who, bowing to you, die there, obtaining Rudra (i.e. your status), rejoice with you. O Rudra, whatever a person with a controlled mind offers there, gives him, of a pure soul, a great fruit. Those men, who perform there the rite of destroying their bodies (i.e. ending their life), reach Rudra's world and always being happy rejoice there.

198. Worship, a muttered prayer, a sacrifice performed there lead to heaven, the giver of eternal fruit to one whose heart is full of devotion. A man offering a lamp there would be a man of intellectual vision.

199-200. One who leaves there, after marking it, a bull that is uncrippled, young, mild and having good features goes to the highest place; there is no doubt that with his forefathers he obtains salvation. What is the use of prolixity? Whatever act is done here by men with a view to (obtaining) religious merit would give (them) an eternal fruit.

201. That, which is the cause of heaven and salvation, is regarded as a sacred place on the earth.

202. By means of a bath, a prayer or a sacrifice (performed there) it (the Tīrtha) becomes the means of an everlasting fruit.

203-204. Those devotees, absorbed in Rudra, who go to sacred place Vārāṇasī and die there, should be regarded as Vasus, Pitṛs, Rudras and grand-fathers and great-grand-fathers and Ādityas—so says the Vedic text. O sinless one, I have described a threefold rite for offering piṇḍas.

205. Men who come here should always offer *piṇḍas*. Their sons should also respectfully offer *piṇḍas* there.

206. Such good sons give joy to their forefathers. I have told you about the sacred place, which, by the very sight of it, gives final release.

207. By bathing here one is free from the bondage of birth. Rudra, I have given you this sacred place viz. Avimukta. Being free from (the sin of) a brāhmaṇa's murder live there with your wife.

Rudra said:

208. I shall stay with Viṣṇu in the sacred places which are on the earth; this is the boon I have chosen, as you told me (to choose).

209. I am the great god; you should always propitiate me.

210. I too with my mind pleased, shall grant you a boon. And I shall grant boons to Viṣṇu also as desired by him in his mind.

211. I am the giver to, and I am to be implored by, all the gods and sages of pure souls; and none else.

Brahmā said:

212. O Rudra, I shall carry out your auspicious command. Nārāyaṇa also, will undoubtedly follow your advice.

213. Thus dismissing Rudra, Brahmā disappeared there only. Mahādeva having gone to Vārāṇasī, encamped there.

CHAPTER FIFTEEN

Importance of Dwelling at a Sacred Place

Bhīṣma said:

1-3. What did Brahmā do after having sent (Rudra) to Vārāṇasī? What work did Viṣṇu do? Tell me (also), O sage, what Śaṅkara did, which sacrifice he performed, and at which sacred place (he performed it). Who were the assistant priests and who were the officiating priests? Tell me about them all. I have great curiosity (to know) who were the gods that he gratified.

Pulustya said:

4. On Meru's peak there is a city named Śrīnidhāna. It is variegated with jewels; is the abode of many wonders; is full of many trees; is variegated with many minerals and is clear like spotless crystal.

5. It is beautified with the expansion of the creepers; it resounds with peacocks' cries; it is fearful due to (the presence of) lions; it is full of herds of elephants.

6-7. It is cool with the sharp sprays rising from the water falling from the springs; it is variegated with pleasing taverns of the groves of trees struck by wind; the entire forest of it is made fragrant with the excellent perfume of musk; in its bowers of creepers the travelling Vidyādharas sleep due to the fatigue caused by sexual pleasures.

8. It is resounding with the sweet sounds of the songs sung by the groups of Kinnaras. In it there is Brahmā's mansion by name Vairāja, the entire floor of which is decorated with various arrangements.

9-14. In it there is a hall named Kāntimatī. It resounds with the sweet sound of songs sung by divine ladies; it has the garlands of sprouts shooting from the Pārijāta trees; It is variegated with many colours rising from a number of rays of the gems; crores of pillars are fixed in it; it is adorned with spotless mirrors, and with the splendour of the graceful movements of the dance presented by the celestial dancers; it resounds with the number of sounds produced by the many musical instruments,

graced with many songs and musical instruments with pauses and beating time. It gives joy to gods; it is full of the groups of sages and is resorted to by ascetics. It resounds with the texts of Sāman (sung by) the brāhmaṇas and causes delight. In it Brahmā, honoured (i.e. served) by (his wife) Sandhyā, resided.

15. He meditated on the highest god who created this world. While meditating it came to his mind: 'How shall I perform a sacrifice?

16. Where on the earth—at which place—should I perform the sacrifice?

17. Kāśī, Prayāga, Tuṅga and Naimiṣa and Śṛṅkhala, so also Kāñcī, Bhadrā, Devikā, Kurukṣetra and Sarasvatī, Prabhāsa and others are the holy places on the earth.

18. These are the places which are holy places of pilgrimage and also others which Rudra established on the earth at my command.

19. As I have been settled as the first god among all gods, so I shall make one great sacred place as the first one.

20. That lotus, that sprung up from Viṣṇu's navel, and in which I was born, is called the Puṣkara-tīrtha by sages who recite the Vedic texts.'

21. When Brahmā was thus thinking, this idea came to his mind: 'I now go to the earth.'

22-24. Reaching the place first, he entered that best forest, full of many trees and creepers; adorned with many flowers; filled with the notes of many birds; crowded with groups of many beasts; making gods and demons fragrant with the perfumes of the abundant flowers of trees; its ground was graced with flowers which were as it were intentionally placed there.

25-28. The (seasons there) were fully enveloped with many perfumes and juices, and it was full of fruits of the six seasons, which were endowed with golden appearance delighting the sense of smell and sight; where wind, as it were through favour, throws out worn-out leaves, grass and dry wood and fruits; where wind, taking fragrance from the heaps of flowers, (and) perfuming the sky, earth and quarters, blows (being) cold; (which is) adorned with green glossy large trees without any opening and without groups of worms and with tops and of various names.

29. Everywhere it appears as a family of brāhmaṇas with healthy, handsome, virtuous and bright priests on account of trees covered with sprouts resembling minerals.

30-31. They look like men covered (i.e. endowed) with noble and fautless qualities; with their tops tossed by wind they as it were touch one another; and with ornaments of flowery branches as it were smell one another.

32. At some places the *Nāga* trees with the filaments of the ratan look beautiful as it were with eyes with their black pupils unsteady.

33. *Karṇikāra* trees in pairs and in twos with their tops full of flowers look like couples. The rows of the *Sinduvāra* trees with the abundance of good flowers actually appear to be the sylvan deities that are worshipped.

34. At places the *Kunda* creepers, bright with the ornaments of flowers, (look) like young moons risen on (the tops of) trees and in the quarters.

35-39. In some parts of the forest the flowered *Śarja* and *Arjuna* trees look like men covered with white silken garments. Similarly trees embraced by the blooming *Atimukta* creepers look like lovers embraced by their own beloveds. The *Sāla* and *Aśoka* trees with their leaves clinging to one another as it were touch one another like friends touching one anothers' hands when they meet after a long time. *Panasa, Sarala* and *Arjuna* trees bending due to abundance of fruits and flowers as it were worship one another with flowers and fruits.

40. *Sāla* trees, with their arms (in the form of branches) touched by the flurry of the wind have, as it were, risen (to greet) the approaching people with the same feelings (i.e. affection).

41-42. With the covering of flowers, trees planted there for beauty, having reached the spring-festival, as it were vie with men (having arms). With their tips bent with abundance of beautiful flowers and tossed by wind, the trees dance like men, who are pleased and whose heads are adorned with garlands.

43-47. Trees with rows of flowers on their tops tossed by wind dance with the creepers like men with their beloveds. At paces trees surrounded by creepers bent due to their (abundant) flowers appear like the autumnal sky with variegated

clusters of stars. The blossomed *Mālati* creepers on the tops of trees look charming like chaplets arranged intentionally. Green trees with wealth of beauty, having (abundant) fruits, and flowers, show friendliness like men on the arrival of a good man. Bees, tawny due to the filaments of flowers, moving in all directions, as it were announce the victory of the *Kadamba*-flower and intoxicated with (i.e. due to having sucked) honey, fall here and there.

48-56. At places the flocks of male cuckoos (are seen) in the thickets of trees with their mates. At places the parrot-couples resembling the *Śiriṣa*-flowers speak interesting word like brāhmaṇas that are honoured. Peacocks with variegated plumage accompanied by their mates dance like richly decorated dancers even in the interiors of the forests. The cooing groups of birds giving out various notes, make more charming the (already) charming forest, full of many herds of beasts and always delighting the birds, resembling Indra's garden and delighting the mind and eyes. The lotus-born lord saw with his pleasing eyes as it were removing evil, that best forest of that nature resembling a mirror. All those rows of trees, seeing god Brahmā who had arrived like that, and presenting themselves to him with devotion, poured forth their wealth of flowers. Accepting the flowers (offered) by the trees Brahmā said to them, "Welfare to you; ask for a boon." The trees, free from (any) control, with humility (lit. with their palms joined in obeisance) having saluted Brahmā said: "If, O god, affectionate towards people, who take refuge with you, you are granting a boon then always stay by us in the forest.

57. This is our greatest desire; salutation to you, O grandsire.

58-59. O lord of gods, O creator of the universe; if you stay in this forest, (that would) be the best boon for us seeking your refuge and desiring a boon. Give us this boon—more adequate than crores of other boons. This (forest) will be more distinguished and greater than all other holy places by your presence."

Brahmā said:

60-62. This (place) will be best of all sacred places and

auspicious. By my favour you will always be full of flowers and fruits; you will always have very steady youth; you will (be able to) move at your desire; you will (be able to) take any form desired by you; you will give pleasant fruits; you will present yourselves to men at will and will (give) splendour to men in fulfilment of their penance; you will be endowed with great affluence.

Thus Brahmā, the granter of boons, favoured the trees.

63. Remaining (there) for a thousand years he threw a lotus on the ground. The earth by its fall trembled upto bottom.

64-65. Helpless oceans, with agitated waves, crossed their boundary. Thousands of mountain-peaks occupied by tigers and vicious elephants struck as it were with Indra's bolt, were shattered.

66-67. The mansions of gods and Siddhas (semi-divine beings characterised by eight special faculties), the cities of Gandharvas shook, tottered and penetrated the earth. The Kapota-clouds, showing a collection of sheaths fell (i.e. showered rain) from the sky. There were poignant suns, covering the clusters of luminaries.

68. Due to the great sound of that the three worlds with the mobile and immobile in it, rendered dumb, blind and deaf were frightened.

69-70. The bodies and minds of all gods and demons sank down and did not know what it was. Mustering courage all of them looked for Brahmā. They did not know where Brahmā had gone. (They could not understand) why the earth quaked and why the omens and portents appeared.

71. Viṣṇu just went there where the gods had remained. Gods saluting him said these words:

72-73. "O revered one, why is this appearanee of omens and portents by which, the three worlds as it were joined with death are made to tremble, and the *Kalpa* has come to an end and the oceans have crossed their boundaries? Why have the four steady quarter-elephants become unsteady?

74-75. Why is the earth covered over with the water of the seven seas? O lord, the sound could not have been produced without any cause; such a terrible sound which, when it arose,

made the three worlds frightened is not remembered to have ever occurred before nor will it occur again.

76. If, O lord, you know whether this is an auspicious or inauspicious sound to the three worlds and to the gods, tell us what this is."

77. Thus addressed, Viṣṇu, cherished by the supreme, said: "O gods, do not be alarmed; all of you listen to the cause of this.

78. This I, perceiving (the cause) definitely will tell you as it happened.

79. Revered Brahmā, the grandsire of the worlds, with a lotus in his hand, settled in an extremely beautiful region—a heap of religious merit—on the slope of mountains to perform a sacrifice.

80. And from his hand the lotus fell on the ground. It made a great sound which caused you to tremble.

81-84. There, being greeted with the fragrance of flowers by the trees, he favoured the forest with beasts and birds, and for favouring the world took delight in residing there. The revered one, benefactor of the worlds, put up that best holy place (called) Puṣkara. Going there with me propitiate Brahmā. The revered one, when pleased, will give you excellent boons."

85-93. Saying so, divine Viṣṇu went with those gods and demons to that forest-region where Brahmā dwelt. They, delighted and with their minds pleased, and conversing among themselves like cooings of the cuckooks entered Brahmā's forest bright with heaps of flowers and praiseworthy. That forest, reached by all gods and resembling Indra's garden, and rich with lotus-creepers, beasts and flowers, then looked beautiful. Then the gods, entering the forest adorned with all (kinds of) flowers said (to themselves), 'The god is here'; and desiring to see Brahmā wandered (in it). Then all gods, with Indra, searching for Brahmā did not see the interior of the forest. Then the gods looking for god (Brahmā) saw Vāyu. He said to them, "Without penance you will not (be able to) see Brahmā." Then being dejected and keeping in mind what Vāyu had told (them), all the gods again and again looked for Brahmā on the slope of the mountain, in the south, in the north and in between

(the two directions). Vāyu again spoke to them, "There is always a threefold means to have the sight of Viriñci (i.e. Brahmā). It is said to be by faith-born knowledge, penance and deep and abstract meditation. Those who follow the path of deep and abstract meditation see the god both with and without parts. The ascetics see him with parts while the wise see him without them.

94. On the other hand when worldly knowledge is produced one with indifference does not see (Brahmā). Those who follow the path of deep and abstract meditation speedily see the god by means of their great devotion.

95. One should see that changeless lord of *Prakṛti* and *Puruṣa*.

96. Always being absorbed in the god by acts, mind and speech, and intent on propitiating Brahmā, observe penance; god will bless you. He always thinks: 'I should appear before those who have dedicated themselves to Brahmā and before brāhmaṇa devotees.' "

97-98. Hearing the words of Vāyu and thinking them to be beneficial (and) with their minds possessed of the desire for (seeing) Brahmā they then said to the lord of speech (Bṛhaspati), "O you god of knowledge, initiate us into (the path of) the realisation of Brahmā."

99. Desiring to initiate them into (the path), the great Guru initiated them according to the Vedic rules.

100. Dressed in a simple way and being humble, they became his disciples; they obtained the favour of Brahmā; the knowledge about Puṣkara was given to (them).

101. Guru, the best of the officiating priests performed a sacrifice according to rules.

102. By employing the (method of the) consecration of the lotus the sage, propelled by the desire of those gods, made a lotus full of fibres and (thus) favoured the gods.

103. The highly intelligent Bṛhaspati knowing the rules stated in the Veda and casting off doubt initiated the discreet (gods).

104-111. The magnanimous Āṅgirasa (i.e. Guru), being pleased and having consecrated a fire, gave (i.e. taught) the gods muttered prayers as laid down in the Vedas. The highly

intelligent one taught (the gods) (Vedic chants called) *Trisuparṇa*, *Trimadhu* and all muttered prayers etc. That bath (accompanied by the chant) *Āpohiṣṭhā* is called Brāhma. It removing sins, subdues the wicked, increases fulness, wealth and strength, gives (the special faculties called) *Siddhis* and fame, and destroys the sins of the *Kali* (age). So one should by all means take that bath. All (of them) taking a bath observing the vow of silence, being restrained (for the vow), and being prepared (for the vow), and with their senses destroyed (i.e. curbed), with water-pots (in their hands), with the ends of their lower garments loosened, having rosaries, carrying staffs, clothed in bark or rags, very much adorned with matted hair, engaged in taking a bath and (particular) postures, meditating with great effort, and desiring limited food after having united the mind with Brahmā, remained there avoiding visiting (any one), talk, company or thought (about worldly objects). Endowed with great devotion and a great sacred precept, their minds had, through meditation, the knowledge of the god, after (a lapse of some) time.

112. When their minds were absolutely pure, being fully burnt by means of the meditation on Brahmā, the lord became visible to all.

113-114. They were pleased with his lustre (yet) their minds were perplexed. Then mustering courage, with their mind pleased and intent on him they placed their folded palms on their heads, and putting their heads to the ground (i.e. bowing with their heads) praised the lord, the author of the creation and maintenance by resorting to the Vedas with their six limbs (i.e. with Vedic texts and texts from the six limbs).

The gods said:

115-121. O god, we, well-controlled, salute you, the Brahman, the one having the body of Brahmā, friendly to brāhmaṇas, the unconquered one, the giver of sacrifices and Vedas, kind to the world, of the form of creation, extremely compassionate to your devotees, one who is praised by the muttering of the texts from the Vedas, one whose form consists of many forms, one who takes up hundreds of forms, the lord of Sāvitrī and Gāyatrī, seated on a lotus, (yourself) a lotus

and having (a beautiful) face like a lotus, the giver of boons, worthy of a boon, the *Kūrma* (the second incarnation) and *Mṛga*, having matted hair and a crown, holding a ladle, having the characteristics of the moon and a deer, and having the eyes of Dharma, having every name and the lord of the universe. O you, having the eyes of piety, please protect us more; O grandsire, we have sought your refuge by speech, mind and body.

122. Brahmā, the best among those who know the Vedas, thus praised by gods (said to them): "All right, when remembered by you I shall give (you what you want); your seeing me will be fruitful.

123. O sons, tell (me) what is desired by you; I shall give you excellent boons!" Thus addressed by the lord, the gods said (these) words:

124. "O revered one, this in itself is a great boon which is quite enough, that a good sound was heard by us when you threw the lotus.

125. Why did the earth tremble? Why were the people distressed? That cannot be without any purpose. Tell (us) the cause of this, O god."

Brahmā spoke:

126. This lotus is held by me for your good and for protecting the gods. Now listen what was the cause.

127. This demon Vajranābha by name, takes away the life of children. He remains taking shelter in the nether world.

128. Knowing about the arrival of you, remaining in penance, having laid down your weapons, the wicked one wanted to kill (you) the gods along with Indra even.

129. I brought about his destruction by dropping the lotus; he was proud of his kingdom and splendour; so I killed him.

130. At this time there are in the world, devotees, brāhmaṇas who have mastered the Vedas. May they not meet with misfortune, but may they have good fortune.

131. O gods, I am equal (i.e. impartial) to gods, demons, men, reptiles, friends, and the entire host of beings.

132. I killed the sinner with a spell for your well-being. He

has reached the worlds of the religious due to the sight of this lotus.

133. Since I dropped the lotus (here), therfore this place will be known as Puṣkara, a great, sanctifying holy place, giving religious merit.

134-135. For all the beings on the earth it will be said to be holy. (I) have, being requested by the trees, O gods, shown favour to devotees desiring devotion, by staying here eternally. O sinless ones, when I arrived here Mahākāla (also) has come here.

136. You who have been practising penance, have demonstrated great knowledge, O gods; bear in mind your own interest as well as of others.

137. Taking various forms on the earth you have to show that a man hating a wise brāhmaṇa is afflicted by sin only.

138-141. Even after crores of existences he would not be free from sins. One should neither kill nor find fault with a brāhmaṇa who has mastered the Veda and its limbs (i.e. the *Vedāṅgas*); since if one is killed, a crore (of them) are killed. One should feed with faith (at least) one brāhmaṇa who has mastered the Veda. There is no doubt about it that one would feed a crore of brāhmaṇas (by just feeding one such brāhmaṇa). One who offers a potful of alms to ascetics is free from all sins and does not meet with misfortune. As I, the grandsire, am the eldest and the best among gods, similarly, a wise man, not having the feeling of mineness and possessions, is always respectable.

142-148. I have promulgated this vow, preserved in the Vedas, for (getting) freedom from the bondage of the worldly existence and leading to the absence of rebirth in the case of brāhmaṇas. One, who, after accepting the maintenance of the sacred fire, (and) not conquering (i.e. losing control over) his senses, gives it up, would, led by Yama's servants, immediately go to Raurava (hell). (By talking to one) who cavils the way of the world and does a mean act, has his heart full of attachment and erotic sentiment, is fond of women and wealth, eats all alone very sweet things, follows agriculture and commerce, does not know the Veda and censures the Veda, and enjoys other's wife; by talking to such a person who is defiled with such faults, a man

goes to hell; so also one who spoils a good vow. One should not have a bodily contact with one who is not satisfied, is of a split or wicked mind and is a sinner. If one touches (such a person) one would be pure after taking a bath.

Thus speaking, lord Brahmā, with the gods, founded a sacred place there. I shall tell (about) it to you in (due) order.

149-150. It is in the north of Candranadī; Sarasvatī is (flowing) by its east; it is superior to Indra's garden; and the entire one with Puṣkara (Tīrtha) will remain there till the end of the Kalpa. This is the altar in (i.e. of) the sacrifice, made by Brahmā, the author of the worlds.

151-153. The first one should be known as the best and purifying the three worlds. That is said to be sacred to the deity Brahmā. The middle one (i.e. the second) (is sacred to) Viṣṇu. The last one is sacred to the deity Rudra. Brahmā first fashioned (these). This great sacred place viz. the forest called Puṣkara is said to be the foremost mystical region in the Vedas. Lord Brahmā is present (there). Brahmā himself favoured this region.

154-156. For favouring all the brāhmaṇas wandering over the earth he made the land bounded by gold and diamonds, and marked by an altar; he made it all beautiful with the variegated jewels of the floor. Brahmā, the grandsire of the worlds, stays here. So also the gods Viṣṇu, Rudra and Vasu and the two Aśvins also, and Maruts with Indra stay here.

157-158. I have told you this fact, the cause of favouring the worlds. Those brāhmaṇas, who are engaged in serving their preceptors, and who recite here the Vedas according to proper rules and with chants in order of the hymnical text of the Veda, live in the vicinity of Brahmā, being helped by him.

Bhīṣma said:

159-160. O revered one, tell me all this: Following which rules should the men, the residents of the region, desiring Brahmā's world, stay in the Puṣkara forest? And what should the men or the women having (i.e. belonging to) various castes and stages of life, living here, practise?

Pulastya said:

161-162. Men and women of (various) castes and living in (different) stages of life, engaged in following the duties of their own class, free from deceit and delusion, devoted to Brahmā by acts, mind and speech and with their senses controlled, and free from jealousy and meanness, engaged in the good of all beings, should stay here.

Bhīṣma said:

163. Tell me, doing which act is a man said to be the devotee of Brahmā. Of what nature are the devotees of Brahmā among men?

Pulastya said:

164. Homage is said to be of three kinds: effected by mind, speech and body; so also it may be worldly, Vedic and relating to the soul.

165. That is said to be mental homage which, in the recollection of the significance of the Veda with mind holding fast (i.e. meditating) causes love for Brahmā.

166. The homage by speech is laid down (to be done) by means of chants, (recital of) Vedic texts, obeisance, (offering oblations into) fire, performing *Śrāddha* and thinking (about these), and by means of muttering essential texts.

167-168. For the brāhmaṇas homage by body is said to be of three kinds: *Kṛcchra* (bodily mortification), (rigid penance like) *sāntapana* and others, so also (religious observances depending upon the phases of the moon like) the *cāndrāyaṇa*, regulated by vows and fasts restraining the senses, so also *Brahmakṛcchra*-fasts and other auspicious vows.

169-171. That worship with reference to Brahmā is said to be worldly homage which is done by men with cow's ghee, milk and curds, jewelled lamp, darbha grass and water, sandal, flowers and various minerals that are made ready, clarified butter, *guggulu* (a kind of fragrant gum resin) and fragrant incense of the sandal, ornaments rich in gold and jewels, and variegated garlands, dance, instrumental music and songs, presents of all (kinds of) jewels, and with eatables, meals, food and drinks.

172-176. The homage (offered) with Vedic chants and oblations is said to be *Vaidikī*. Offering to fire should be made on every new-moon day and full-moon day; a present to brāhmaṇas is recommended; a sacrificial oblation made of powdered rice, so also an oblation of boiled rice, barley and pulse; similarly a sacrifice in honour of the manes giving them joy is always (regarded as) a sacrificial act. So also (that is *Vaidikī* homage in which) texts from the Ṛgveda, Yajurveda and Sāmaveda are muttered and the hymnical texts of the Veda are studied according to the rules. All the rites performed with reference to fire, earth, wind, sky, water, the moon, and the sun belong to the deity Brahmā. O King, the homage to Brahmā (called) spiritual is of two kinds: one is called *Sāṁkhya* and the other is born of Yoga.

177-178. Hear from me the divisions in it (i.e. the *Sāṁkhya*). The number of the (*Sāṁkhya*) principles like *Pradhāna*, that are insentient objects of enjoyment, is twentyfour. The soul is the twentyfifth. The sentient soul is the enjoyer of an act but not its agent.

179. The soul is eternal, immutable, controller and employer; and Brahmā, the unmanifest, eternal, supreme being is the cause.

180-182. There is truly the creation of the principles, of the dispositions and of the beings. The *Sāṁkhya* enumerates the *Pradhāna* to be of the nature of the (three) constituents. It resembles the lord in respect of certain qualities and is also different from him. This (resemblance) is said to be the condition of cause and of Brahmahood; that of *Pradhāna*'s being used (by *Puruṣa*) is said to be its dissimilarity. Brahman is all-potent; while the soul is a non-doer.

183. The sentience in *Pradhāna* (due to its contact with the lord) is said to be its similarity (with the latter). This another principle (*Pradhāna*) is the cause of the active property of the other principles.

184. No purpose is to be attributed to this principle (the other principle viz. *Pradhāna*). The wise, who ponder over the truth, having ascertained (it) say it is reflection (*Saṁkhyā*).

185-186. The wise ones, having thus learnt the collection of the principles, and their number properly, so also the princi-

ple of Brahman as an additional one, have grasped the truth. The propounders of the *Sāṁkhya* (sytem) have termed this (kind of) worship as spiritual. Listen to the homage, arising from (i.e. as told in the) Yoga (philosophy), which is paid to Brahmā:

187-189. Intent on restraining the breath, always meditating and with one's senses restrained, eating food got by begging, observing vows, and with all one's senses withdrawn one should meditate upon and keep in one's mind, the lord of the created beings, remaining in the pericarp of the lotus of the heart, having red face(s), beautiful eyes, and with his faces illuminated all round, with a sacred thread (around) his loins, having four faces, four arms, with his hands granting boons and safety.

190. The great mental accomplishment due to the yogic practices is said to be the homage to Brahmā. One who has such a devotion for Brahmā is said to be *Brahmabhakta* (a devotee of Brahmā).

191-196. O best of kings, listen to the mode of living laid down for those who live in the sacred place. It was formerly told in detail by the lord himself in the presence of all the brāhmaṇas and in the congregation of Viṣṇu and others. (The residents of this place should be) without the feeling of mineness; without ego; without attachment and possessions; without feeling of love for the host of relatives; looking upon a clod of clay, a stone and gold equally; granting safety to beings by various obligatory acts; always intent upon restraining their breath; and engrossed in the meditation on the supreme soul; always performing sacrifices and pure; given to the ascetic practices; knowing the rules of the *Sāṁkhya* and Yoga (systems); well-versed in the religious practices and having their doubts removed. Listen to the good fruit obtained by those brāhmaṇas, living in (this) sacred place, who perform sacrifices according to these precepts and die in the Puṣkara forest. They get complete and inexhaustible absorption with Brahmā, which is difficult to obtain.

197-202. Having got this absorption in Brahmā, they avoid rebirth, and remaining in the knowledge of Brahmā, they do not get rebirth; others who live in the (various) stages of the

(illusory) world, have to be born again. One (i.e. a brāhmaṇa) following the rules of the householder's stage, and always engaged in the six duties (learning, teaching, performing sacrifices and acting as priests at sacrifices and giving and accepting gifts), who, when invited to (act as a priest) at a sacrifice offers (oblations) properly with the chants, being free from all miseries, gets a greater fruit. His movement in all the worlds is never prevented. Being self-dependent due to divine power, he with his wife (or belongings), surrounded by thousands of ladies, going to places at his sweet will, in a very bright aeroplane resembling the young sun, moves uninterruptedly and as he likes, in all the worlds. He becomes most desirable among men; he, performing the best duties, becomes a wealthy man.

203-207. Fallen from heaven he would be born in a great family (as a) handsome (person). He becomes well-versed in the moral duties and is devoted to them; he masters the significance of all the lores. Similarly with (the practice of) celibacy, service to preceptors, and study of the Vedas, subsisting on alms, with his senses conquered, always engaged in the vow of truth, not erring in his own duties, being unrestricted (he goes) to the world of Viṣṇu in an aeroplane richly endowed with all objects of desire and supporting (i.e. fulfilling) all desires, and as it were being another sun; he, endowed with the splendour similar to that of Brahma-attendants named Guhyakas, who are very much esteemed, who have infinite power and splendour and who are honoured by gods and demons, resembles them.

208-213. His weapons are unrestrained among gods, demons and mortals. In this way he is honoured in the world of Viṣṇu for thousands of crores, hundreds of crores of years. Having thus stayed there with great slpendour, when he again falls from Viṣṇu's world, he is born in heavenly places by dint of his own deeds; or having come to the Puṣkara forest and ramaining in the stage of celibacy, he lives studying the Vedas; and after death, looking auspicious like the moon, he goes by divine aeroplane with its lustre like the fullmoon-light (to Rudra's world); having reached Rudra's world he rejoices there with the Guhyakas, and being the lord of the entire world obtains great affluence.

214-217. Enjoying (like this) for thousands of *yugas* he is

honoured in Rudra's world. Always rejoicing there, enjoying sound happiness and then having fallen from that Rudra's world, he is born in a divine, great brāhmaṇa family. Among the human beings that religious soul would be (born as) handsome and as a master of speech; he has an enviable body, he is the powerful husband of ladies, who enjoys greatly; he (then) leads the life of an anchorite and is free from vulgar tricks; his movement even in the divine worlds is not hampered.

218-219. He eats withered leaves and fruits, and flowers and roots. He lives like the pigeons or by pounding them (i.e. leaves etc.) with stones or using the teeth as mortar, and wearing rags or bark garments. He has matted hair, bathes thrice a day, gives up all faults and has a staff.

220. He is engrossed in the *Kṛcchra* vow, even if he is an outcast or of a superior (caste). He remains in water, observes the (*agni-sādhana*) penance, remains in the rains during the rainy season.

221. Similarly he lies on the ground, full of insects, thorns and stones; he remains in the standing posture or in the posture of sitting on the hams; he shares (articles with others) and is of a firm vow.

222-225. He eats the herbs in the forest, and gives safety to all beings. He is always engaged in earning religious merit, controls his anger and senses. He is a devotee of Brahmā, and lives in a sacred place like Puṣkara. Such an ascetic gives up all attachment, is delighted in himself and is free from desires. O Bhīṣma, listen to what course he, who lives here, gets. Such a devotee of Brahmā, goes by the aeroplane of those who move according to their own will, which shines like the young sun, and looks charming by means of a raised seat and pillars; he shines in the sky like a second moon.

226-227. For hundreds of crores of years he is in the company of celestial nymphs knowing vocal and instrumental music and dancing. To whichever god's world he undeterred, goes, remains there by Brahmā's grace.

228-230. Fallen from Brahmā's world, he goes to Viṣṇu's world, and fallen from Viṣṇu's world he goes to Rudraloka; and fallen from that place also, he is born in the (various) divisions

of the world, so also in other heavens, enjoying pleasures as desired. Having enjoyed affluence there he is born among the mortals as a king or as a prince or a wealthy or happy person—very handsome, very fortunate, loveable, famous and endowed with devotion.

231-238. O King, Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras residing in the sacred places, engaged in (practising) the duties of their own class, well-behaved and having a long life, devoted completely to Brahmā, showing kindness to beings, who live in the great sacred place viz. Puṣkara, go, after death, to Brahmā's abode in richly decorated aeroplanes, beautified by the hosts of celestial nymphs, and going as desired (by the occupants), and taking any form as desired (by the occupants). One who, very pious, meditating upon Brahmā, offers his body into an all-blazing fire, would go to Brahmā's abode. Brahmā's world, best among all worlds, charming and accomplishing the desired objects, becomes his permanent abode with all (its) greatness. O Bhīṣma, those magnanimous ones also, who cast their life in the water at the very meritorious Puṣkara, go to the imperishable world of Brahmā. They actually see the god, the destroyer of all miseries, and accompanied by all gods and by the hosts of Rudras and Viṣṇus.

239-241. The Śūdras who die at Puṣkara, never causing frustration, go in an aeroplane yoked with swans, resembling the sun in lustre, rich with various jewels and gold, strong and made fragrant with perfumes, of (several) other matchless qualities, resounding with the songs of celestial damsels, fixed with banners and flags, and, sounding with many bells, endowed with many wonders and acquainted with pleasures and very lustrous, endowed with qualities and being borne by excellent peacocks.

242-244. The wise men who die in the unperishable (Puṣkara) rejoice in Brahmā's world. Having lived there for a long time and having enjoyed pleasures as desired, the mortal coming (to this world) is born in a brāhmaṇa family, is a rich man enjoying pleasures. A man, who, accomplishes the *Karīra* rite at Puṣkara, leaving all (other) worlds goes to Brahmā's world. He would dwell in Brahmā's world till the *Kalpa* comes to an end.

245. He does not at all see a man being tormented by his

own deeds. His course is undeterred—slanting, upwards and downwards.

246. He is revered in all worlds, spreading his fame and controlled. His behaviour is good, he knows the rules and all his sense organs are attractive.

247. He is well-versed in dancing, instrumental music, fortunate and handsome. He is always like an unfaded (i.e. a fresh) flower, and adorned with divine ornaments. He is dark-blue like the petals of a dark-blue lotus, and his hair is dark and curly.

248-249. Ladies there, who are of a high origin and of a graceful waist, and (who are) full of all good fortune and endowed with all rich qualities, (who are) very proud of their youth serve him and delight him in bed (i.e. give him sexual pleasure).

250-252. He is awakened from his sleep by the sound of lutes and flutes. Due to the favour of the lord viz. Brahmā, the doer of auspicious things, he enjoys pleasure of great festivity, which is difficult to be obtained by the ignorant ones.

Bhīṣma said:

(Good) practices are a great religious merit; to me it is not a wonder, that those who are intent upon (following) the customary observances of a sacred place, who are engaged in following the duties of their class, and who have conquered their anger and senses, go to Brahmā's world.

253. There is no doubt that Brāhmaṇas go even to other worlds without waiting upon Brahmā or observing restrictions.

254-255. O brāhmaṇa, tell me the course followed by the women, Mlecchas, Śūdras, cattle, birds and quadrupeds, (so also) the dumb, the dull, the blind, the deaf, who live in Puṣkara (but) do not practise the penance or observe the restrictions.

Pulastya said:

256-259. O Bhīsma, women, Mlecchas, Śūdras, cattle, birds and quadrupeds, who die in Puṣkara go to Brahmā's world with divine bodies in aeroplanes resembling the sun in lustre, endowed with divine forms, having excellent golden banners, decorated with staircases of gold and diamonds and with jewelled

pillars, rich in all pleasures, moving at the desire (of the occupants) and having any form (as desired by the occupants). The great ones, surrounded by thousands of ladies go to Brahmā's world full of many charms or to other worlds as desired by them. Fallen from Brahmā's world they go to other terrestrial regions in due order.

260-267. A brāhmaṇa becomes rich (being born) in a great large family. Those born as lower animals like serpents, insects, ants, so also the land-born, water-born, sweat-generated, oviparous, plants and the viviparous animals who, with or without any desire, die in Puṣkara go to Brahmā's world in a plane resembling the sun in lustre. In the Kali-age the beings are impelled by sin. In this (yuga) neither religious merit nor heaven is obtained by any other means. Those men who live in Puṣkara and are intent on the worship of Brahmā in the kaliyuga are blessed;others having no goal, suffer. A man is free from the sin which he commits at night by his five sense-organs, by action, thought and speech and under the influence of desire and anger, when, after going to the water of Puṣkara he reaches the grandsire (i.e. Brahmā) and becomes pure. Seeing the sun from his rise to his going up (in the sky) removes a man's sin after he meditates in Brahmā's union called mental (union). On seeing Brahmā at mid-day a man is free from sin.

268. A man is free from that sin which he commits from mid-day to sun-set when he merely sees Brahmā in the evening.

269-270. Even though that devotee of Brahmā who lives at Puṣkara remaining in penance enjoys all objects of senses like sound, and remaining in the Puṣkara forest eats dainty dishes even three times a day is regarded as equal to one who subsists on air.

271. Those men who live in Puṣkara doing pious deeds, obtain great pleasures by the power of this sacred place.

272. As there is no reservoir comparable to the great ocean, similarly there is no sacred place like Puṣkara.

273-275. There is no other sacred place like Puṣkara that can surpass it in merits. I shall tell you (the names) of other (gods) who have settled in this sacred place: All gods along with Viṣṇu and Indra and others; Gajānana, Kārtikeya; Revanta with the sun; Śiva's messenger goddess Durgā, who is always

propitious. Enough of (i.e. no need for) penance and restraints for them who do good deeds and (pay) respect to deities and superiors.

276-277. A brāhmaṇa, who, having done such acts as vows and fasts, stays in the best Puṣkara forest without doing anything, has always all his desires fulfilled even when he simply lives here. He goes to the great imperishable place resembling that of Brahmā.

278-279. The residents of this sacred place obtain in this sacred place (just) in a day that fruit which is obtained in twelve years in the *Kṛta* (*yuga*), in a year in the *Tretā* (*yuga*) and in a month in the *Dvāpara* (*yuga*). Thus was I formerly told by Brahmā, the god of gods.

280. There is no other sacred place superior to this on the earth. Therefore one should, with all efforts, resort to this forest.

281. A householder, a celibate, an anchorite and a mendicant—all those told (above) reach a great position.

282. He, who, without any desire or hatred, duly follows the religious precepts in a (particular) stage of life is honoured in the next world.

283. Brahmā has set up here a ladder with four rungs. One resorting to this ladder is honoured in Brahmā's world.

284. He, who knows moral merit and worldly prosperity should live with a preceptor or his son for one-fourth (span) of his life and perform the worship of Brahmā.

285. He, who wants to be excellent in moral duty, should learn from a preceptor; should give present (to the preceptor); and when called should assist the preceptor.

286. (While staying) in the preceptor's house, he should sleep after him and should get up before the preceptor gets up. He should do all that i.e. service etc. that ought to be done by a disciple.

287. Having done all that service, he should stand by (the preceptor). He should be a servant, doing everything and proficient in all (kinds of) work.

288. He should be pure, diligent, endowed with qualities and, give the preceptor a desired reply with his senses controlled; he should gaze steadfastly at the preceptor.

289-290. He should not eat unless the preceptor has eaten; he should not drink (water) unless the preceptor has done so. He should not sit when the preceptor is standing, and should not sleep unless the preceptor has slept; with his hands stretched out he should press the (preceptor's) feet; and should press the (preceptor's) right foot with his right hand and the left foot with his left hand.

291. Announcing his name and saluting the preceptor he should say, 'O revered sir, I shall do this, and I have done this'.

292. Having informed the preceptor of all this, and having offered money to him, he should do all that work (assigned to him) and should inform the preceptor of (having done) it.

293. (Only) after having returned from the preceptor's house he should enjoy all those odours and flavours, which a celibate does not enjoy. This is the fixed opinion of the law (-books).

294. The disciple and devotee of the preceptor should observe all the rules prescribed in detail for a celibate.

295. The disciple himself, having, according to his power, bestowed affection on his preceptor, should live by performing his duty in the hermitage outside the village.

296-297. Similarly a brāhmaṇa lying low should learn a Veda, two Vedas or (three) Vedas from the mouth of the preceptor, and practising the vows laid down in the Veda and giving the preceptor one-fourth of his acquisition he should duly return home from the preceptor's house.

298. Having a wife endowed with religious merit, he should propitiate fires after having invoked them. (Thus) a householder should behave in the second part of his life.

299-300. The sages have formerly laid down four modes of a householder's life: first is to store corn sufficient for three years; the second is to store corn sufficient for one; the third is to store corn sufficient for a day; the fourth is to store little corn. Of them the last is the best as it conquers (all) the worlds (for him).

301. One follows the six duties (viz. learning, teaching, sacrificing, acting as a priest at a sacrifice, giving and receiving gifts); another leads his life (performing) three duties; the fourth

one (lives) by only two duties. Such a brāhmaṇa remains in Brahman.

302-305. No other great sacred place is said (to exist) than the vow of a householder. One should not cause food to be cooked for oneself; one should not kill a beast for no reason, (but) an animal or a non-animal deserves a sacrifice (i.e. may be sacrificed) after (proper) sanctification. He should never sleep by day nor in the first or the last part of the night. He should not eat at a wrong time—between the two meals, and should not tell a lie. No brāhmaṇa coming to his house should remain unhonoured; and his guests are venerable and are said to convey offerings made to gods and manes. They are bathed in the vow of (studying) the Vedic lore, are learned and have mastered the Vedas.

306. They obtain their livelihood by (doing) their own duty, are restrained, are engaged in (their) work and practise penance. Offering made to gods and manes is laid down for honouring them.

307-308. (But) he who has attached himself with perishable things, and has deviated from religious practices, and has broken the vow of keeping sacred fire, and plays false with his teacher, and is devoted to falsehood, has no right to perform these two duties (i.e. offering oblations to gods and manes) and in such a case sharing (food) with all beings remains (undone).

309. Similarly a householder should give (food) to those who do not cook (for themselves). He should always be *vighasāśi* (one who eats the remains of food eaten by others) and *amṛta-bhojana* (one who tastes the residues of a sacrifice).

310. *Amṛta* is the remains of a sacrifice; and *bhojana* is said to be equivalent to oblations. He, who eats the remains of what is eaten (by others), is called *vighasāśi.*

311-313. He should be devoted to his wife, should be restrained, diligent and should have his senses very much controlled. He should not argue with old people, children, sick persons, persons belonging to his caste and relatives, his mother, father, son-in-law, brother, son, wife, daughter and servants. Having avoided (i.e. if he avoids) argument with these he becomes free from all sins.

314-318. Won over by these he undoubtedly conquers all the worlds. The preceptor is the lord of Brahmā's world. The father is the lord of whatever is sacred to Prajāpati. The guest is the lord of all the worlds. The officiating priest is the resort of the Vedas and a supreme authority. The son-in-law is (the lord) in the world of the celestial nymphs. The kinsmen belong to all the gods. The relatives are powerful in the quarters. The mother and maternal uncle are powerful on the earth. Old people, children and sick persons are powerful in the sky. The family-priest is the lord of the world of the sages. The dependents are the rulers of the (particular class of celestial beings called) Sādhyas. The physician is the lord of the world of Aśvins. And the brother is the lord of the world of Vasus. The wife is the ruler of the world of the moon. The daughter is powerful in the house of the celestial nymphs.

319. The eldest brother is equivalent to the father. The wife and the son are one's own body. The clerks, servants, the daughter are very piteable. Therefore, (when) insulted by these, he should without getting angry, always bear with them.

320. A wise man, devoted to a householder's life, firm in religious duties, and undepressed should not commence many acts (simultaneously) (but) being dutiful he should start a little.

321. The modes of subsistence of a householder are three. Their main aim is the highest bliss. Similarly they say that four stages of life are mutually (dependent).

322-323. And he who desires to be (a householder) should follow all the rules that are laid down. They should (live) by storing grain in jars for six days (or for one year's consumption), or should live by gleaning grains like pigeons (i.e. by storing very little); and that nation, in which such significant persons live, prospers. Such a person purifies the former ten paternal grandsires (i.e. ancestors) and the ten of the successive (generations).

324. He, who, free from anguish, follows the way of the life of a householder, would obtain a position similar to that of the worlds of Viṣṇu.

325. Or this is said to be a condition of those who have

conquered their senses. Heaven is the habitation of those who are self-controlled.

326. This ladder is laid down by Brahmā. One liberated from this, getting the second in due order, is honoured in heaven.

327. I shall narrate the third one—the stage of the anchorite; (please) listen. When a householder sees himself to be with wrinkles and grey hair, and sees his child's child, he should then resort to forest only.

328-337. Well-being to you, O Bhīṣma, listen to (the account) of those who are disgusted with the householder's stage, who live in the stage of the anchorite, the supporters of all the worlds, who have retired to forest after being initiated, who live in holy countries, who have the power of intelligence and who are endowed with truth, purity and forgiveness. Living in the third part of life in the stage of the anchorite, he, a sacrificer, should tend the same divine fires (as he tended as a householder). Controlled and moderate in food (habits) and devoted and attached to Viṣṇu, he should by all means (continue) the *agnihotra* (maintenance of the sacred fire) and other sacrificial requisites. He (should subsist on) rice and barley growing wild and on leavings of food eaten. He should offer oblations in the summer season (beginning) with the month of Māgha. These four modes of subsistence are said (to be found) in the stage of the anchorite. Some eat instantly (i.e. do not store anything); some store (grains) lasting for a month, or lasting for a year or for twelve years for honouring the guests and sacrificial rituals. In the rainy season they remain under the sky; in the winter they resort to water; in the summer they practise the penance of the five fires (i.e. four fires placed around one in the four directions and the sun is the fifth fire); in the autumn they eat unsolicited alms. They roll on the ground or stand on the forepart of their feet. They remain in the stationary posture or even in their (own dwellings). Some use their teeth for a mortar, while others use stones for pounding things.

338-339. Some drink boiled sour gruel during the bright fortnight; or some in the dark fortnight; or eat as (and when) they get something (to eat); practising the mode of the ancho-

rite's life, and of a firm resolve some properly live on roots, others on fruits and (still) others on water.

340-341. These and others are the various religious rites of those high-minded ones. The fourth mode of life (i.e. *Saṁnyāsa*) as laid down in the Upaniṣads is said to be universal. The mode of the life of an achorite is one; another is the mode of the life of a householder. In the same life the other one (i.e. the *Saṁnyāsa*) proceeds (after these). (This is said) by sages who see everything.

342-343. These (sages) viz. Agastya and the seven sages, Madhucchandas, Gaveṣaṇa, Sāṁkṛti, Sadiva, Bhāṇḍi, Yavaprotha, Atharvaṇa, Ahovīrya, so also Kāmya, Sthāṇu, and the wise Medhātithi, Manovāka, Śinīvāka, Śūnyapāla, Kṛtavraṇa, knowing well their duty, went to heaven.

344-345. Those who are religion incarnate, so also the groups of the vagrant mendicants from among the sages practising severe penance and showing skill in religious matters, having propitiated the lord of gods, have resorted to a forest.

346. Brāhmaṇas who have repented, have, having given up deceit, resorted to a forest. Vagrant and unapproachable groups are seen to be away from their homes.

347-349. Being afflicted by old age and troubled by disease (brāhmaṇas) have gone to the remaining stage of life viz. the fourth, from that of the anchorite. Quick in action, he who has finished (the study of) all Vedas and (has performed sacrifices) with presents, is one who looks upon all beings as self; is of a soft mind, sporting in himself; self-dependent, having placed fire in the self and having given up all possessions, he should always perform sacrifices (or a sacrifice).

350-351. (In the case) of those who always perform sacrifice it goes into the self At a fit moment he should duly surrender the three fires with his individual soul into the supreme self. He should eat, without censuring, whatever he gets in whatever manner. One who is fondly attached to the (third) stage of life viz. that of the anchorite, should cast off the hair on the head and other parts of the body.

352-359. Being instantly purified by his acts he goes from one stage of life to another. That brāhmaṇa, who resigns the

world after having granted security to all beings, goes to lustrous worlds after death and attains infinity. He, of a good character and with his sins removed, does not take delight either in this or the next world. Free from anger and infatuation, without friendship or strife, he remains indifferent as a result of self-meditation. He is not perturbed by the deaths of others; is mentally indifferent to his scriptures and does not err in (understanding) self. For him, free from doubt, looking upon all beings as self, and intent on righteousness and with his senses conquered, acquisition (of things) becomes agreeable to his desire (i.e. things may take their own course). Now listen to (the description of) that fourth stage of life, which is said to be the greatest stage, being described (by me). It is the highest goal, very much surpassing (other) stages of life. Listen, with concentration, to that which should be done for (reaching) the supreme soul and which has received refinement from the two stages (viz. that of a householder and of the anchorite) and (which should be undertaken) after them. Listen to how he, having put on red garments in the three rungs (i.e. who accepts asceticism)—the unsurpassed stage—and having renounced (everything) with that thought (of renunciation), behaves; unaccompanied by anyone else, he should all alone practise righteousness. He, who, a discerning person, practises (righteousness) by himself, does not forsake (anyone nor is deficient in anything).

360-363. Not maintaining any fire, nor having any abode, he should resort to a village (only) for alms. Endowed with the thoughts (befitting) an ascetic, he should not keep anything for the future. He should eat little, have control over food (habits), and should eat food once (in a day). He should (use a begging-) bowl, should (stay) at the roots of trees, should (wear) rags, and be all alone. He should be indifferent to all beings. These are the signs of an ascetic. He, to whom words go as dead bodies (are) in a well, and never return to him who utters them (i.e. he who is deaf to all criticism) should remain in the ascetic's stage. He should not see (unworthy things) nor should hear what is not worthy of being told to others.

364. This should especially take place in the case of brāhmaṇas on any account; he should always speak what is agreeable to a brāhmaṇa.

365. Taking care of himself he should keep mum when he is censured (by others) ; so that by him being but one the entire space is filled.

366. Gods look upon him as a brāhmaṇa, who has filled up a void.

367. Gods look upon him as a brāhmaṇa, who covers himself with anything, and is satisfied by eating anything.

368. Gods look upon him as a brāhmaṇa, who like a serpent, is afraid of people, or who, like a man of good heart, is afraid of (falling into) a hell, or who, like a vile person, is afraid of ladies.

369. When honoured he should not be elated, nor should he be dejected when insulted. Gods look upon him as a brāhmaṇa, who grants security to all beings.

370. He should welcome neither death nor life. He should just observe (the workings of) destiny as an ox waits for (his master's) order.

371. Then (such) a man, with his mind unaffected, self-restrained, and with his intellect unimpaired, being free from all sins, would go to heaven.

372. To him, who has no fear from all beings and who grants safety to beings, and who is liberated in the body (i.e. while living), there is no fear from anywhere.

373. As the footprints (of) others lie (i.e. disappear) under the footprints of an elephant, similarly all kinds of knowledge lie in his heart.

374. Thus everything, so also piety and worldly prosperity, increase when harmlessness (is practised); he who does harm to others, is always dead.

375. So one who does no harm (to anybody), who is properly courageous, who has his senses controlled. and who is a refuge to all beings, obtains the best position.

376. Thus, for the wise one, who is content with knowledge, who is fearless, death is not an additional condition; and, he reaches immortality.

377. Gods look upon him as a brāhmaṇa, who is a sage free from all attachments, remains like space, does what is dear to Viṣṇu and is calm.

378. Gods look upon him as a brāhmaṇa, whose life is for

piety, and whose piety is (meant) for affection; and whose day and night are for (doing) meritorious deeds.

379. Gods look upon him as a brāhmaṇa, who keeps away from (all) actions, who avoids salutation and praise, who is unaffected, and (the effects of) whose actions are diminished.

380. All beings enjoy happily; all sorrows are excessive; being dejected due to their causing birth he should perform his acts (i.e. duty) with faith.

381. His gift is granting safety to beings; it stands superior to all (other) gifts in the world. He who first offers his body to severity obtains infinite security from beings.

382. He offers the oblation frank-mindendly with his mouth (i.e. he performs the sacrifice only verbally). He everywhere obtains a high position for an endless period. All this has gone forth due to the contact with his body; has reached Vaiśvānara (the Supreme Being).

383. Whatever, he, sacrificing for himself, offers into his heart, which has spread (i.e. is) of the measure of the span between the thumb and the forefinger, remains in the soul, in the presence of all the people along with the deities.

384. Those, who know the three-fold god of a fine complexion, who has become the highest object, being honoured in all the worlds (and becoming) powerful gods, reach immortality.

385. Always all move by him who finds in his individual soul the Vedas, that which is to be known, the entire rite, the etymological interpretations and the highest truth.

386-388. He, who, having blazing rays, knows that wheel of time, which does not stick to the ground, which cannot be measured in the sky, which is golden in the orb, which is in the south in the atmosphere, and not in himself, which is revolving and turning round, which has six fellies and three periods, in the opening of which everything falls (i.e. is included), to have been placed in a cave (i.e. is unintelligible), by the favour of which he knows the body of the world and all the people here, in it he pleases the gods and (thus) becomes eternally free.

389-390. In the world he becomes lustrous, omnipresent, eternal and approaches (the supreme being) due to the fear of worldly objects; of whom (i.e. him) the beings are not afraid,

nor is he fed up with the being, that brāhmaṇa, not being censured, does not censure others; he should very much look into his own soul. With his confusion removed, and sins destroyed, he becomes stiff in this world and the next, as desired.

391. Free from anger and delusion, looking upon equally on a clod of clay and gold, with his grief destroyed, with his friendship and quarrel ceased, free from censure or praise, not having anything dear or disagreeable, he is an anchorite indifferent (to the world).

CHAPTER SIXTEEN

The Acquisition of Gāyatrī

Bhīṣma said :

1-2. O brāhmaṇa, (now) that you have narrated to me the excellent importance of the sacred place, that the sacred place was produced on the surface of the earth by the fall of the lotus, best among the sages, tell me all that revered Viṣṇu and Śaṅkara, who stayed there, did.

3. (Tell me) how the sacrifice was performed by the all-powerful god. Who were the members? Who were the priests? Which brāhmaṇas arrived there?

4. What were the portions of the sacrifice? What was the material? What was the sacrificial fee? What was the altar? What was the measure (of the altar) that Brahmā adopted?

5. Entertaining which desire, did Brahmā, to whom sacrifice is offered by all gods and who is described by all Vedas, perform the sacrifice?

6-11. As this god, the lord of gods, is unaging and immortal, so also the heaven is inexhaustible for him. The great one has granted (a place in) heaven to other gods also. The Vedas and the herbs have come up for an oblation to fire. The Vedic texts say that whatever other beasts are (seen) on the earth all of them have been created for the sake of sacrifice by this lord.

Having heard these words of you, I have a curiosity in this matter. Please tell me all that with reference to what desire, what fruit and what idea he performed the sacrifice. Here it is said that the lady with a hundred forms is Sāvitrī. She is said to be the wife of Brahmā and the mother of the sages. Sāvitrī gave birth to the seven sages like Pulastya and others and the lords of the created beings like Dakṣa.

12-17. Sāvitrī also gave birth to Manus like Svāyambhuva. How is it that Brahmā, dear to the brāhmaṇa, abandoned that religiously wedded blessed wife, endowed with sons, devoted (to her husband), of a good vow and smiling charmingly, and take to another wife? What was the name (of the other wife)? How was her conduct? Of which lord was she the daughter? Where was she seen by the lord? Who showed her to him? Of what form did she, alluring the mind, look—seeing whom the lord of gods came under the influence of lust? (Was) she, O sage, who allured the all-powerful lord of gods, superior to Sāvitrī in complexion and beauty? Tell me all that as to how the god accepted that lady (most) beautiful in the world, and how the sacrifice proceeded.

18. What did Sāvitrī do on seeing her by the side of Brahmā? and what was Brahmā's attitude towards Sāvitrī at that time?

19. Please tell (me) all that—which words did Sāvitrī, who was addressed by Brahmā, again utter?

20-28. What did you do there? (Did you express) anger or (did you show) patience? I desire to hear in detail what you did and saw and whatever I have asked you now and all the deeds of the lord. So also (I wish to hear) fully the great performance of the sacrifice. So also the order of acts and their beginning. Similarly (I wish to hear about) the oblation,[1] the food of the sacrificial priest. To whom was worship first offered? How did venerable Viṣṇu (act)? Who offered which help? Please (also) tell me what the gods did. How (i.e. why) did Brahmā leave the divine world and come (down) to the mortal world? (Please) tell me also how according to the (prescribed) rite he established the three fires, viz. the householder's per-

1. *Hotra*: Anything fit to be offered as an oblation (as ghee).

petual fire, the southern fire called *Anvāhārya* and the consecrated fire. How he got ready the sacrificial altar, the sacrificial ladle,[1] the water for consecration, the wooden ladle[2], the materials for the oblation. So also how he prepared the three sacrifices and the portions of the oblations; how he made the gods the recipients of the offerings meant for gods,[3] and the manes the recipients of the offerings meant for them,[4] the various (small) sacrifices performed according to the sacrificial procedure for portioning (the shares) in the sacrifice. (So also please tell me) as to how Brahmā made (ready) the sacrificial materials like the tying posts, the sacred fuel and the *darbha* (grass), Soma, so also the two blades of *Kuśa* grass,[5] and the sticks laid round the sacrificial fire.[6] (Tell me also) how he formerly shone by means of his supreme act.

29-38. The creator of a great mind, formerly created moments, twinklings, *Kāṣṭhās*, *Kalās*, the three times, *Muhūrtas*, dates, months, day, year, seasons, timely incantations[7], the threefold sacred authority (i.e. the scriptures), life, sacred spots, decrease, signs and excellence of form. (He created) the three castes, the three worlds, the three lores (i.e. the Vedas) and the three fires, the three times, three (kinds of) acts, the three castes and the three constituents, so also the superior and other worlds. (He laid down) the course followed by those endowed with (i.e. practising) righteousness, so also of those of sinful acts. He is the cause of the four castes, the protector of the four castes, who (i.e. he) is the knower of the four lores (i.e. the Vedas), is the resort of the four stages of life, is said to be the highest light and the highest penance, is greater than the

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1. *Sruva*: a sacrificial ladle
2. *Sruc*: a kind of wooden ladle, used for pouring clarified butter on sacrificial fire. It is usually made of Palāśa or Khadira.
3. *Havya*: An offering to gods.
4. *Kavya*: An offering to manes.
5. *Pavitra*: Two blades of Kuśa grass used at sacrifices for purifying and sprinkling ghee.
6. *Paridhi*: A stick of a sacred tree like Palāśa laid round the sacrificial fire.
7. *Yoga*: Incantation.

highest, who (himself) is the supreme (spirit) and is self-possessed, is the bridge of the bridges (in the form) of the worlds, is fit for sacred acts, is fit to be known by those learned in the Vedas, the lord of the creators, is the life of the beings, the fire of those who are vigorous like fire, who is the mind of men, the penance of those who practise it, the modesty of the prudent, and the lustre of the lustrous; thus the grandsire of the worlds created all this. (Please tell) me what course he desired as a result of the sacrifice and how he decided (to perform) the sacrifice. This, O brāhmaṇa, is my doubt—this is my great doubt.

39. Highest Brahmā is said to be a wonder by gods and demons. Though he is wonderful due to his (wondrous) deeds, he is here actually described to be so (i.e. a wonder).

Pulastya spoke:

40-49. The load of questions asked by you about Brahmā is great. I shall tell (i.e. answer your questions) according to my capacity. Listen to his great glory. (Hear about him) whom the brāhmaṇas knowing the Vedas describe (as follows): He has a thousand mouths, a thousand eyes, a thousand feet, a thousand ears, a thousand hands. (He is) immutable, he has a thousand tongues, (he is) thousandfold, thousand times a great lord, he is giver (in) a thousand (ways), is the origin of thousands, and is the immutable one having a thousand arms. (He is) the oblation, the extracting of *Soma* juice, the offering and the priest. (He is) the vessels, the blades of *Kuśa* grass used at sacrifices in purifying and sprinkling ghee, the altar, the initiation, the oblation of rice, barley and pulse boiled for presentation to the gods and manes, the sacrificial ladle, so also the wooden ladle used for pouring clarified butter on sacrificial fire, the *Soma*, the oblation, the holy water,[1] the money for (paying) the sacrificial fees, the officiating priest, the brāhmaṇa versed in the Sāma-veda, the members (present at the sacrifice), the chamber, the assembly, the tying post, the sacred fuel, the spoon[2], the pestle and the mortar, the room in which the friends

1. *Prokṣaṇī*: Holy water.
2. *Darvī*: Ladle, spoon.

and family of the sacrificer assemble, the sacrificial ground, the hotṛ-priest, the binding, the short (or) (proper-) sized inanimate objects (like clay, stones), the *darbhas*, so also the Vedic hymn, the sacrifice, the offering of an oblation with fire, the portion of the fire, and that which is the excellence, the one who enjoys first, the enjoyer of the sacrifice. He is of an auspicious lustre, one who has raised his weapon, the sacrifice and the eternal lord. (I shall tell you), O great king, this divine account about which you are asking (me) and the reason for which lord Brahmā performed a sacrifice on the earth, for the good of gods and mortals and for the production of the worlds.

50-51. Brahmā, and Kapila, and Viṣṇu, gods, the seven sages, Śiva of great prowess, the high-souled Manu, the revered creator, all these resembling fire in lustre were created by the ancient god.

52-53. Formerly when the lotus-born (Brahmā) was performing penance in his abode—in Puṣkara—where gods and groups of sages were produced, the manifestation of him, the high-souled one, is called Pauṣkaraka, about which the Purāṇa, agreeing well with the Vedas and *Smṛtis* is narrated.

54-67. A boar, with a face of scriptures appeared there. The lord of gods resorting to a boar-form, having made an extensive sacred place at Puṣkara—for it is the opening of a red lotus—manifested himself there for the help of Brahmā. He had the feet in the form of the Vedas, fangs in the form of tying posts, hands in the form of sacrifices, face in the form of an oblong[1], tongue in the form of fire, hair in the form of darbhas, head in the form of sacred texts and had great penance (to his credit). He had eyes in the form of day and nights, was divine, had the body of the Vedas and the ornaments of scriptures, had a nose in the form of ghee, mouth of a sacrificial ladle, was great with the sound of Sāman. He was full of truth, possessed splendour, and was adorned with his steps and strides. He had nails in the form of expiation, and was firm; had knees in the form of beasts and the figure of a sacrifice; had *udgātṛ*-priest as his intestine, had sacrifice as his genital organ; he was a great plant with fruits and seeds; he had wind as his mind, hymns as

1. *Citi*: An oblong with quadrangular sides.

his bones, water as his lips and Soma as his blood; his shoulders were the Vedas, he had the fragrance of the oblations; he was very speedy with oblations offered to gods and manes. His body was the sacrificial room having its columns turned towards the east; he was bright; and was decorated with initiations; he, a contemplative saint, had the sacrificial fee as his heart; and the great one was full of great sacrificial sessions. He was charming on account of the sacrificial ceremony of *Upakarma*[1]. He had ornaments in the form of the ceremonies preliminary to Soma-sacrifices.[2] He was accompanied by his wife like his shadow, and was lofty like a jewelled peak. He who looked to the interest of the people uplifted the earth with his fang. Then he, the holder of the earth, having brought the earth to its own place, became satisfied with having sustained the earth. Thus, the first boar, desiring the good of Brahmā, having seized the earth, uplifted it which had formerly gone down into the water of the ocean. Brahmā, remaining at the opening of the red lotus, covered with (i.e. full of) tranquility and restraint, the lord of the movable and the immovable, endowed with splendour, best among those who knew the Vedas, accompanied by deities like Ādityas[3], Vasus[4], Sādhyas[5], Maruts[6], Rudras[7]—the friends of all, so also by Yakṣas, demons and Kinnaras, directions and intermediate directions, rivers on the earth along with oceans, said these words (to Viṣṇu in the form of the boar): "O lord, you will please always look after and protect the sacred place Kokāmukha (i.e. Puṣkara); here, at the sacrifice you will undertake the protection (of the sacrifice)."

68. Then he said to Brahmā: "Revered one, I shall do so". Brahmā again said to god Viṣṇu who stood before him:

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1. *Upakarma*: A rite performed at the commencement.
2. *Pravargya*: A ceremony preliminary to the Soma-sacrifice.
3. *Ādityas*: They are twelve suns and are supposed to shine only at the destruction of the universe.
4. *Vasus*: They are a class of deities; they are eight in number: Āpa, Dhruva, Soma, Dhara or Dhava, Anila, Anala, Pratyūṣa and Prabhāsa.
5. *Sādhyas*: A class of celestial beings.
6. *Maruts*: A class of gods.
7. *Rudras*: Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of the group.

69-76. "O best of gods, you are my greatest god; you are my best preceptor; you are my highest resort and of Śakra and others. O you having eyes like bloomed, spotless lotuses, you who bring about the destruction of the enemy, you should act in such a way that the demons do not destroy the sacrifice of me who am bending before you; my salutation to you." Viṣṇu said: "Give up your fear, O lord of gods; I shall destroy all those others (like) the evil spirits and the demons who will cause obstructions." Saying so he, who had taken a pledge to help (Brahmā), remained there. Auspicious breezes blew and the ten quarters were bright. The very bright luminaries went round the moon. The planets did not have (any) strife, and the seas were appeased. The ground was dustless; water gave joy to all; the rivers followed their own course; the seas were not agitated; the senses of men with controlled minds were conducive to good. Great sages, free from grief, recited the Vedas loudly.

77. In that sacrifice ready with oblations, the fires were auspicious, people followed righteous behaviour and were of a good conduct with their minds pleased.

78-89. Having heard the words of Viṣṇu of a truthful vow, about (his) killing the enemies, the gods along with demons and evil spirits arrived (there). Spirits, goblins, ghosts—all came there successively; so also Gandharvas,[1] celestial nymphs, serpents and groups of Vidyādharas[2] (arrived there). By the order of Brahmā, the wind brought, from all quarters, trees[3] and herbs that wished and that did not wish to come. Having reached the sacrificial mountain towards the southern direction, all the gods remained on the frontier mountain in the north. At that great sacrifice, the Gandharvas, the celestial nymphs and the sages who had mastered the Vedas having resorted to the

1. *Gandharvas*: A class of demi-gods regarded as the singers or musicians of gods and said to give good and agreeable voice to girls.

2. *Vidyādharas*: A class of semi-divine beings or demi-gods. Himālaya is regarded as their favourite haunt. Whenever they notice any act of extra-ordinary merit performed by mortals, they are described as showering heavenly flowers. They are said to wander in the air.

3. *Vānaspatya*: A tree, the fruit of which is produced from the blossom e.g. the mango.

western direction, remained there. All groups of gods, all demons and the hosts of evil spirits kept their wrath concealed and were mutually affectionate. All of them waited upon the sages and served the brāhmaṇas. Chief sages, brāhmaṇic sages, brāhmaṇas and divine sages, so also royal sages had come from all sides. (All were eager to know) for which god would this sacrifice be performed? Beasts and birds, with a desire to witness it, so also brāhmaṇas desirous of eating and all castes in due order had come there. Varuṇa himself careful in (choosing) the best gave the food. Having arrived from the Varuṇa-world he dressed the cooked food of his own accord. Vāyu digested the varieties of food and the sun the liquids. Soma, the digester of food and Bṛhaspati, the giver of intelligence (were) present. The lord of wealth (looked after) giving of wealth, and garments of various kinds. Sarasvatī, the head of rivers, goddess Gaṅgā with Narmadā (had come there).

90-111. All other auspicious rivers, wells and lakes, pools and ponds, wells consecrated to some deity or holy purpose, many main streams dug by gods, so also all reservoirs of water and seas seven in number; salt, sugarcane, spirituous liquor, clarified butter and curds with milk and water (were there); the seven worlds with the seven nether worlds, the seven islands with the towns; trees and creepers, vegetables with grass and fruits; the earth, the wind, the ether, the water and fire as the fifth (element)—these elements; so also whichever were the codes of laws (were there), the glosses on Vedas, the *sūtras* were present in person; (thus) the unembodied, the embodied and the extremely embodied, so also all (that was) visible—(thus) all (objects) created by Brahmā (were present there). When thus the sacrifice of the grandsire was performed at that time in the presence of gods and in the company of the sages, eternal Viṣṇu remained on the right hand side of Brahmā. Rudra, the trident-holder, the giver of boons, the lord, remained on Brahmā's left side. The great-souled one (Brahmā) also chose the priests to officiate at the sacrifice. Bhṛgu was chosen as the official priest reciting the prayers of the Ṛgveda[1]; Pulastya was

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1. *Hotṛ*: A sacrificial priest, specially one who recites the prayers of the Ṛgveda at a sacrifice.

chosen as the best *Adhvaryu*[1] priest. Marīci (was chosen as) the *Udgātṛ*[2] priest (one who chants the hymns of the Sāmaveda) and Nārada (was chosen as) the *Brahmā* priest. Sanatkumāra and others were the members (of the sacrificial assembly), so also Prajāpatis like Dakṣa and the castes preceded by the brāhmaṇas (attended the sacrifice); the (seating) arrangement of the priests was made near Brahmā. They were endowed with clothes and ornaments by Kubera. The brāhmaṇas were adorned with rings along with bracelets and fillets. The brāhmaṇas were four, two and ten (thus making the total) sixteen. All of them were worshipped by Brahmā with a salutation. (He said to them): "O brāhmaṇas, during this sacrifice you should favour me; this is my wife Sāvitrī; you are my refuge." Having called Viśvakarman, the brāhmaṇas got Brahmā's head shaved, as it was laid down (as a preliminary) in (the performance of) a sacrifice. The brāhmaṇas also (secured) flaxen clothes for the couple (viz. Brahmā and Sāvitrī). The brāhmaṇas remained there filling (i.e. the brāhmaṇas filled) the heaven with the sound (of the recitation) of the Vedas; the kṣatriyas remained there with weapons protecting this world; the vaiśyas prepared various kinds of food; food and eatables full of great flavour were also prepared then; seeing it unheard and unseen before, Brahmā was pleased; the lord, the creator, gave the name *Prāgvāṭa* to the vaiśyas. (Brahmā laid it down:) 'Here the śūdras have always to serve the feet of the brāhmaṇas; they have to wash their feet, eat what is left over by them (i.e. the brāhmaṇas) and cleanse (the ground etc.). They also did (these things) there; then having again said to them, "I have put you on the fourth position for serving the brāhmaṇas, the kṣatriya brothers, and (other) brothers like you; you have to offer service to the three". Saying so Brahmā appointed Śaṅkara so also Indra as the gate-superintendents, Varuṇa to give water, Kubera to distribute wealth, Wind to offer scents, the Sun to (arrange) lighting and Viṣṇu stayed as the (chief) authority. The Moon, giver of Soma resorted to the path on the left side.

112-125. Sāvitrī, his beautiful wife, who was well honoured,

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1. *Adhvaryu*: An officiating priest.
2. *Udgātṛ*: One of the four principal priests at a sacrifice; one who chants the hymns of the Sāmaveda.

was invited by the *adhvaryu*: "Madam, come quickly, all the fires have risen (i.e. are well-kindled), the time for initiation has approached." She, engrossed in doing some work, did not come promptly, as usually happens with females. "I have not made any decoration here, at the door; I have not drawn pictures on the wall; I have not drawn the *Svastika*[1] in the courtyard. The cleansing of the pots has not at all been done here. Lakṣmī, who is the wife of Nārāyaṇa has not as yet arrived. So also Svāhā, the wife of Agni; and Dhūmrorṇā, Yama's wife; Gaurī, the wife of Varuṇa; Ṛddhi, the wife of Kubera; Gaurī, Śambhu's wife, dear to the world. So also the daughters Medhā, Śraddhā, Vibhūti, Anasūyā, Dhṛti, Kṣamā, and the rivers Gaṅgā and Sarasvatī have not as yet come. Indrāṇī, and the Moon's wife Rohiṇī, dear to the Moon. Similarly Ārundhatī, Vasiṣṭha's wife; so also the wives of the seven sages, and Anasūyā, Atri's wife and other ladies, daughters-in-law, daughters, friends, sisters have not as yet come. I alone have remained here (waiting for them) for a long time. I shall not go alone until those ladies come. Go and tell Brahmā to wait for a while. I shall hurriedly come with all (those ladies); O you of high intellect, you surrounded by gods, will attain great grace; so also shall I; there is no doubt about it." Leaving her talking like that the Adhvaryu came to Brahmā.

126-127. "O god, Sāvitrī is busy; she is engaged in domestic work. I shall not come till my friends arrive—Thus she has told me. O lord, time is passing away. O grandsire, do today whatever you like."

128-130. Brahmā, thus addressed (got) a little angry and said to Indra: "O Śakra, get here quickly another wife for me. Do that quickly by which the sacrifice proceeds (properly) and is not delayed; bring some woman for me till the sacrifice is over; I am soliciting you; make up your mind for me; I shall again free her after the sacrifice is over."

131. Thus addressed, Indra having gone (i.e. roamed) over the entire earth observed women, (but) all of them were others' wives.

132-133. There was a cowherd's daughter, endowed with

1. *Svastika*: A kind of mark denoting good luck.

beauty, of a fine nose and charming eyes. No goddess, no Gandharva woman, no demoness, no female serpent, no maiden was like that excellent lady. He saw her of a charming form, like another goddess Lakṣmī, and curtailing (i.e. distracting) the powers of the mind's functions by means of the wealth of her beauty.

134-137. Whatever object distinguished by beauty is found anywhere, every such excellent object was seen to be attached to the lady with a slim body. Seeing her Indra thought: 'If she is a maiden, then on the earth no other god is more meritorious than I. This is that gem of a lady, for whom, if the grandsire longs, then this my exertion would be fruitful.'

138. He saw her having the beauty of the blue sky, a golden lotus and a coral, (having) lustre by means of (i.e. in) her limbs, hair, cheeks, eyes and lips and resembling the sprouting bud of an apple-wood or aśoka tree.

139. 'How was she created by the creator, with the burning dart in his heart and with heaps of flames (of passion) of fire in his eyes, without seeing a likeness?

140-151. If he has fashioned her after his own idea then it is the highest product of his skill. These two breasts of high tips are fashioned (by him); seeing which (i.e. them) I am getting pleasure. In whose heart great wonder would not be produced on seeing them? Though this lip has obviously its form overpowered by passion (also, redness), yet it will give great joy to its enjoyer. The hair, in spite of its having crookedness (i.e. the curly hair) is giving pleasure. Even a defect, when it resorts to abundant beauty appears to be a merit. The decorated corners of (her) eyes have come upto (i.e. reached her) ears; (and for this) reason the experts describe beauty as the (very) spirit of love. Her eyes are the ornaments of her ears (and) her ears are the ornaments of her eyes. There is no scope here either for the ear-rings or for the collyrium. It does not behove her glances to split the heart into two (parts). How can those who come in contact with you share (i.e. have) unhappiness? (Even) a deformation becomes all-beautiful (in contact) with natural qualities. I have seen the valued possession of my hundreds of large eyes. This is the limit of his skill that the creator has well demonstrated in creating this beautiful form.

By means of her graceful acts (i.e. movements) she engenders love in men's minds.' The body of him, whose brilliance was taken away when he was thinking thus, was covered over with horripilation rising continuously. Having seen her having charm like new gold, and having long eyes like lotus-leaves (he thought:) 'I have seen many ladies of gods, Yakṣas, Gandharvas, snakes and demons, but nowhere such wealth of beauty (was seen). The creator has fashioned her form after having especially collected whatever things there are in the three worlds.'

Indra said:

152-155. O you of charming eye-brows, tell me—who are you? Whom do you belong to ? Whence have you come? Why do you stand in the middle of the road? These ornaments which add excitement to your body and which you put on do not adorn you; (but rather) you adorn them. O you of beautiful eyes, no goddess, no Gandharva lady, no demoness, not a female serpent, not a Kinnara female was seen as beautiful as you. Though repeatedly spoken to by me, why do you not give a reply?

And that maiden, overpowered by bashfulness and trembling, said to Indra:

156-157. "O warrior, I am a cowherd-maiden; I sell milk, this pure butter, and curds full of cream. Whichever taste you want—that of curds or butter milk—tell it (to me), take as much as you desire."

158. Thus addressed (by her), Indra firmly seized her hand, and brought that lady of large eyes to (the place) where Brahmā was stationed.

159. She, who was being taken by him, was crying for her father and mother. 'O father, O mother, O brother, this man is taking me (away) forcibly.'

160-161. (She said to Indra): "If you have something to be done by me, then request my father. He will give me to you; I am telling the truth. Which maiden does not long for a husband affectionate with attachment? Nothing will be accepted from you, O you devoted to righteousness, by my father.

162-163. I shall propitiate him with (the bowing down of) my head, and being pleased he will offer (me to you). If I offer myself to you without knowing the mind of my father, much

of my religious merit will perish and so I shall not (be able to) please you. I shall submit myself to you if (only) my father presents me to you."

164-168. Even though Śakra was thus being addressed by her he took her, and having placed her before Brahmā said: "O lady of large eyes, I have brought you for this (lord); do not be grieved, O you of excellent complexion." Seeing the cowherd's daughter of a fair complexion and great lustre, he (i.e. Brahmā) thought her having eyes like lotuses, to be Lakṣmī herself. Resembling the portion of a wall of heated gold, she, too, seeing him having a stout chest, having round thighs like the trunks of intoxicated elephants, having the lustre of nails red and bright, looked upon herself as animated with (the feeling of) love. With a desire to secure him (as her husband) the cowherd-maiden appeared to be senseless. She also thought to have (i.e. she had) the authority to offer herself (to him). (She said to herself:)

169-180. 'If he, due to my beauty, insists on having me, there is no other woman luckier than I am. Since he saw me, he brought me. If I leave him I shall die; if I do not leave him my life will be happy; and due to insult I—with my form condemned—will be causing unhappiness (to others); whichever lady he sees favourably with his eyes, she too would be blessed. I have no doubt about it; (then) what about her whom he embraces? The entire beauty of the world has moved to various ways (i.e. had remained in different places); (now) the origin of the universe (i.e. the creator) has manifested the beauty in one place only. He is comparable to Cupid only; comparison to Cupid due to his brilliance is good. I give up this grief (of mine). Neither the father nor the mother is the cause (of whatever one gets in life). If he does not accept me or does not talk to me a little, I shall, longing for him, meet death due to grief. When this innocent one goes to his wife (i.e. acts as a husband to his wife), such brilliance like pure lotuses will be (the cause of) the grace of gems on the breasts. The mind of me, seeing him, has entered contemplation. (She says to her mind:) If you do not look highly upon the touch of and contact with his body, then, you, not touching (such) an excellent body, are wandering fruitlessly. Or it is not his fault; for you roam at

your sweet will. O Cupid, you are indeed robbed. Protect your own beloved Rati, since, O Cupid, he looks superior to you in handsomeness. He has certainly snatched away the gem of my mind and all my possessions. How (can one find) the beauty on the moon which is seen on his face? Comparison between an object with spots and a spotles object is not advisable.

181-183. A lotus does not attain resemblance with his eyes. How can the water-conch be compared with his conch (-like) ears? Even a coral certainly does not obtain the resemblance of his lip. Nectar resides in him. He certainly causes a flow of nectar. If I have done some auspicious deed in hundreds of my former existences, then due to its power let him, whom I desire, be my husband'.

184-187. When that cowherd-maiden was thus beyond herself due to being engrossed in thought, Brahmā quickly said these words to Viṣṇu for (expediting) the sacrifice: "And this is, O lord, the goddess named Gāyatrī, the greatly blessed one." When these words were uttered, Viṣṇu said these words to Brahmā: "O lord of the world, today marry, in the *Gāndharva*-style (of marriage), her whom I have given to you. Do not hesitate any longer. O lord, without being perturbed, accept this hand of her." (Then) the grandsire married her in the *Gāndharva*-style of marriage.

188-191. Having obtained her (as his wife), Brahmā said to the best of the *adhvaryu*-priests: "I have taken this lady as my wife; put her into my house." The priests, masters of the Vedas, then took that young lady, holding the deer's horn and clothed in a silken garment, to the chamber meant for the sacrificer's wife. Brahmā with the *audumbara* staff (in his hand and) covered with deer-hide, shone there at the sacrifice, as it were with his own lustre. Then the brāhmaṇas, with Bhṛgu, commenced the sacrifice as laid down in the Vedas. Then that sacrifice lasted (i.e. continued) at the Puṣkara-tīrtha for a thousand *yugas*.

CHAPTER SEVENTEEN

Sāvitrī's Curses and Gāyatrī's Boons

Bhīṣma said:

1-3. O best brāhmaṇa, then what was the wonder there at the sacrifice? How did Rudra stay there? How also did Viṣṇu, the best of gods, reside there? What did Gāyatrī, who was positioned as (Brahmā's) wife do there? O sage, what did the cowherds of good conduct do after having come to know (about the seizure of Gāyatrī)? Tell me this story—as to what took place and what was done by the cowherds and Brahmā. I have a great curiosity (to know) it.

Pulastya spoke:

4-7. O king, I shall tell you the wonderful things that took place at the sacrifice. Listen with concentration. Rudra, after having gone to the (sacrificial) assembly, did a great wonder. The god (i.e. Rudra) having taken up a censurable form, came there near the brāhmaṇas. Since Viṣṇu had occupied an important place, he did not do anything (to stop Rudra from entering the assembly). The cowherd boys and all the cowherdesses having learnt about the loss of the cowherd maiden, came near Brahmā.

8-10. Seeing her with a girdle tied round (her waist), and seated at the boundary of the sacrifice (the cowherds cried). Then the mother (cried): "O daughter"; the father (cried): "O daughter"; the brothers (cried): "O sister"; the friends (cried) with affection: "O friend, who brought you, the beautiful one, marked with red resin, here? Removing your garment who put the blanket on you? Who has, O daughter, tied a red string round your matted hair?" Having heard such words, Hari himself said (to her father):

11-20. "We brought her here and appointed her as (Brahmā's) wife. The girl is attached to Brahmā. Do not lament. She is auspicious, and the cause of good luck to all, and of delight to the family; if she were not auspicious, how would she have come to the (sacrificial) assembly? Realising this, O blessed one, do not grieve. Thus your daughter is very

lucky (as) she has come to god Brahmā. Your daughter has secured that position which the brāhmaṇas, adept in and endowed with the contemplation on the supreme spirit, and masters of the Vedas, do not get. Having known you to be a religious person of a good conduct and devoted to righteousness, I have given this daughter to Brahmā. Liberated by her go to divine and prosperous worlds. For the fulfilment of a divine mission I shall be born in your family. It will just be a sport. When Nanda and others will be born on the earth, I shall stay among them. All your daughters will live with me. There will be no sin, no hatred and no jealousy. The cowherds or men will also cause no fear. As a result of this act (of having married Brahmā) this (your daughter) will incur no sin." Having heard (these) words of Viṣṇu, (all of them) having saluted him left (the place).

21. (*The father said:*) "Let me have (i.e. enjoy) the boon which you have given me. You will take an incarnation, bringing about religious merit, in our family.

22-28. Merely by your sight we shall be the residents of heaven; and this my daughter will liberate me with (the members of) my family. O master, lord of gods, may you grant us a boon like this." The god Viṣṇu himself pleased the cowherds. By means of (i.e. by waving) his left hand, Brahmā also communicated the same idea. The lady of excellent complexion, Gāyatrī, the cowherd-daughter, embarrassed on seeing her relatives, met them and saluting them all with her left hand, said: "Who told you (the news) about me so that you have come to this place? O mother, having come to Brahmā, I have remained here; I have today obtained as my husband the lord of the entire world. You should not grieve for me, nor my father, nor my relations. Tell about my safety (i.e. I am well) to the group of my friends and to my sisters along with the children; I am staying here with deities."

29. When all of them had left, that Gāyatrī, of a charming waist, having gone with Brahmā to the place[1] prepared and enclosed for the sacrifice, shone there.

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1. *Yajñavāṭa*: A place prepared and enclosed for sacrifice.

30. The brāhmaṇas asked Brahmā for boons. (They said): "Give us the desired boons". Brahmā too granted them the desired boons.

31. That goddess Gāyatrī also gave her consent to what was granted (by Brahmā); and that good lady too remained near the deities at the sacrifice.

32-37. That sacrifice continued for more than a hundred divine years; and Śiva, having taken a big skull (as the begging bowl) and adorned with five heads came to the place of sacrifice for alms. He, standing at the door, was reproached by the priests and members (of the sacrificial assembly): "How have you, who are censured by the expounders of the Vedas, arrived here?" Maheśvara (i.e. Śiva) thus being expelled condemned by the brāhmaṇas with a smile said to all those brāhmaṇas: "At this sacrifice of the grandsire which pleases all, no one, but me, is being driven away, O best brāhmaṇas." Śiva[1] was told by them: "Eat food and then go". Śiva too said to them: "O brāhmaṇas, I shall leave after eating (food)." Saying thus, and keeping the skull in front of him he sat there.

38-41. Seeing that act of theirs, the god (i.e. Śiva) acted crookedly. Leaving the skull on the ground and looking at the brāhmaṇas he said: "O best brāhmaṇas, I am going for a bath to (the sacred place) Puṣkara". Being told by them 'go quickly', the lord left; he, having stupefied the gods, remained in the sky with eagerness. When Śiva had gone to Puṣkara for a bath, Brahmā soon said: "When there is the skull in the sacrificial assembly how can the sacrifice be performed here? There are filthy things in the skull."

42-48. A brāhmaṇa in the assembly said: "I shall throw off the skull". That member (i.e that brāhmaṇa) picked it up with his own hand and threw it off. Just then another skull appeared there; again it was picked up; in this way second, third...twenty...thirty...fifty...hundred...thousand...ten thousand (skulls appeared there). The best brāhmaṇas found no end to the skulls. Having reached the Puṣkara forest, and having saluted god Śiva they submitted to him with Vedic prayers

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1. *Kapardin*: An epithet of Śaṅkara. Kaparda: Braided and matted hair, especially of Śaṅkara.

muttered by them; and all together very much propitiated him. Then Śiva himself was pleased. Then Śiva manifested himself before them as a result of their devotion. Then that god said to those best brāhmaṇas, humble due to their devotion (for him): "Without the skull, the sacrificial oblation made of ground rice and offered in vessels[1], cannot be prepared. O brāhmaṇas, do as I tell you; (keep for me) a well-offered portion. If this is done all my directions would be followed."

49-50. The brāhmaṇas said: "All right, we shall follow your instructions". The lord, with the skull in his hand, said to the illustrious grandsire: "O Brahmā, ask for the boon that you hold dear to your heart. I shall, O lord, give you everything. There is nothing that I can't give".

51-60. Brahmā said: "As I am initiated, and I am seated here in the sacrificial assembly, I shall not accept a boon from you. I shall give all that is desired by him who solicits me here." Saying "All right" to the grandsire, the granter of boons, who was thus speaking at the sacrifice, that Rudra asked for a boon from him. Then, when the Manu-period passed over, the lord himself (performed a sacrifice) in the same way. Śambhu fixed a place for himself to the north of Brahmā's (place). He, the god, who had the complete knowledge even of the four Vedas, (had) at that time (gone) to see the city. (On hearing) the talk of the brāhmaṇas he went to the sacrificial assembly out of curiosity. Maheśvara, who entered Brahmā's residence (clothed) in the same crazy dress, was seen by the best brāhmaṇas. Some laughed at him, and some censured him. Similarly other brāhmaṇas threw dust at the insane (Śiva). Other strong brāhmaṇas, proud of their strength, ridiculing him, and making (various) signs with their hands, beat him with clods of clay and clubs. So also other lads (going) near (and) seizing him with his matted hair asked him: "Who instructed you this way of observing a vow? Here there are beautiful ladies; you have come for them. Which preceptor, directing (you) the sinful (way) has shown you this course, that, talking like a mad person, you are running through (this place)?"

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1. *Puroḍāśa*: A sacrificial oblation made of ground rice and offered in *Kapālas* or vessels.

(*Śiva replied*:)

61-74. "My generative organ is the form of Brahmā; and my pudendum muliebre is Viṣṇu; this seed is to be sown; otherwise the world will suffer. This son was generated by me, and by him I was produced; the creation is for Mahādeva (i.e. Śiva); (my) wife is created on Himālaya; Umā was given to Rudra; tell (me) whose daughter she is. You stupid ones, you do not know (it); may the lord speak (i.e. explain) it to you." "(This) course was not followed by Brahmā, nor was it shown by Viṣṇu; nor was it shown by Śiva, the killer of Brahmā." "How (is it that) you are censuring the god? Today you must be killed by us". O king, Śaṅkara, thus being beaten by the brāhmaṇas, smiled and said to all the brāhmaṇas (there): "O brāhmaṇas, have you not recognised me the frantic one, who has lost his sense? All of you are kind and have abided in friendship (with me)." The best brāhmaṇas stupefied by the trick of Hara, speaking (i.e. giving) a plea and having (put on) a brāhmaṇa's guise, beat him, who had put on a mad man's dress, with hands, feet, fists, sticks and blows with elbows. Thus being tormented by the brāhmaṇas he became angry. They were then cursed by the god (i.e. by Śiva): "You will be abandoned by the Vedas, will have your matted hair erect, will fall from sacrifice, enjoy others' wives, will be delighted in the (company of) prostitutes and in gambling, will be forsaken by your fathers and mothers. A son shall not get the parental wealth or knowledge and may all of you, being stupefied, and abandoned by your senses, and depending on others' food, obtain Rudra-like alms. Behaving (like this) and devoid of piety, you do not belong to me; but those brāhmaṇas who showed compassion towards me, will have wealth, sons, maids, servants and small cattle, and will have ladies born in noble families (as their wives) since I am now pleased (with these brāhmaṇas)."

75-93. Giving a curse and a boon like this, the god disappeared. When he had left, the brāhmaṇas, taking him to be lord Śaṅkara, tried to look for him; but when they did not find him, they, endowed with self-imposed religious observances, came to the Puṣkara forest. Having bathed in the pre-eminent lake, the brāhmaṇas muttered the hundred (names) of Rudra. At the end of the muttering of the prayer, the god (i.e. Śiva)

spoke to them in a heavenly voice: "Even in a free talk I have never told a lie; then how (would I do so) when I have curbed my senses? I shall again confer happiness on you. The Vedas (i.e. Vedic knowledge), wealth and progeny of those brāhmaṇas who are tranquil, restrained, devoted to me and steady(-minded) in me, will not be taken away. Nothing inauspicious exists for those (brāhmaṇas) who are engaged in maintaining the sacred fire, are devoted to Janārdana (i.e. Viṣṇu), worship Brahmā (and) the Sun—the heap of lustre, and whose minds are steady in equilibrium." Saying these words he remained silent. All (the brāhmaṇas) having received a boon and favour from the great god (i.e. Śiva) went together to (that place) where Brahmā (stayed). They, together propitiating Brahmā, remained before him. Brahmā, being pleased, said to them: "Choose a boon from me also." With these words of Brahmā, all those best brāhmaṇas were pleased. (They said to one another:) "O brāhmaṇas, which boon should we ask for when Brahmā is pleased? Let us have, as the result of the grant of this boon, the maintenance of the sacred fire, the Vedas, the various religious treatises, and the worlds relating to (i.e. due to) offspring." When the brāhmaṇas were thus talking (among themselves) they became angry; "Who are you? Who are pre-eminent here? We are superior here." The other brāhmaṇas said: "No, (it is not so)." Brahmā, seeing the brāhmaṇas that were there and were full of anger, said to them: "Since you remained in three groups out of the sacrificial assembly, therefore, brāhmaṇas, one group of you will be called *āmūlika*; those who remained neutral, will be called *udāsīna*; the third group, O brāhmaṇas, will be of those who have weapons with them and have equipped themselves with swords and will be termed *kauśiki*. This place, thus occupied in three ways (by the three groups) will be entirely yours. The subjects (living) here will be called a 'world' from outside (i.e. by the outsiders); Viṣṇu will certainly look after this unknown place. This place given by me will last eternally and be complete." Saying so Brahmā thought of the conclusion of the sacrifice. All these brāhmaṇas who were (some time back) full of anger and jealousy together fed the guests and became engrossed in the Vedic studies.

94-99. This Puṣkara, also called Brahma, is a great sacred

place. To the tranquil brāhmaṇas living in that sacred place nothing is difficult to obtain in the world of Brahmā. O best king, fulfilment of an object, which takes place at other sacred places after twelve years is had by men within six months only at these sacred places, viz. Kokāmukha, Kurukṣetra, Naimiṣa where there is the congregation of the sages, Vārāṇasī, Prabhāsa, so also Badarikāśrama, and at Gaṅgādvāra, Prayāga, and at the point where the Ganges meets the ocean, Rudrakoṭi, Virūpākṣa, so also Mitravana[1]; (about the fulfilment of the object of a man) there is no doubt if the man is intent on religious study. Puṣkara is the greatest of all sacred places and the best of all; it is always revered by the respectable ones devoted to the grandsire (i.e. Brahmā).

100-118. Hereafter I shall tell you the great dispute, caused by jest, of Sāvitrī with Brahmā (i.e. between Sāvitrī and Brahmā).

After Sāvitrī had left, all the divine ladies came there. The daughter of Bhṛgu born of Khyāti, viz. Lakṣmī, (ever) successful, always invited by (Sāvitrī) came there hurriedly. The very virtuous Madirā, giver of Yoganidrā (a state between sleep and wakefulness) and prosperity; Śrī, residing in a lotus, Bhūti, Kīrti and the high-minded Śraddhā: all these goddesses who gave nourishment and satisfaction had arrived (there); Satī, Dakṣa's daughter, auspicious Pārvatī or Umā, the most beautiful lady in the three worlds, giving good fortune (absence of widowhood) to ladies; Jayā and Vijayā, Madhucchandā, Amarāvatī, Supriyā, Janakāntā (had all gathered) in Sāvitrī's auspicious residence. They, who had put on fine dresses and ornaments, had arrived with Gaurī. (There were ladies like) Śakrāṇī, Puloman's daughter, along with the celestial nymphs; Svāhā, Svadhā and Dhūmorṇā, of a beautiful face; Yakṣī and Rākṣasī and the very wealthy Gaurī; Manojavā, Vāyu's wife, and Ṛddhi, the beloved (wife) of Kubera; so also the daughters of gods and the Dānava-ladies dear to Danu had come there. The great beautiful wives of the seven sages,[2] in the same way sisters, daughters and the

1. *Mitravana*: Name of a forest.

2. *Saptarṣi*: The seven sages i.e. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.

hosts of Vidyādharīs; the Rākṣasīs, daughters of manes and other world-mothers. Sāvitrī desired to go (to the place of sacrifice) with the young married ladies and daughters-in-law; so also all daughters of Dakṣa, like Aditi and others had come. The chaste lady viz. Brahmā's wife (Sāvitrī), having a lotus as her residence, was surrounded by them. Some beautiful lady had taken sweets in her hand, someone with a winnowing basket filled with fruits approached Brahmā. Similarly others taking measures of winnowed grain; so also a beautiful lady carried various kinds of pomegranates, citrons; another took bamboo-shoots, so also lotuses, and saffron, cumin-seeds, dates; another took all coconuts; (another) took a vessel full of grape(-juice); so also the *Śṛṅgāṭaka* plant, variegated camphor-flowers and auspicious roseapples; so also someone else took walnuts, emblic myrobalan and citrons; a beautiful lady took ripe bilva-fruits and flattened rice; someone else took cotton-wicks and saffron-coloured garment. All the auspicious and beautiful ladies having put these and other things in winnowing baskets, reached there with Sāvitrī.

119-120. Purandara, seeing Sāvitrī there, was frightened; Brahmā (too) remained there with his face hung down (thinking): 'What will she (now) say to me?' Viṣṇu and Rudra were ashamed, so also all other brāhmaṇas; the members (of the sacrificial assembly) and other gods were frightened.

121-122. Sons, grandsons, nephews, maternal uncles, brothers, so also gods named Ṛbhus and other deities—all remained embarrassed as to what Sāvitrī would say (then).

123-124. The cowherd daughters remained silent by the side of Brahmā listening to the words of all that talked there. 'The lady of best complexion, though called by the (chief) priest did not come; (so) Indra brought another cowherdess (and) Viṣṇu himself presented her to Brahmā.

125-129. How would she be (behaving) at the sacrifice? How would the sacrifice be accomplished?' When they were thus thinking, there entered (Brahmā's wife) living in the lotus. Brahmā was, at that time surrounded by the members (of the sacrificial assembly), the priests and the deities. The brāhmaṇas who had mastered the Vedas were offering oblations to the fires. The cowherdess, remaining in the chmber (meant for the

sacrificer's wife) and having a deer's horn and a girdle, and clothed in silken garments, meditated on the highest position. She was loyal to her husband, her husband was her life; she was seated prominently; she was endowed with beauty; in lustre she resembled the sun: she illumined the assembly there as (does) the brilliance of the sun.

130. The priests also worshipped the blazing fire (offering) portion of the sacrificial animals.

131-136. Gods desirous of receiving portions of oblations at the sacrifice then said: "(The sacrifice) should not be delayed; (for an act) performed late, does not give its (desired) fruit; this is the rule that is seen in the Vedas by all the learned." When two milk (-pots) were ready, the food was jointly cooked, and when the brāhmaṇas were invited, the adhvaryu to whom the oblation was offered had come there, and the pravargya was performed by brāhmaṇas skilled in the Vedas; the food was being prepared. Goddess (Sāvitrī) seeing that said angrily to Brahmā who was sitting silently at the (sacrificial) session: "What is this misdeed you are about to do, that through lust you have abandoning me and committed a sin? She, whom you have put on your head (i.e. whom you have given so much importance) is not comparable with even the dust of my foot. This is what people gathered in the (sacrificial) assembly say. If you so desire, follow that command of those who are (like) gods.

137-141. Through your longing for beauty you have done what is condemned by people; O lord, you were not ashamed of your sons nor of your grandsons; I think you have done this censurable deed through passion; you are the grandsire of gods and the great grandsire of the sages! How did you not feel shame when you see your own body? You have become ridiculous for people and have harmed me. If this is your firm feeling, then O god, live (alone); salutation (goodbye) to you; how shall I (be able to) show my face to my friends? How shall I tell people that my husband has taken (another lady as) his wife?"

Brahmā said:

142-144. Immediately after the time of initiation, the priests prompted me: Without wife the sacrifice cannot be performed; bring your wife quickly. This (other) wife was

brought by Indra, and presented to me by Viṣṇu; (so) I accepted her; O you of beautiful eyebrows, pardon me for what I have done. O you of good vow, I shall not wrong you like this again. Pardon me, who have fallen at your feet; my salutation to you.

Pulastya said:

Thus addressed, she got angry, and set about to curse Brahmā:

145-148. "If I have practised penance, if I have pleased my preceptors in the groups of brāhmaṇas, and at various places, brāhmaṇas will never offer you worship, except your annual worship (that falls) in the month of Kārtika which the brāhmaṇas will (alone) offer, but not other men at any other place on the earth." Saying these words to Brahmā, she said to Indra who was nearby: "O Śakra, you brought the cowherdess to Brahmā. Since this was a mean deed you will obtain its fruit.

149. When you will stand (ready to fight) in a battle, you will be bound by your enemies and will be reduced to a very (pitiable) plight.

150. Being without any possession, having lost your energy, you will, having faced a great defeat, live in your enemy's city, (but) will soon be released."

151-153. Having cursed Indra (like this) the goddess then spoke (these words) to Viṣṇu: "When, due to the curse of Bhṛgu you will be born in the mortal world, you will there (i.e. in that existence) experience the pain of separation from your wife. Your wife will be taken by your enemy beyond the great ocean; with your mind struck by grief you will not know (by whom she is) taken, and you will be unhappy along with your brother after having met with a great calamity.

154-156. When you will be born in the Yadu-family, you will be named Kṛṣṇa; and being the attendant of beasts will wander for a long time." Then the angry one said to Rudra: "When you will stay in the Dāruvana, then, O Rudra, the angry sages will curse you; O you skull-holder, mean one, you desire to snatch away a lady from amongst us; therefore, this arrogant generative organ of yours will today fall on the ground.

157-160. Void of manliness, you will be afflicted by the sages' curse. Your wife residing at the Gaṅgādvāra will console you." "O Agni, you were formerly made all-consumer by my son Bhṛgu, always righteous. How shall I burn (you) who are already burnt by him? O Agni, that Rudra will submerge you with his semen, and your tongue (i.e. your flame) will blaze more while consuming things not fit for a sacrifice." Sāvitrī cursed all the brāhmaṇas and priests who had become the sacrificial priests for looting her husband, and who had, for nothing, resorted to the forest:

161. "Resort to all sacred and holy places through greed only; you will always be satisfied only (when you get) food of others; but will not be contented with food (prepared in) your own houses.

162-164. By sacrificing that which is not to be sacrificed and by accepting what is contemptible, by earning wealth and spending it purposelessly—by that (your) dead bodies will only be departed spirits without obsequial rites (being offered to them)." In this way that angry (Sāvitrī) cursed Indra, so also Viṣṇu, Rudra, Agni, Brahmā and all the brāhmaṇas.

165-166. Having thus cursed them, she went out of the (sacrificial) assembly. Having reached the preeminent Puṣkara, she settled (there). She said to Lakṣmī who was laughing and also to the beautiful wife of Indra and also to young ladies (there): "I shall go there where I won't hear any sound."

167. Then all those ladies went to their respective residences. Sāvitrī, who was angry, set about to curse them too.

168. "Since these divine ladies have abandoned me and gone, I, who am extremely angry, shall curse them also:

169-171. Lakṣmī shall never stay at one place. She, the mean and fickle-minded one, will stay among fools, among the barbarians and the mountaineers, among the foolish and the proud; so also as a result of (my) curse, you (i.e. Lakṣmī) will stay with mean persons such as the accursed and the wicked ones."

172-174. Having thus given a curse (to Lakṣmī), she cursed Indrāṇī: "When Indra, your husband, oppressed by (the sin

of) murder of a brāhmaṇa, will be unhappy, and when his kingdom will be snatched away by Nahuṣa, he will, having seen you, ask for you. (He will say) 'I am Indra; how is it that this childish (lady) does not wait upon me? I shall kill all gods if I do not obtain Śacī (i.e. Indrāṇī)'. Then you who will have to run away, and will be alarmed and grieved, will stay in the house of Bṛhaspati, as a result of my curse, O you of wicked conduct and proud (one)."

175-178. Then she pronounced a curse on all the wives of gods: "All these (ladies) will not get affection due from children; they will be scorched (with grief) day and night and will be insulted and called 'barren'." Gaurī, of an excellent complexion was also cursed by Sāvitrī. She, who was weeping, was seen by Viṣṇu and he propitiated her: "O you of large eyes, do not weep; you ever-auspicious one, (please) come on; entering the (sacrificial) assembly, hand over your girdle and silken garments; O you wife of Brahmā, receive the initiation, I salute your feet."

179. Thus addressed, she said to him: "I shall do as you say; and I shall go there where I shall not hear (any) sound."

180-215. Having said this much, she (going) from that place and having climbed up a mountain, remained there. Remaining in front of her with great devotion, Viṣṇu, joining his hands and having bent down, eulogised her.

Viṣṇu said:

You, all wonderful, are everywhere, and are to be seen in all beings. Whatever is good or bad, is not to be seen without you; yet, I shall hereafter tell you in which places you should be seen by those who are desirous of success and remembered by those desirous of (having) land. You will be remembered (or called) Sāvitrī at the sacred place called Puṣkara, the pre-eminent and auspicious (sacred place) among all the sacred places.[1] (You will be known as) Viśālākṣī at Vārāṇasī; Liṅgadhāriṇī at Naimiṣa; Lalitā Devī at Prayāga; Kāmukā at Gandhamādana; Kumudā at Mānasa; Viśvakāyā at Ambara; Gomatī at Gomanta; Kāmacāriṇī at Mandara; Madotkaṭā

1. From this onwards various names of Sāvitrī are given.

at Caitraratha; Jayantī at Hastināpura; and Gaurī at Kānyakubja; Rambhā on the Malaya mountain; Kīrtimatī at Ekāmraka; so also as Viśvā and Viśveśvarī; Puruhastā at Karṇika; Mārgadāyikā at Kedāra; Nandā on the back (i.e. slope) of the Himālaya; Bhadrakālikā at Gokarṇa; Bhavānī at Sthāṇvīśvara; Bilvapatrikā at Bilva; Goddess Mādhavī, Bhadrā and Bhadreśvarī at Śrīśaila; Jayā at Varāhaśaila; Kamalā at Kamalālaya (literally abode of Kamalā) ;Rudrāṇī at Rudrakoṭi; Kāli at Kālañjara (mountain) ; Kapilā at Mahāliṅga; Maṅgaleśvarī at Karkota; Mahādevī at Śāligrāma; Jalapriyā at Śivaliṅga; Kumārī at Māyāpurī; Lalitā at Santāna; Utpalākṣī at Sahasrākṣa; Mohotpalā at Hiraṇyākṣa; will be called as Maṅgalā at Gayā; Vimalā at Puruṣottama; Amoghākṣī at Vipāśā; Pāṭalā at Puṇyavardhana; Nārāyaṇī at Supārśva and Bhadrasundarī at Trikūṭa; Vipulā at Vipula; as Kalyāṇī on the Malaya mountain; Koṭavī at the sacred place called Koṭavī; Sugandhā in the Mādhavī forest; Trisandhyā at Kubjāmraka; Haripriyā at Gaṅgādvāra; Śivanandā at Śivakuṇḍa; Nandinī at Devikā-bank; Rukmiṇī at Dvāravatī and Rādhā at Vṛndāvana; Devakī at Mathurā and Parameśvarī at Pātāla; Sīta at Citrakūṭa; Vindhyavāsinī on the Vindhya (mountain) ; Ekavīrā on the Sahya mountain; Candrikā at Hariścandra; Ramaṇā at Rāmatīrtha; Mṛgāvatī in (the vicinity of the Yamunā river) ; Mahālakṣmī at Karavīra; Rumādevī at Vināyaka; Arogā at Vaidyanātha; Amṛtā in the Vindhya-cave; Goddess Māṇḍavī at Māṇḍavya; Svāhā at the city of Maheśvara; and Pracaṇḍā at Vegala; Caṇḍikā at Amarakaṇṭaka; Varārohā at Someśvara; Puṣkarāvatī at Prabhāsa; Devamātā in the vicinity of Sarasvatī living on both her banks; Mahāpadmā at Mahālaya; Piṅgaleśvarī in (the vicinity of) Payoṣṇī; Siṁhikā at Kṛtaśauca and Śaṅkarī at Kārtikeya; Lolā at Utpalāvartaka; Subhadrā at the confluence of Sindhu; Umā at Siddhavana; Lakṣmī (and) Anaṅgā at Bharatāśrama; Viśvamukhā on the Jālandhara (mountain) ; Tārā on the Kiṣkindha mountain; Puṣṭi in Devadāruvana; Medhā in the Kāśmīra region; Goddess Bhīmā on the Himālaya mountain; and Tuṣṭi at Vastreśvara; Śraddhā at Kapālamocana; Mātā at Kāyāvarohaṇa; Dhvani at Śaṁkhoddhāra; and Dhṛti at Piṇḍāraka; Kālā in (the vicinity of) Candrabhāgā; Siddhidāyinī at Acchoda; Goddess Amṛtā in

(the vicinity of) Veṇā; Urvaśī at Badarī; Auṣadhī in the Uttarakuru (region); Kuśodakā in the Kuśadvīpa; Manmathā at Hemakūṭa; Satyavādinī at Kumuda; Vandanīyā at Aśvattha; Nidhi at the abode of Kubera; Gāyatrī at the (time of the) recitation of the Vedas; Pārvatī near Śiva; and Indrāṇī in the heaven; and Sarasvatī in the mouth of a brāhmaṇa; Prabhā in the sun's orb; Vaiṣṇavī among the divine mothers[1]; Arundhatī among the chaste ladies; Tilottamā among beautiful ladies; Brahmakalā in picture; and Śakti (strength) in all the embodied ones. I have enumerated these one hundred and eight of the names (of Sāvitrī); I have also told the names of the hundred and eight sacred places. He who mutters or hears these will be free from all sins. He, the best of men, who bathes in these sacred places and sees (Sāvitrī), will, being freed from all sins, live in the city of Brahmā for a Kalpa. A man who recites these hundred and eight names in the vicinity of Brahmā, on the full-moon or the new-moon day will have many sons. He, who listens to it at the time of offering a cow or a *śrāddha* or everyday at the time of offering worship to god (s), reaches supreme Brahman.

216-219. Sāvitrī, of a good vow, said to Viṣṇu who was thus praising her: "Son, you have properly praised me; you will be unconquerable; in your incarnation you will be along with your wife, dear to your father and mother; and he, who, having come here, praises me with this eulogy, will, being free from all sins, go to the highest place. Go to Brahmā's sacrifice, O son, and complete it. At Kurukṣetra and Prayāga, I shall be the giver of food; and remaining by my husband do what you have said."

220. Viṣṇu, thus addressed, went to the excellent (sacrificial) assembly of Brahmā. When Sāvitrī had left. Gāyatrī uttered (these) words:

221. "May the sages listen to my words uttered in the

1. *Mātṛs* These are divine mothers said to attend upon Śiva, but usually on Skanda. According to some they are eight: Brāhmī, Māheśvarī, Caṇḍī, Vārāhī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā and Carcikā. Some say they are seven: Brāhmī, Māheśvarī, Kaumarī, Vaiṣṇavī, Māhendrī, Vārāhī and Cāmuṇḍā.

presence of my husband—whatever I, pleased and ready to grant a boon, say.

222-223. (Those) men (who), endowed with devotion, worship Brahmā, will have garments, grains, wives, happiness and riches; similarly (they will have) unbroken happiness in their house and (will have) sons and grandsons. Having enjoyed (happiness) for a long time, they will, at the end (of their life) attain salvation."

Pulastya said:

224-225. Listen, with a concentrated mind, to the fruit one gets after having installed, with all care and according to the sacred rule, (the image of) Brahmā. By means of this installation one would get that fruit, which is a crore times surperior to the fruit of all sacrifices, all penance, charity, sacred places and Vedas.

226-227. O king, that man, who fasts with devotion on the full-moon day and worships Brahmā on the first day (i.e. the day succeeding the full-moon day) goes, O great-armed (i.e. mighty) one, to the place of Brahman; and he who worships him through priests especially goes to Viriñci (or) Vāsudeva (i.e. the lord of souls).

228-239. The chariot-procession of the lord is prescribed in the month of Kārtika; doing (i.e. taking) which with devotion men reach Brahmā's world. With a number of musical instruments one should take out, along the road, the procession of Brahmā, with Sāvitrī on the full-moon day of Kārtika, O best king. He should move (i.e. take out in procession the image of Brahmā) with people (i.e. the citizens) through the entire town. Then having thus taken out the procession, he should bathe him. Having fed the brāhmaṇas and first worshipped Agni, he should place (the image of) the god in a chariot accompanied by the sounds of auspicious musical instruments. Having worshipped Agni, according to the sacred precept, in front of the chariot, and having invoked the blessings of the brāhmaṇas, and repeating 'this is an auspicious day' three times, and placing (the image) of the god in a chariot, he should keep awake at night by means of many shows and the sound (of the recitation) of Vedas. O king, having kept awake the god, and

having, in the morning, fed the brāhmaṇas with a number of articles of food according to his capacity, and, O king, having worshipped, with the recitation of sacred formula, and with clarified butter and milk, and according to the sacred rules; so also having invoked, according to the sacred precept, the blessings of brāhmaṇas, and having declared it to be an auspicious day he should move (i.e. take out in procession) the chariot through the city. The chariot of Brahmā should be moved (i.e. dragged) by brāhmaṇas learned in the four Vedas; so also, O brave one, by those skilled in the Atharva Veda, having (i.e. knowing) many verses and by priests—the chanters of Sāmaveda. He should thus take the chariot of the highest god round the city along a very even path. O brave one, the chariot is not to be moved by a Śūdra desiring his welfare; and no wise man, but the *bhojaka*, is to mount upon the chariot.

240-253. O king, he should place Sāvitrī to Brahmā's right, *bhojaka* to his left and should place the lotus in his front. Thus O brave one, with many sounds of trumpets and conchs, the wise one should, having moved the chariot round the entire city, place the (image of the) god at the proper place after waving lights before it as an act of adoration. He, who takes out such a procession, or he who sees it with devotion or he who drags the chariot, would go to Brahmā's place. He who offers lights in Brahmā's hall (i.e. temple) in the new-moon day in the month of Kārtika and adores himself with sandal, flowers and new clothes on the first day (of Kārtika) would reach Brahmā's place. This is a very holy day, on which Bali's[1] kingdom was founded. The day is always very dear to Brahmā. It is called *Bāleyī*. He who, on this day, adores Brahmā and more specially himself, he goes to the highest place of Viṣṇu of unlimited lustre. O you of mighty arms, the first day of Caitra is auspicious and best. He, the best man, who, on this day, touches a Cāṇḍāla and bathes has no sin, no mental agonies or bodily

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1. *Bali*: Celebrated demon, a son of Virocana, the son of Prahlāda. When Viṣṇu, as a son of Kaśyapa and Aditi, came to Bali, noted for his liberality, and prayed to him to give as much earth as he could cover in three steps, and when he found that there was no place to put the third step, he planted it on the head of Bali and sent him with all his legions to the Pātāla and allowed him to be its ruler.

diseases; therefore one should take bath (on this day) or it is a divine waving of lights before an idol, which destroys all diseases. O King, he should take out all the cows and buffaloes; then outside (the house) he should put up an arched door-way with all clothes etc. Similarly, O sustainer of the Kuru-family, he should give food to the brāhmaṇas. O you descendant of the Kuru-family, I have formerly told about these three days in the months of Kārtika, Āśvina and Caitra, O king; bath, giving gifts (on these days) (give) hundred-fold merit. O king, the (first) day of Kārtika is auspicious for king Bali, and beneficial to beasts !

Gāyatrī said:

254-255. O you born of the lotus, (though) Sāvitrī uttered the words that the brāhmaṇas will never worship you, (yet) on hearing my words they will worship you; having enjoyed pleasures here (i.e. in this world), they will obtain salvation in the other world. Knowing this to be a superior view(-point), he, being pleased, will grant them a boon.

256. O Indra, I shall grant you a boon: When you will be arrested by your enemies, Brahmā, having gone to the abode of the enemy will free you.

257. Due to the destruction of your enemy, you will have great joy and will get back your (capital-) city which (you had) lost. In the three worlds yours will be a great kingdom without any vexation.

258-259. O Viṣṇu, when you will take an incarnation on the earth, you will, with your brother, experience great grief due to the kidnapping of your wife etc. You will, having killed your enemy rescue your wife in the presence of gods. Having accepted her and having governed the kingdom again, you will go to heaven.

260. You will (rule) for eleven thousand years and (then) will go to heaven. You will enjoy great fame in the world, and will love people.

261. O god, those men who would be emancipated by you in the form (i.e. incarnation) of Rāma, will have (i.e. will go to) the celebrated worlds called *Sāntānika.*

262-265. Then *Gāyatrī*, the giver of boons said to Rudra: "Those men, who will worship your genital organ (in the form of phallus) even though it had fallen, being purifed and earning merit thereby, will share (i.e. enjoy) heaven. That state which men get by worshipping your genital organ (in the form of phallus), cannot be had in (i.e. by) maintaining sacred fire or offering oblations into it. Those who will, in the early morning worship your genital organ (in the form of phallus) with a bilva-leaf, will enjoy the world of Rudra."

266-267. "O Agni, you too, getting the status of the devotee of Śiva, be a purifier. There is no doubt that when you are pleased gods are pleased. The offerings are received by gods through you (only). Certainly when you are pleased, they, being pleased, will enjoy (the offerings); there is no doubt about this, since such is the Vedic statement."

Then *Gāyatrī said* these words to *all those brāhmaṇas*:

268-284. There is no doubt that men having propitiated you at all the sacred places, will go to the place called *Vairāja* (i.e. of Brahmā). Having given various kinds of food and many gifts, and having pleased (the manes) they become gods of gods. Gods immediately enjoy offerings and manes immediately enjoy oblations in (i.e. through) the mouths of those who are the best brāhmaṇas, for you alone are capable of sustaining the three worlds—there is no doubt about it. You will all be purified by the restraint of breath; O best brāhmaṇas, you will not incur the sins for receiving gifts especially after having bathed at Puṣkara and having muttered (the names) of the mother of the Vedas (i.e. Gāyatrī). All deities are pleased by offering food (to brāhmaṇas) at Puṣkara. Even if (a man) feeds one brāhmaṇa, he obtains the fruit of (having fed) a crore. Men (destroy) all their sins like the murder of a brāhmaṇa and other bad deeds done by them by giving money into the hand of a brāhmaṇa. He is to be thrice worshipped using prayers to be muttered in my honour. That moment (even) a sin like the murder of a brāhmaṇa perishes. Gāyatrī destroys the sin committed during ten existences (or) even during a thousand existences and thousand groups of the three ages. Thus knowing and having muttered prayers in my honour you will be forever

purified. There is no doubt or no hesitation about this. Having muttered, with your heads (bowed), (my) prayers especially with the utterance of 'Om' having three syllables, you will be undoubtedly purified. I have remained in the eight syllables (of the Gāyatrī metre). This world is pervaded by me. Adorned with all the words I am the mother of the Vedas. The best brāhmaṇas will attain success by muttering my names with devotion. All of you will have pre-eminence by muttering my names. A well-controlled brāhmaṇa having just the essence of Gāyatrī is better than one knowing the four Vedas, eating everything and selling all things. Since in the assembly Sāvitrī pronounced a curse on the brāhmaṇas, whatever is given or offered here, all that becomes inexhaustible. Therefore, O best brāhmaṇas, I have given (this) boon. The brāhmaṇas who are devoted to the maintenance of sacred fire and offer sacrifice three times (i.e. morning, noon and evening), will go to heaven along with their twentyone generations.

285-293. Thus having given an excellent boon to Indra, Viṣṇu, Rudra, Fire, Brahmā and brāhmaṇas at Puṣkara, Gāyatrī remained by the side of Brahmā. Then the bards narrated the cause of the curse to Lakṣmī. Gāyatrī, the beloved wife of Brahmā, having come to know about the several curses given to all these young ladies and to Lakṣmī, granted a boon to them: "Making all always praiseworthy, and looking charming with wealth, you, causing delight to all, will shine. O daughter, all, whom you look at, will share (i.e. have) religious merit; but abandoned by you all they will experience grief. They alone (whom you favour) will have (i.e. be born in high) caste and (noble) family, (will have) righteousness, O you of charming face. They alone will shine in the assembly and (they alone) will be (favourably) looked at by the kings. The best brāhmaṇas will solicit them only, and will be courteous to them only. 'You are our brother, father, preceptor and relative too. There is no doubt about it. I can't live without you. When I look at you my sight becomes clear and beautiful; my mind is very much pleased, I am telling you the truth and the truth only'. Such words delighting the people, will they, the good ones, who have been looked at (favourably) by you will hear.

294-299. Nahuṣa, having obtained Indrahood, will implore you. The sinner, put down through Agastya's words, by you, will after being changed into a serpent, request him: 'O sage, I am doomed through pride; be my refuge (i.e. help me)'. Then the revered sage, having pity in his heart (moved) by those words of his (i.e. of Nahuṣa), will say these words to him: 'A king, honour to your family, will be born in your family. Seeing you in the form of (i.e. as) a serpent, he will break down your curse. Then you, giving up your state of serpent, will again go to heaven'. O you of beautiful eyes, as a result of my boon you will again reach heaven with your husband, who will have performed the horse-sacrifice."

Pulastya spoke:

300-302. Then all the wives of the gods were addressed by (Gāyatrī) who was pleased: "Even though you will be having no children, you will not be grieved". Then Gāyatrī grown with joy, advised Gaurī also. The high-minded beloved wife of Brahmā, granting the boons, desired the accomplishment of the sacrifice. Rudra, seeing Gāyatrī, the granter of boons, like that, saluted her and praised her with these words :

Rudra said:

303-317. My salutation to you, the mother of the Vedas, and purified by eight syllables. You are Gāyatrī, who helps people to cross difficulties, and speech of seven types[1], all the treatises containing eulogies, so also all verses, similarly all letters and signs, all treatises like the glosses, so also all precepts, and all letters. O goddess, my salutation to you. You are fair and of a fair form, and your face resembles the moon. You have large arms, delicate like the interiors of plantain-trees; you hold a deer's horn and an extremely clean lotus in your hand; you have put on silken garments and the upper garment is red. You are adorned with a necklace, brilliant like the moon rays, round your neck. You are well beautified with ears having divine earrings. You shine with a face rivalling with the moon. You look charming with a hair-band having an extremely pure crown. Your arms like the hoods of serpents adorn the heaven.

1. *Saptavidhā Vāṇī*: Seems to represent the seven notes of Indian gamut.

Your charming and circular breasts have their nipples even. The triple fold on the belly is proud of the divisions with the extremely fair hips and loins. Your navel is having a circular shape, is deep and indicates auspiciousness. You have expansive hips and loins and attractive buttocks; your couple of thighs is very beautiful and round; you have good knees and legs. Such as you are, you sustain the three worlds, and requests to you are truthful (i.e. are surely graceful). You will be a very fortunate one, the granter of boons and of an excellent complexion. The pilgrimage to Puṣkara will be fruitful on seeing you. You will receive the first adoration on the full-moon day of the month of Jyeṣṭha; and those men who knowing your prowess, will worship you, have nothing wanting as far as sons and wealth are concerned. You are the highest recourse to those who are plunged in a forest or in a great ocean; or those who are held up by bandits. You are the success, the wealth, the courage, the fame, the sense of shame, the learning, the good salutation, the intellect, the twilight, the light, the sleep and also the night of destruction at the end of the world. You are Ambā, Kamalā, the mother, Brahmāṇī and Durgā.

318-331. You are the mother of all gods, Gāyatrī and an excellent lady. You are Jayā, Vijayā (i.e. Durgā), and Puṣṭi (nourishment) and Tuṣṭi (satisfaction), forgiveness and pity. You are younger than Sāvitrī and will always be liked by Brahmā. You are having many forms, a universal form; you are having charming eyes and move with Brahmā; you are of a beautiful form, you have large eyes and are a great protector of your devotees. O great goddess, you live in cities, in holy hermitages and in forests and parks. You remain to the left of Brahmā at all the places where he stays. To Brahmā's right is Sāvitrī, and Brahmā is between (Sāvitrī and you). You are in the altar of the sacrifices, and you are the sacrificial fees of the priests; you are the victory of kings and the boundary of the ocean. O Brahmacāriṇī, you are (that which is the) initiation, and are looked upon as great beauty; you are the lustre of the luminaries and are goddess Lakṣmī living in Nārāyaṇa. You are the divine power of forgiveness of the sages, and are Rohiṇī among the constellations. You stay at the royal gates, sacred places, and at the confluences of rivers. You are the full-moon day in the

full moon, and are intellect in prudence, and are forgiveness and courage. You of an excellent complexion, are known as goddess Umā among ladies. You are the charming sight of Indra, and are near Indra. You are the righteous outlook of the sages, and are devoted to the gods. You are the furrowed land of the agriculturists, and are the earth (or ground) of the beings. You cause the absence of widowhood to (married) ladies, and always give wealth and grains. When worshipped, you put an end to disease, death and fear. O you goddess, giving auspicious things, if you are properly worshipped on the full moon day of the month of Kārtika, you fulfil all desires. A man, who recites or listens to this eulogy repeatedly, gets success in all his undertakings; there is no doubt about it.

Gāyatrī said:

O son, what you have said will come about. You will be present at all places along with Viṣṇu.

CHAPTER EIGHTEEN

The Greatness of Nandā-Prācī

Bhīṣma said :

1-2. Indeed, O brāhmaṇa, I am hearing something very wonderful—the consecration of Gāyatrī performed like that in the (sacrificial) assembly; Sāvitrī's opposition and curses; Viṣṇu's glorification of all her places.

3-8. Gāyatrī, of an excellent complexion, also was praised by Rudra. Hearing in detail about the grandsire the very likeness of the soul, my hair has bristled, and my mind has become very tranquil. Having heard it I am very much pleased and have great curiosity (to know what took place later). Revered Nārāyaṇa, having in that way very much praised Brahmā's wife with devotion, and placed her on the mountain, uttered the words giving satistaction and strength. I heard (about) Śrīmatī, Hrīmatī and (about) the chief goddess—this much only that came

out of your mouth (i.e. whatever you said). The revered one may please tell me in order as to what took place afterwards and what was done at that place. There is no doubt that by hearing it my body will be purified.

Pulastya spoke:

9-26. O king, listen to this as to what wondrous thing was done at Puṣkara when the highest lord was performing the sacrifice. When in the *Kṛtayuga*, in the beginning, the grandsire was performing the sacrifiee, Marīci, Aṅgiras and Pulastya, Pulaha, Kratu, Dakṣa Prajāpati saluted him. All men shining and adorned with ornaments and groups of the celestial nymphs danced near Viṣṇu. Then Tumbaru, having blessed him with the (sounds of the) musical instruments, sang along with the Gandharvas. O Kaurava, gods and Gandharvas like Mahāśruti, Citrasena, Ūrṇāyu, Anagha, Gomāyu, Sūryavarcas and Somavarcas, Tṛṇāyu, Nandi, Citrarartha, Śāliśiras as the thirteenth, Parjanya as the fourteenth, Kali as the fifteenth and Tāraka as the sixteenth, so also the Gandharva Hāhā by name, the Hūhū class of Gandharvas, so also very bright Haṁsa, simultaneously sang (the praise of) the lord. Similarly divine nymphs sang his praise. The twelve Ādityas, glowing and bright with lusture, viz. Dhātā, Aryaman, Savitā, Varuṇa and Aṁśa, so also Bhaga, Indra, Vivasvat, Pūṣan, Tvaṣṭṛ and Parjanya, and lords of gods saluted him at this sacrifice of Brahmā. The Rudras, Mṛgavyādha and Śarva, Nirṛti of great fame, Ajaikapād, Ahirbudhnya, and Pinākin the undefeated, Bhava, Viśveśvara and Kapardin, Sthāṇu and revered Bhaga remained there, O king. The (two) Aśvins, the eight Vasus and the very mighty Maruts, so also the Viśvedevas[1], the Sādhyas remained with their hands folded (showing respect) to him. The great serpents like Śeṣa with Vāsuki as the chief, so also Kāśyapa, Kambala and also the very powerful Takṣaka remained with their hands folded (in adoration to) him. The sons of Vinatā, viz. Tārkṣya, Ariṣṭanemi, the very strong Garuḍa, Vāruṇi and Aruṇi, were well settled there; and

1. *Viśvedevas*: Name of a particular group of deities ten in number and supposed to be the sons of Viśvā; their names are—Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

revered Nārāyaṇa the lord of the worlds, possessed of wealth, himself having come there along with the sages, said to the chief (god i.e. Brahmā): "O lord of universe, you have pervaded all this; you have created it; therefore you are the lord of the world; O you born from the lotus, my salutation to you.

27-39. Specify what ought to be done by me here (i.e. at this sacrifice)." Thus the revered lord, along with the divine sages, said (to Brahmā), after having saluted Brahmā, the lord of gods, of an inscrutable origin; and that lord Brahmā illumining the quarters with his lustre, covered with a curl of hair on the chest, shining with a golden thread (i.e. necklace), resembling a divine sage, possessing majesty, (himself) the cause of the beings, having bright hair on his body, having a mighty chest, and full of all lustre, remained there—he, who was the recourse to the righteous ones and unapproachable to sinners, whom the great-souled ones having attained divine faculties by means of the concentration of mind regard as the best world (to reach), who possesses the eight divine faculties, whom they call the best of gods, having reached whom the eternal one the restrained brāhmaṇas desirous of final salvation and sanctified with meditation become free from (the cycle of) birth and death. (He is) what (people) residing in all the stages of life, controlled and repeatedly serving him and resorting to a vow difficult to perform, describe as penance; who is described as Ananta among the serpents by the contemplative saints; and as having a thousand heads and red eyes by the excellent (serpents) like Śeṣa; who is adored as a sacrifice by brāhmaṇas desiring heaven; who (i.e. he) can (simultaneously) move at many places; he possesses splendour; he alone is the matchless omniscient one. We, desirious of a refuge, betake ourselves to that god, the god of gods, whom one knows to be the knower, to be giving a portion in the sacrifice, to have the eyes of a bull, fire, the sun and the moon, to have the sky as his body, who is the protector and refuge and who is the cause of the birth of all gods, and who is the creator of the sages and the worlds. We bow down to that best god, who, for doing what is agreeable to the gods and for the stability of the entire universe, made *kavya* (oblations offered to manes) suitable to the manes, and *havya* (offerings made

to gods) best (suited) for gods, (and made) all things in the world).

40-63. God Brahmā, who was performing the sacrifice with the sacrificial fires,[1] fashioned the creation again as he had done before. Revered, aged, intelligent Brahmā, the grandsire, of an immeasurable nature, being followed by Viṣṇu, who maintained the worlds, came to the place of sacrifice, full of the rich, the priests and the members and protected by mighty Viṣṇu holding a bow. Kings of the demons, and the groups of friends were (present) there. He quickly meditated upon himself with his self; then properly conceiving the sacrifice, the eternal, revered one chose the priests there (i.e. for the sacrifice). Bhṛgu and other priests, well-versed in the performance of a sacrifice performed (the sacrifice), and the prominent sages listened to the auspicious words uttered by the chief of those who knew many Vedic verses at the sacrifice that was being performed. The sacrificial lore—the Vedic lore—abided there, with the resounding sound of the great sages conversant with theorder of the worlds. The etymology of words was discussed in various ways at the sacrifice by the brāhmaṇas who were conversant with the proper performance of a sacrifice, who knew the science dealing with the proper pronunciation of words and laws of euphony,[2] who knew the meanings of words, who were adept in all lores, who had the knowledge of the system dealing with the correct interpretation of the ritual of Veda and the settlement of dubious points in regard to the Vedic texts and conversant with logical aphorisms. At every place, O best king, (people) saw important restrained brāhmaṇas, who had fulfilled their vows, who were engaged in muttering (sacred hymns) and (performing) sacrifices. At the sacrificial place there, Brahmā, the grandsire of the worlds, the preceptor of the gods and demons, possessing splendour, was (being) waited upon by gods and demons. Dakṣa, Vasiṣṭha, Pulaha, Marīci, the best brāhmaṇa, so also Aṅgiras, Bhṛgu, Atri, Gautama, Nārada, Knowledge, Authority, the Sky, Wind, Fire Water, Earth, so also Sound, Touch, Form, Taste and Odour,

1. *Tretāgni*: The sacrificial fires taken together.

2. *Śikṣā*: The science dealing with the proper pronunciation of words and laws of euphony.

so also the changes and modifications, and whatever was a great cause, and the four Vedas, viz. Ṛk, Yajus, Sāman and Atharvan along with the (sciences of) sound, phonetics, etymology, ritual, and metrics, and with the sciences of health, archery, investigation, of knowing(the signs of) elephants and horses, and with history—with these supplementary sciences, all the well-adorned Vedas waited upon the grandsire—the great-souled one—along with Oṁkāra. O you belonging to the family of Bharata, Penance, Sacrifices, and the Solemn vow to perform an observance, and Breath—these and others—waited upon the grandsire. Artha (Worldly prosperity), Dharma (Good works), Kāma (Love of sensual enjoyments), Hatred, Joy, Śukra, Bṛhaspati and Saṁvarta (a kind of cloud), so also Budha, Śanaiścara, Rāhu and all (other) planets, and the Maruts, Viśvakarman, the manes, the Sun, the Moon, all these ever waited upon Brahmā; Gāyatrī, the remover of difficulties, speech of seven kinds, all syllables, so also the constellations, glosses, all sciences in an embodied form, were there, O king, so also the Moments, Lavas[1] (i.e. minute divisions of time), Muhūrtas and Day and Night, Fortnights and Months, so also all sacrifices, along with the deities, waited upon the magnanimous Brahmā.

64-66. Other important goddeses, all the divine mothers—Hrī, Kīrti and Dyuti, Prabhā, Dhṛti, Kṣamā, Bhūti, Nīti, Vidyā, so also Mati, Śruti, Smṛti and Kṣānti, Śānti, Puṣṭi and Kriyā; so also all celestial nymphs skilled in dancing and singing waited upon Brahmā.

67-81. Vipracitti, Śibi, Śaṅku, Rayaḥśaṅku, Vegavān, Ketumān, Ugra, Sogra, Vyagra, Mahāsura, Parigha, Puṣkara and Sāmba, so also Aśvapati and Prahlāda, Bali, Kumbha, Saṁrāda, Gaganapriya, Anuhrāda, Hari and Hara, Varāha and Kuśoraja, Yonibhakṣa, Vṛṣaparvan, Liṅgabhakṣa and Kuru, Niḥprabha, Saprabha, Śrīmān, so also Nirūdara, Ekacakra, Mahācakra, Dvicakra, Kulasambhava, Śarabha and Śalabha, Vakrapatha, Krāpatha, Kratha, Bṛhadvānti, Mahājihva, Śaṅkukarṇa, Mahādhvani, Dīrghajihva, Arkanayana, Mṛdakāya, Mṛdapriya, Vāyu, Gariṣṭha, Namuci, Śambara, Vijvara, Vibhu,

1. *Lava*: The sixth part of a twinkling. *Muhūrta*: a period of 48 minutes.

Viṣvaksena, Candrahartṛ and Krodhavardhana also, Kālaka, and Kalakānta, Kuṇḍada, who loved fighting and Gariṣṭha, Variṣṭha, Pralamba, Naraka, Pṛthu, Indratāpana, Vātāpī, and Ketumān proud of his strength, Asiloman, Suloman and Bāṣkali, Pramada, Mada, Śṛgālavadana and Keśin, so also Śarada and Ekākṣa, Varāhu, Vṛtra and Krodhavimokṣaṇa. These and other powerful demons said to Brahmā who was being waited upon by them: "O revered one, you created us; you gave the three worlds; O best among the prominent gods, you made the gods superior to us; O holy grandsire, what should we do at this sacrifice of yours? Tell us what is beneficial; we are not able to decide what to do. What is the use of these poor gods to you—these gods who are born of Aditi, are always struck down by all and are always defeated? You are the grandsire of us along with the gods; when your sacrifice will be over, there will be a (quarrel) with gods and there will be hostility about wealth; there is no doubt about this. We shall, with all demons (therefore, only) witness your sacrifice."

Pulastya said:

82-86. Having heard their proud words, Janārdana (i.e. Viṣṇu) of great fame, along with Indra said these words to Śambhu: "O Rudra, these prominent demons have come here to create obstacles; invited by Brahmā, they will try to create an obstacle here (i.e. in the sacrifice). We have to forgive (i.e. put up with) them till the sacrifice is completed. When this sacrifice will come to an end, gods should fight (with demons). O lord, you have to act in such a way that the earth gets rid of the demons. So also you have, along with me (to do various things) for Indra's victory. The Maruts are appointed to surround the brāhmaṇas (for their protection).

87-90. We shall perform a sacrifice by seizing whatever wealth the demons have. When the brāhmaṇas and other people that have come here are sad, we who are appointed to serve (at Brahmā's sacrifice), shall spend it." Brahmā said to that Viṣṇu who was thus speaking: "These sons of Danu are angry, and are not desired (i.e. liked) by you also; you along with Rudra and other gods have to forgive them. When the Yuga is terminated and the sacrifice is over, you and these brave (sons of) Danu

will be dismissed by me; at that time (only) you should have peace with them or fight with them."

Pulastya spoke:

91-93a. Brahmā, the lord himself, again said to the demons: "In this sacrifice I have no hostility whatsoever against the demons. You have always remained well-disposed (to me) and interested in my undertaking."

The demons said :

O grandsire, we shall do all this that you command. Gods are our younger brothers. They have no fear (from us).

Pulastya said:

93b. Hearing these words (uttered) by them, the grandsire was pleased.

94-96. When they waited for a while, a crore of sages, having heard about the sacrifice of Brahmā, came (there). Viṣṇu (offered) worship to them and the Trident-holder (i.e. Śiva) gave them a respectful offering; and having presented them with a cow and a respectful offering, having offered them a residence at Puṣkara, told them to stay (there).

97-99. Then all the sages having matted hair and deer-hide, adorning the best lake as the gods do the Ganges (stayed there). Some were clean-shaved; some had put on red garments; others had long beards; the teeth of some were not compact; some had small eyes; some had very thin or very big (i.e. bulging) bellies; some were squint-eyed; some had long ears; some had deformed ears; the ears of some were cut off.

100-137. Some had put on long cotton garments; some had no garments; some were covered with sinews and skin. The bellies of (some of) those holy sages had bulged out. O King, seeing the sacred place, viz. Puṣkara, shining all around, the sages, with a strong desire (to stay at a holy place) settled there. There were high-souled Vālakhilyas[1]; the others were

1. *Vālakhilyas*: A class of divine personages of the size of a thumb and produced from the Creator's body, and said to precede the sun's chariot. Their number is said to be sixty thousand.

Aśma-kuṭṭas (using stones for pounding); (some) were Dantolūkhalins (using only the teeth as pestle and mortar); others were Samprakṣāla (having full oblation); others subsisted on air (only); some observed many restraints; so also (some) slept on barren field (bare ground). Having seen (the reflections of) their faces in this lake in a moment they became handsome. Thinking 'What is this?' and observing one another, (and finding that) their faces had become charming after seeing their reflections in the holy water, the ascetics named the holy place as 'Mukhadarśana'. At that time they had bathed, were restrained, and had become handsome; endowed with incomparable qualities they were (i.e. could be) likened to gods' sons. O king, all the forest-dwellers (i.e. the ascetics) shining only with their sacred threads, and properly worshipping the sacred place, lived there. Making offerings into (and thus maintaining) the sacred fires, they performed various rites; with their sins burnt by penance they remained there, and thinking 'We shall promote this holy place to the highest position' (those) brāhmaṇas named it 'Jyeṣṭha Puṣkara'. People who came there were astonished to see the many dwarfs who lived by the holy place. (They) gave gifts and various kinds of utensils to brāhmaṇas; hearing about Sarasvatī and Prācī, the brāhmaṇas desiring to bathe there came there. The best holy place on the Sarasvatī was (crowded) with many hosts of brāhmaṇas. It was adorned with trees growing on the Sarasvatī-tīrtha like jujube trees, *iṅguda* trees, *kāśmarya* plants (called *gāmbhārī*), Indian fig trees, so also the holy fig trees, *atimukta* creepers, Terminalia Belerica, *pauloma* trees, *palāśa* trees, shoots of bamboos and *pīlu* trees, so also with dry soils and with *syandana* trees, the wood-apple trees, *karavīra* trees, *bilva* trees, embic myrobalan trees, and groups of palm trees. It had mainly the clusters of *kadamba* trees, and was delightful to all beings. It was chosen (for residence) by those who subsisted on air, water, fruits and leaves, so also by those who used their teeth as the mortars (i.e. those who ground grain to be eaten between their teeth), so also by the chief of those who pounded the grains with stones, so also by superior sages. It was noisy with the sound of the recitation of the Vedas; and was crowded with hundreds of herds of deer. Similarly it looked extremely beautiful with (the presence of) those who observed non-violence

and were very righteous. At that Puṣkara the river was (flowing) in five streams: Suprabhā, Kāñcanā, Prācī[1], Nandā and Viśālakā. In the sacrificial assembly of the grandsire, in the extensive place of the sacrifice (being performed) on the earth, when brāhmaṇas were well-received with the announcement of the day being auspicious and similarly, with the observance of restraints by the gods, O great king, when they (the gods) were engaged in the sacrifice and when Brahmā, after being initiated was performing the sacrificial session, rich (in the fulfilment) of all desires, objects mentally thought of and conducive to *Dharma* and *Artha* stood by the brāhmaṇas, at every place, O best king; and the gods and Gandharvas sang and groups of celestial damsels danced. Divine musical instruments (were) duly sounded. Even gods were greatly amazed at the grandeur of the sacrifice, what to say of human beings! O Bhīṣma, when that sacrifice (of the grandsire) was being performed, and when the grandsire remained at Puṣkara, O best of kings, the sages, being pleased, spoke to Sarasvatī, (one of the streams of which) was named Suprabhā. All those sages seeing Sarasvatī (flowing) with speed and illumining the grandsire, looked highly upon the sacrifice. Thus this best of the rivers i.e. Sarasvatī, arose for the grandsire and for pleasing the sages, at that place, where the tranquil sages reciting various Vedic texts (resided); and the river Sarasvatī herself having five streams and making religious merit (more) meritorious, was named Suprabhā. The sages coming together, remembered Sarasvatī. She, the blessed one, was thought of by the sages engaged in sacrificial sessions; the great river, pleased with (their) devotion resorted to (i.e. flowed towards) the eastern direction. (This stream of) Sarasvatī flowing to the east was called Prācī. O great king, listen to this another great wonder on the earth. We have heard that a brāhmaṇa, Maṅkaṇaka (by name) was injured by the tip of a darbha. From that wound on his palm, it is said that the juice of vegetables flew. Seeing that juice of vegetables, he, overcome with joy, danced. Then, when he started dancing, all the mobile and immobile world being deluded by his lustre, (also) danced.

1. *Prācī*: The stream of Sarasvati flowing to the east was called Prāci.

Gods like Indra, and sages with penance as their wealth, requested Brahmā to do that by which he would not dance. O King, for the sake of the sages, Brahmā directed Rudra, "O Śiva, speak (to him) in such a way that he would not dance." Rudra, having gone (there) saw the sage overpowered with joy (and said): "O best brāhmaṇa, why are you dancing? With you dancing, the entire world is dancing."

138a. Restrained by him, this best sage, (who was) dancing said:

138b-147. "O god, do you not see the juice of vegetables flowing from my hand? Seeing it, and filled with great joy I am dancing." The god laughed and said to the sage deluded with passion: "I am not being amazed, O brāhmaṇa, observe me (properly)." O Kaurava, the best sage, thus addressed by the great god then thought: "Who is this one who has stopped me?" Śiva struck his thumb with his own finger. Then, O king, from the wound, ashes white like snow, oozed out. Seeing it and being ashamed, he fell at his (i.e. Śiva's) feet, and said: "I do not regard anyone else greater than Rudra. O Trident-holder, you are the recourse to the movable and immovable world. The learned say that you have created all this; and at the time of the deluge everything enters you again. Even gods cannot know you properly; then how can I? All gods, even Brahmā and others are seen in you. You are all (in all) of the gods, you are the doer and you get things done. Due to your favour only all gods become fully fearless here". The sage, thus praising Mahādeva, saluted him and said: "Revered one, by your favour penance does not wane here".

148-149. Then god (Śiva), being pleased, again said to the sage: "O brāhmaṇa, by my favour may your penance increase thousandfold. With you I shall always live here by the Prācī, the very auspicious stream of Sarasvatī—especially more so at this holy place."

150-151. For him, who casts his body at the northern bank of Sarasvatī, nothing would be inaccessible in this and the next world. Again, he who is intent on muttering prayers at the bank of Prācī, does not die. (On the contrary) being floated (i.e. saved) he attains great fruit of the horse-sacrifice.

152-154. That best brāhmaṇa, an ascetic, emaciating his body by means of restraints and fasts, subsisting on water, wind and leaves, sleeping on the sacrificial ground, and also following other restraints individually, with his body purified, reaches the highest place of Brahman.

155-157. Formerly Brahmā said that whatever (piece of) gold (even of the size of) a sesamum is offered at that sacred place is equal to the offering of Meru. Those men who make the Śrāddha-offerings at that holy place go to heaven along with twentyone (members of) their family. It is an auspicious holy place for the manes; they, rescued here with the presentation of one obsequial rice-ball by their son, will go to heaven. Again (i.e. after that) they do not desire (any) food, and go along the path of salvation.

158-161. Hear as to how Sarasvatī obtained this ancient status. In olden times Sarasvatī was (thus) told by gods including Indra: "You should flow in the western direction towards the shore of the salt sea. Taking this Vaḍavāgni, drop him into the sea. When this is done all gods will be fearless; otherwise (i.e. if the fire is not dropped into the sea), this will burn (the gods) with his lustre. Therefore, protect the gods; for a long time they are afraid of him. O you of beautiful buttocks, be a mother to the gods; grant them fearlessness."

162-165. That goddess thus addressed by that mighty Viṣṇu said: "I am not free; let my father, the supreme being, choose (me to do the job); I am a maiden having a vow; I always obey his order; without the command I would not move even a step; therefore, O (gods), find out some other way." Knowing her intention, they, having approached the grandsire, said to him: "O grandsire, no one except your daughter, the faultless maiden, can take the Vaḍavāgni (to the oceans)."

166-167. (Brahmā then) having brought Sarasvatī and having placed her in his lap and having smelt at her head, said to her affectionately: "O goddess, the gods have asked me to tell you, the glorious one, to carry and drop this Vaḍavāgni into the salt sea."

168-172. Having heard those words of her father, the girl, of a helpless mind, wept like a segregated osprey. Her face,

turbid with tears of grief, appeared like a white blooming lotus sprinkled with drops of water. Seeing her like that, all gods, led by the grandsire (i.e. with the grandsire being preeminent), were overpowered by grief. Then having propped up her heart tormented with grief, the grandsire said to her: "Do not weep; there is no cause of fear for you. Due to the prowess of gods you will get respect. O daughter, taking the fire (to the sea) drop it into it."

173. Thus addressed, that girl with her eyes bedewed with tears, having saluted the lotus-born (i.e. Brahmā), said: "I shall go."

174. She was again told by them (i.e. the gods) and also by her father not to entertain fear. Giving up fear, and with her mind pleased, she set out.

175-218. At the time of her departure the world was filled with the auspicious sounds of conchs and drums and of (other auspicious (musical instruments). She, the blessed one, had put on white garments, was decorated with white sandal, and adorned with a radiant necklace resembled white lotuses. Her face was like the full moon, her long eyes resembled lotuses; she filled the white fame of the lord of gods in the ten quarters. With the lustre in her heart she, illuminating the entire world, went out. Gaṅgā following her, was thus addressed by the excellent one: "O my friend, I shall see you again, where are you going?" Gaṅgā, thus addressed, said to her in sweet words: "O auspicious one, when you will go to the eastern direction you will see me. You will be surrounded by gods. I shall have your sight (i.e. I shall see you) after turning to the north; you of a bright smile, give up your grief. O Sarasvatī, I who will turn to the north will be auspicious; (so will you be when) you turn to the east. O you of a good vow, those men who perform there a hundred auspicious sacrifices by means of a bath, offering presents and Śrāddha, and also inexhaustible oblations to the manes, are free from the three debts. They will go along the path of final bliss. There is no doubt abaut it." Then Gaṅgā again said to her: "May I see you again; go to your own residence; O sinless one, you should remember me." In the same way, Yamunā too, and charming Gāyatrī along with Sāvitrī saw their friend off. Then the high-minded Sarasvatī, dismissing the gods and becoming a river

appeared in Uttaṅka's hermitage; after having put down that form under an Indian fig-tree, the revered one descended there in the presence of gods. That tree, of the form of Viṣṇu, is always revered by gods. For obtaining (desired) fruit this very glorious tree should always be waited upon by brāhmaṇas. It is extended with many branches and is like another Brahmā. Various words of the brāhmaṇas and gods with their hearts tinged by emotion, who have entered the hollows (of) and huts (near) the tree are heard. The tree though having no flowers appears to be flowered. The excellent river looked splendid with flowers like jasmine and *campaka* and with auspicious parrots sticking to (i.e. perching on) the branches, and with fragrant *ketaka* flowers. By means of the cuckoos she appears to have put on a garland, and due to the foam she appears to have flowers—as Gaṅgā appears with Śiva similarly she appears with the fig tree. Remaining in that water there she said to god Janārdana (i.e. Viṣṇu) : "Give that fire, I shall obey the order of the god." Viṣṇu thus addressed, said to her: "You need have no fear of getting burnt; you yourself should drop this royal fire, this Vaḍavāgni, after having taken it to the western ocean, O auspicious one. If you go in this way you will reach the water of the ocean. Govinda, having placed the fire into a golden pot, put it into the interior (i.e. water) of Sarasvatī. That (goddess) of beautiful buttocks, that great river, taking it went towards the west, and having disappeared (from there) reached Puṣkara. The pure great river rose on the boundary-mountain and came to the big Puṣkara-forest, which was resorted to by the gods and Siddhas (semi-divine beings), and where the grandsire had performed a sacrificial session, for the success of principal sages. She rose after having inundated all the pools into which Brahmā had made (offerings of) the sacrifice. She, very auspicious, rose like that in the sacred place Puṣkara. Therefore, it is said to be filling up with wind, the life of the world. That great auspicious river, that goddess Sarasvatī that destroyed the sins of mortals too, reaching that auspicious holy place remained there. Those of auspicious deeds who see Sarasvatī remaining at Puṣkara, do not have a very fearful downfall. And again that man, who bathes there with devotion, having reached Brahmā's world enjoys with Brahmā. He, again, who gives curds pleasing to the mind, he too, reach-

ing Agni's world, enjoys excellent pleasures. He too, who gives with devotion, an excellent garment to a brāhmaṇa, obtains ten-fold the fruit of the present of a garment. That man of a pure intelligence, who having bathed in the Jyeṣṭha Kuṇḍa, offers oblations to the manes, frees all of them even from hell. The son of Brahmā said: "What other sacred place would a man desire after having reached the auspicious Sarasvatī at the holy place of Brahmā? Therefore a man who bathes (but) once in the Jyeṣṭha Kuṇḍa, obtains all that fruit that he would obtain after having bathed in all (other) holy places. What is the use of prolixity in this matter? The sacred place is an auspicious course. He who has obtained this triad, has obtained the highest station. He who bathes and makes offerings at the holy place in Kurukṣetra at the proper time and gives money to a brāhmaṇa in the bright half of Kārtika or of Vaiśākha or at the time of lunar or solar eclipse, obtains unending happiness. 'Of the bathing places, the sacred places described by the best sages, this is the most meritorious'—so said the grandsire. He who having bathed in the Madhyama Kuṇḍa on the full-moon day of Kārtika, gives money (to a brāhmaṇa) obtains the merit (that accrues by the performance) of Aśvamedha. In the same way a man, who takes a bath with devotion in the Kaniṣṭha Kuṇḍa, and gives a beautiful small dwelling to a brāhmaṇa, quickly goes to the world of Agni; and along with twentyone members of his family enjoys a great fruit there. Therefore a man should, with all efforts, make up his mind to go to and to reach Puṣkara—where having reached Puṣkara forest Prācī Sarasvatī, is called Mati, Smṛti, Śubha Prajñā, Medhā, Buddhi and Dayāparā.

219-221. These six are said to be the synonyms of Sarasvatī. Since the time Sarasvatī became Prācī, those, who remaining on the bank, even see the water there, also obtain the fruit (of the performance) of *Aśvamedha*; and a man, who getting down there (i.e. into the water) bathes with devotion, would become the follower of Brahman.

222-239. He, too, who there worships his manes with vegetables etc. obtains many pleasures due to their prowess; and men who offer a śrāddha there according to the rules, take their dead ancestors to heaven from the painful hell. The dead

forefathers of him who after having bathed there offers them water with sesamum and mixed with darbhas are pleased. Of all the holy places this one is declared to be uncommon; therefore it is known to be the first of all the holy places. It has remained as an abode of sport for righteousness and salvation; again it is connected with Sarasvatī and is superior in merit. It is the giver even of the four goals of human life, viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa.* Even those men who enter the water here for the destruction of their sins, easily obtain the fruit equivalent to the presentation of a cow. The wise say that it is equal to the offering of gold. The dead ancestors rescued there by the son by presenting libation of water and balls of rice, go to heaven even if they had stayed in hell. Those men who drink the water of Sarasvatī at Puṣkara obtain the inexhaustible worlds adored by Brahmā, the lord of the universe. At Puṣkara, the Sarasvatī has become a flight of steps (leading) to heaven. She, the great river, residing at various places, is capable of being reached by men of religious merit, sages knowing the essential nature of righteousness. Therefore, that pure goddess is present everywhere—especially at Puṣkara, for she is pure, most pure. The auspicious river Sarasvatī has remained easily accessible in the world; but at Kurukṣetra, Prabhāsa, so also at Puṣkara, she is the best. That holy place is said to be the best of all the holy places on the earth. It is (said) to accomplish the four (goals of human life) viz. *Dharma, Artha, Kāma* and *Mokṣa*. He, who having reached Prācī Sarasvatī, desires (to go to any) other holy place, having abandoned nectar in his hand longs for poison. She is said to be the greatest in Jyeṣṭha (Puṣkara and) mediocre in Prayāga; from there a wise man should go to the less important (i.e. the Kaniṣṭha) to the south. He should take bath in all these three (pools), should also go round (them); to him who gives the water of these with sesamum to his dead ancestors, they being pleased again (i.e. in return) give him unlimited fruit. He, who after having bathed and having become restrained, always sees the grandsire in natural or reverse order, either jointly or separately (gets unlimited fruit).

240-251 a. One who desires (to go to) Brahmā's world should always bathe in Puṣkara. The three projections and the three white streams of Puṣkara are well-known. We do not know its cause.

(The three pools are): Kanīyāṁsa (or Kaniṣṭha), Madhyama and the third is the Jyeṣṭha Puṣkara. The white streams are known as Śṛṅgas. A man, who, with his desires for *Dharma, Artha, Kāma* and *Mokṣa* unsatiated, casts his body there undoubtedly gets salvation; one, who being devout and restrained, and having bathed there gives an auspicious cow purified with sacred prayers to a brāhmaṇa obtains (i.e. goes to) the worlds giving salvation. What is the use of prolixity in this matter? He, who even at night, after bathing offers money to a suppliant obtains endless happiness. The best sages recommend making offerings of sesamum there. A bath (there) on the fourteenth of the dark half is prescribed. One who being self-subdued offers a round lump of food with an oil cake or jaggery to the manes goes to their world. Having reached Puṣkara forest, Sarasvatī, the very charming one, disappeared and went from there. Then she proceeded towards the west and not far away from that Puṣkara, she reached the Kharjūra-forest, delighting the minds of the sages, full of flowers in all seasons, and resorted to by the Siddhas[1] and the celestial singers. She came to be known as Nandā, the best among rivers. She was possessed of fish, aligators, and large fish and full of pure water.

Sūta said:

251b-253. Then Devavrata (i.e. Bhīṣma) said: "O brāhmaṇa, which is that other excellent river, viz. Sarasvatī named as Nandā? I have curiosity (to know) about it, as to how this best river came about, and for which reason she was produced." Thus addressed, Pulastya started to tell Bhīṣma the old story as to why she was called Nandā.

Pulastya said:

254. There was a king Prabhañjana, who followed the vow of a Kṣatriya. He, the powerful one, proceeded to kill deer in the forest.

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1. *Siddhas*: Semi-divine beings supposed to be of great purity and holiness, and said to be particularly characterized by eight supernatural powers called Siddhis, viz. Aṇimā, Laghimā, Prāpti, Prākāmya, Mahimā, Īśitva, Vaśitva and Kāmāvasāyitā.

255. Then he saw a female deer staying in that thicket; he struck her, that came in front of him, with a very sharp arrow.

256. Looking in all directions and seeing him with an arrow in his hand she said (to him): "O fool, why have you done this wicked deed?

257. I, bending down, was just giving a suck to my son. I not entertaining fear from any quarter, was quickly struck (by you) through greed for (my) flesh.

258-259. O king, I have formerly heard that one should not kill a deer when it is suckling or concealing a young one (i.e. pregnant) or is mating privately. When I was breast-feeding this my son you struck me who am innocent and who had come to this forest, with an arrow like Indra's bolt.

260. Therefore, O you of wicked mind, you will become a carnivorous animal. Be a tiger in this forest full of thorns."

261. Hearing the curse thus pronounced on him, the king stood before (her). Being afflicted, and joining his hands in supplication the king said to the female deer:

262. "I did not know that you were giving a suck to your son (i.e. your young one). O good one, I struck you through ignorance; being well-reconciled (please) be gracious.

263. O female deer, tell me when I shall abandon the tiger's form and shall (again) get the human form? (Tell me) how I can get free from such a curse."

264-267. Thus addressed by him, the female deer said these auspicious words to him:"O king, at the end of a hundred years, having had conversation with Nandā as a cow, your curse will come to an end." When these words were uttered by the female deer, the king turned into a tiger having the weapons like nails and fangs and extremely fierce. He, a quadruped remained there, killing and eating beasts, and also the bipeds whose turn of fate was ordained by death. Thus he, condemning himself and eating flesh of beasts, passed a hundred years in that forest.

268-270. "When shall I again become a human being? I shall not (again) do such a vile deed causing a debased birth.[1]

1. *Viyonikaraṇa*: Causing an ignominious or debased birth.

Running and hunting through greed for flesh I obtained, along with a calamity, a sight causing fear to human beings, and painful to beasts and human beings.

271-284. Though born in a sinless family of the good, I am made wicked by a sin, and my form is changed. Mark (how) time changes. So I have no good deed (to my credit). Only the condemned violence (stands to my credit). It leads to grief, and no freedom is possible. How will (the words of) the female deer come true?" When a hundred years passed as he was living in the forest, once a herd of cows came there for (eating) grass and (drinking) water. It remained there in cow-pens or enclosures, and remaining in the neighbourhood of the forest it filled it with the sound of rumination. The forest was crowded with excited cowherds and trees. At night it had the sound of the bamboos and was auspicious to the cowherdesses. When he was thus staying in the group of the date-trees, a cow by name Nandā (came there); she was delighted, glad and (well-) fed; she was the chief of the herd of cows; her complexion was (white) like that of a swan; her udders oozing (milk); her skin was thin; her throat was dark-blue; her nose was long; her lovely body was ornamented[1]; her neck was white; her neighing was sweet like (the jingling of) a row of bells. Fearless, she grazed at the front of the entire herd; going to a place covered (with grass), she, the virtuous one, moved freely and ate the grass secretly. On the bank of the river there was another mountain named Rohita, which was having many dens and valleys and caves and which was frequented by many beasts. In its north-east region, in an inaccessible place, which was fearful, full of grass, impassable and rough, which was difficult of access, terrible and causing horripilation, which was scattered over with dear and lions, which was resorted to by many beasts of prey, which was dense with creepers, trees etc., which was resounding with (the cries of) hundreds of female foxes, lived a fearful tiger taking any form and causing fear, with his shoulders besmeared with blood and having weapons in the form of fearful fangs and nails. (There was a cowherd) named Nanda, who was righteous-minded.

1. *Vibhakta*: Ornamented.

285-287a. He was engaged in the good of the cowherdesses. He protected his wealth of cows with long blades of grass with their tips uncut. That cow Nandā, separated from the herd through desire for grass stood before him. The tiger rushed to her and said "Stop, stop. You are decreed to be my prey today; and O cow, you have come (to me) on your own."

287b-289. Hearing the tiger's words which were cruel and caused horripilation, that cow, full of love and with a stammering tone, affectionate towards her calf and being scorched by grief for her son (i.e. her calf), weeping piteously, disappointed in seeing her son, remembered her good calf, of a white complexion and resembling the moon in radiance.

290-292. The tiger, seeing that cow piteously and very much grieved, said these fearful words to her: "O cow, why are you weeping? Luckily you have come to me; accidentally you have become my prey. The life of you weeping or laughing is in (my) possession. In the world one enjoys what is ordained; O cow, you have come of your own accord. Your death is ordained for today only; why do you bewail in vain?"

293. The tiger again asked her: "Why did you weep? I have a great curiosity in this matter. So (please) tell me."

294. Having heard the tiger's words, Nandā said these words: "O you (tiger) who changes your forms according to will, please forgive me.

295. Salutation to you. Having met you the (beings in the) world have no protection. I am not lamenting for my own life; I have to meet death.

296-301. One that is born is sure to die, and one that is dead is sure to be born. There, O lord of beasts, I am not grieving over an inevitable thing. As even all gods, being helpless, are sure to die, therefore, O tiger, I am not the one to repent for my life. But O good one, I wept through love (for my calf) and (consequent) distress. There is torment in my heart, please listen to it. O king of beasts, I brought forth (a calf) in my youth. My calf—my son, is liked by me and is my first-born. My calf sucks milk and does not yet (even) smell grass. He is tied in the cowherd's residence, and being hungry is waiting for me. I am bewailing him; how will my son live. Overpowered by my love for my son I desire to give him a suck.

302-315. Having given him a suck and having licked him on his head, having handed him over to my friends and instructed them about proper and improper (things for him), I shall again come back; then you will eat me as you like." Hearing Nandā's words, the lord of beasts spoke again: "What have you to do with your son (now)? Why do you not think about your death? All beings, on seeing me, are frightened and die, but you, full of pity, are saying 'O son, O son.' Sons, penance, gifts, mother, father, preceptor—none of these can save a person oppressed by death. How will you come back after having gone and seen that cow-house full of the cowherdesses, charmingly resounding with (the sound of) bulls, adorned with young calves, ornament of the divine world, and undoubtedly resembling the heaven, always joyful, divine, worshipped by all gods, which is (most) pure of the pure and (most) auspicious of the auspicious, which is the (most) sacred place of all the sacred places, which is the most blessed of all blessed things, (which is) endowed with all qualities, and is a great abode of the lord, which is known as the matchless heaven on earth among all the sacred places, where poverty is driven away by the sound of churning made by the cowherdesses, and (by the sound) of the young calf, and also by the lowing of the cows, where the calves desiring (to meet) their mothers low piteously, which is protected by the brave cowherds, exerting in fighting with arms, where there is the sound of excellent music and dance, which resounds with clapping (done) with joy, and with the calves moving here and there, which shines like a lake with moving lotuses, which is a pleasing abode of Lakṣmī and which is crowded with delighted and nourished people and which resembles the world of cows? O good one, let my five elements (i.e. the five elements in me) drink your blood. I shall not make them sad merely by speaking (to you)."

Nandā said:

316-324. O lord of beasts I am like this, a cow who has brought forth her first calf; (please) listen to my words: Seeing my friends, my young calf, the cowherds (who) protected me, and taking my leave of the cowherdesses and especially of my

mother, I shall surely come back; if you trust me, leave me. If I do not come back, I shall be tainted by that sin that accrues due to the murder of a brāhmaṇa and of the mother and father. If I do not again come back I shall be tainted by that sin which the hunters or barbarians or those that administer poison, commit. If I do not return again, I shall be tainted by that sin of those who cause trouble to the cows and beat their wife (wives). If I shall not come back again I shall be tainted by the sin of him who, having given (i.e. promised to give) his daughter to one, desires to offer her to another man. If I do not return again I shall be tainted with the sin of him who drives unfit bulls over a rugged (surface) or who creates interruption when a story is being narrated. If I do not come back again I shall be tainted by the sin of him, whose friend, having come to his house, goes back disappointed. (I shall be tainted) by such terrible sins (if I do not come back; therefore) I shall come back again.

325-333. Having comprehended the agreement the tiger again spoke (these) words.

The tiger said:

O young cow, by means of your oaths an understanding (now) has been produced (i.e. reached) between us. Perhaps having gone (back) you may think, 'This fool has been duped by me'. In this matter (of oaths) also, some say that there is no sin in (taking and then breaking) a promise by oath (given to) ladies, in case of marriages and freeing cows, and when there is a danger to one's life; but you should not believe (in such words). In this world certain heretics or fools who regard themselves to be wise, will confuse your mind in a moment as if put on a wheel. Mean persons, with their minds covered with ignorance and not well-versed in the scriptures delude people with accounts based on false logic. The very clever ones show what is false to be true, as those who know surprising acts show low and high parts on an even surface. Generally a successful person does not respect his benefactor; a calf seeing the loss of milk abandons his mother. I do not see anyone in this world who returns a (good) turn; the design of everyone who is successful becomes changed. Formerly the sages, gods, demons

and men mutually made promises by oath; we do not honour them.

334-335. King Vaivasvata (i.e. Yama) cuts off half the merit of him who swears by truth in the presence of gods, fire or (his) preceptor. Let you not think that this one is deceived by your oaths. Do all that you indicated now.

Nandā said:

336-338. It is so, O great king, who is able to deceive you? He who will deceive others will have deceived himself.

The tiger said:

O young cow, affectionate towards your son (i.e. your calf), look (here). Go to your son. Giving him a suck and having licked him on the head, having seen your mother, brother, your friends and relatives, keep (ing) truth in the fore (i.e. honour truth and) come back quickly.

339-344. That truth-speaking cow affectionate towards her calf, having thus taken an oath and being permitted by the lord of beasts went to (the cow-house). Her face was bedewed with tears; she was helpless; she was weeping and extremely distressed; she was lowing and had fallen into the ocean of grief; she was repeatedly weeping, being unable to protect herself like an elephant whose leg was seized (by an alligator) in a lake. She reached the cowpen situated on the green river. Seeing her weeping calf she ran to him, approaching (i.e. she approached) that young one with his eyes full of tears. The calf, reaching his mother and (being) apprehensive asked her: "I am not finding (you) in your (usual) spirits, or fortitude, today; your eyes appear dejected, you appear to be very much frightened."

Nandā said:

345-348a. O son, drink (the milk from) my breasts today. If you ask the cause (of my dejection), I am unable to tell it (to you). Satisfy yourself as much as you like. O son, this is the last (time you have the) sight of your mother. It will be difficult to have it hereafter. Today I am alone (here with you). Having sucked my udders today, whose udders will you suck in

the morning? O son, abandoning you I have to go, since I have come here with a binding by oath. I have to give up my life to a tiger who is emaciated with hunger.

Hearing the words of Nandā the calf said (these) words:

The calf said:

348b-350. I shall go there where you desire to go. There is no doubt that my death with you (i.e. when you die) is praiseworthy, (for) being (left all) alone and being unhappy, I have to die. O mother, if the tiger eats me up with (you), then I shall certainly have the same path as those who are devoted to their mothers have.

351-355. Therefore I shall certainly accompany you. There can be no doubt about it; or O mother, you remain (here); let me have the bindings by oaths. What is the use of the life of me who is separated from (my) mother? In the forest, who will be the protector of me who has never had a protector? For children, living on (their mothers') milk there is no relative like a mother. There is no protector like a mother; there is no asylum like a mother; there is no love (i.e. there is none who loves) as a mother (does); there is no face like (that of) a mother; there is no god like a mother—in this or the next world. Such is the great law made by the creator. Those sons who remain in it (i.e. follow it) reach the highest place.

Nandā spoke:

356-370. O son, only my death is ordained; (therefore) you will not come (with me); the death of some other being does not take place by the death of someone else. Carry out, O son, this excellent, last message of your mother; then have a desire to hear (i.e. listen to what I say). My dear child, do not be careless whenever you move on a watery place or on ground. Due to negligence all beings perish. There is no doubt about this. Do not, through greed, graze (i.e. eat) the grass that exists at a difficult place; for everyone perishes through greed in this or the next world. Deluded by greed, O son, beings enter an ocean or a forest. Even a learned man would undertake a very wicked deed through greed. Men may perish through (these) three—greed, negligence, trust. Therefore one should not

be greedy, one should not be careless and one should not trust (others). O son, one should always protect oneself with great care from all beasts of prey and from danger from barbarians or thieves. O son, the perverted minds of animals of foul birth though staying together cannot be known. You should not trust animals armed with claws, and rivers, horned animals, persons carrying weapons, so also ladies and servants. You should not trust an untrustworthy person; nor should you very much trust a trustworthy person. Fear caused by trust cuts off even the roots. One should not even trust one's strongest body with the mind frightened. Through the negligence of a sleeping or intoxicated (person) they may carry him to a very secret place. One should carefully inhale the smell of every place (where one goes, for) cows perceive through smell and the kings perceive with the eyes of the spies. One should not stay all alone in a fearful forest; and one should think of righteousness only. You should not be dejected; for one is sure to die. As a traveller stays (i.e. rests) by resorting to a shadow and having rested proceeds—in the same way beings come together (and are separated). The entire world is perpetuated because of a son (only); then how do you all alone bewail in this matter? Just give up your grief and follow my words (i.e. advice).

371-372. She, having smelt the son (the calf) on his head and having licked it, and overcome with great grief, with her eyes full of tears, (and) repeatedly heaving hot sighs like a female serpent, appeared to see the world as a void without her son.

373. As if sunk into dense mud she ramained there disheartened.

The cow bewailing again said these words to her son:

374-376. There is no (object of) love like a son; there is no happiness like (i.e. except that obtained from) a son; there is no (object of) affection like a son; there is no resort like a son; For a sonless person the world is a void, there is unhappiness in the house of a sonless person. The (best) world is obtained through a son; a sonless person goes to hell. People say these words: Indeed sandal is cool; (but) the embrace of a son's body is much cooler than sandal.

377. Thus narrating a son's merits, and seeing him again

and again, she hurriedly took her leave of her mother, friends and cowherdesses.

(*She said*:)

378-386. A tiger approached me who was grazing before the herd; he freed me by binding me with the oath that I would go (back) there. With the promise (i.e. promising him) that I would again go there, I have come (here) to see my son, my mother, my friends and my cowpen. O mother, (please) forgive all that I did through ill behaviour. This child (i.e. this calf) is your grandson (i.e. your daughter's son); what else should I say in this matter? O Vipulā, Campakā, O mother, O Bhadrā, Surabhi[1] Māninī, Vasudhārā, Priyānandā, Mahānandā, Ghaṭasravā, O you magnanimous ones, please forgive me whatever I did knowingly or unknowingly and whatever else I did. All of you are endowed with all virtues; all of you are the mothers of the world; all you are always the givers of all things; (please) protect my child. Protect my son who is helpless, alarmed and miserable. O sisters, look after my son who is tormented with grief of (separation from) his mother. O magnanimous ones, forgive me; since you will look after my helpless, poor son like your own sons, I, resorting to truth (i.e. to keep my promise), am going (to the tiger). My friends should never very much worry (about me). When (just) this first son is born to me, my death has stood before me (i.e. is imminent).

387. Hearing the words of Nandā, her mother and friends who were (already) grieved, were very much dejected, and being amazed uttered (these words):

388-393. "Oh ! it is a great wonder that the words of the tiger have made you undertake a terrible act; you are truth-speaking. Having deceived the very fearful one by oaths and true words (i.e. promises), carefully avoid him; you should in no case go (to him). O Nandā, you should not go at all; (in going to him) you are failing in your duty, since you are going (there) through greed leaving your young calf (here). In this case there runs a verse related formerly by sages knowing the Vedas: There is no sin (in getting oneself bound) by oaths when there is a danger to one's life; if by telling a lie the life

1. *Surabhi*: The divine, desire-yielding cow.

of a being can be saved (then) (telling) a lie is (telling) the truth; truth may become falsehood (in such a case); there is no sin in taking oaths when ladies are concerned in (settling) marriages, for releasing cows (from danger) and when brāhmaṇas are in a calamity."

Nandā said:

394-396. I would certainly tell a lie to protect the life of others; I do not dare tell a lie for myself—(I shall) never tell it to save my own life. One adheres (i.e. remains all) alone in the womb, in death and in nourishment; one (all) alone enjoys pleasure or pain; therefore, I am telling the truth. The worlds are established in (i.e. rest on) truth; righteousness is established in truth; the ocean does not transgress its boundary due to being truthful in speech.

397-404. Having presented the earth to Viṣṇu, Bali resorted to the lower world; Bali was (thus) bound (by Viṣṇu) with a trick; (yet) he did not give up truth-speaking. When Vindhya, the lord of mountains with a hundred peaks, was growing, he was fixed (there only by Agastya) by means of truthful words. Heaven, salvation and hell are fixed in truthful speech. He who causes his speech to swerve from truth has lost everything. What sin has the thief, the imposter, not committed who considers himself otherwise than what he is? If I offend against my soul, I shall go to hell (like the imposter). King Vaivasvata cuts off half the merit of him (of such a person). Having bathed in the unfathomable pure water—in the holy place of truth and in the pool of forgiveness, one being free (from the bonds of Karma) goes to the highest place. If a thousand horse-sacrifices and truth are counterpoised, truth excels a thousand horse-sacrifices. Truth is well-known to have a great fruit; it is great, and free from sufferings; it is near the good; it is the family-wealth of the virtuous; it is the fruit of all the stages of (human) life. Since he who having well secured it, goes to heaven, how can he be abandoned by people in the society? (Therefore) do speak the truth everyday.

Friends spoke:

405-420. O Nandā, such as you are, you who are giving up your life difficult to part with, are fit to be saluted by all

sages, gods and demons. O auspicious one, what should we say (to you) who are the foremost in (practising) righteousness? There is not a single thing in the three worlds that cannot be had by this sacrifice (of yours); and we think that due to this sacrifice you will not be separated from your son. Nowhere calamities befall a lady of a virtuous mind.

Having seen the cowherdesses, having gone round the cow-pen, and having taken her leave of the gods and trees, that Nandā again proceeded (to the tiger). Having again and again prostrated herself before the earth, Varuṇa, Agni, Vāyu and the Moon, (so also) the ten quarter-deities, trees, constellations along with the planets she requested all of them: "May the Siddhas and the sylvan deities who have resorted to the forest, protect my son grazing in the forest. May all the trees like *campaka*, *aśoka*, *punnāga*, *sarala*, *arjuna* and *kiṁśuka* listen to the message of mine who is overcome with fear. (Please) protect as your own son, with love, my young lonely calf grazing in the dangerous forest, and an orphan—abandoned by his parents—and with his mind afflicted, wandering along this ground, weeping and very unhappy. You should protect with pity, in this great forest, my weeping son, overpowered with great grief and afflicted with hunger and thirst, desolate and lonely and feeling the world to be void."

Having thus given a message, Nandā, overcome with love for her son, scorched by the fire of grief, and torn asunder on seeing the son, separated like a Cakravākī, (or) like a creeper fallen from the (supporting) tree, like a blind person deprived of sight, staggering at every step she went to that place where the fearful flesh-eater (i.e. tiger) with his mouth wide open, having sharp fangs was (waiting for her). Just then her son, the calf, with his tail lifted, speedily came before his mother and stood before that lord of beasts. Seeing the son that had come there and death i.e. the tiger that stood before, the cow uttered these words:

421-423. "O lord of beasts, I, who remain in the vow of truth, have arrived. Now satisfy yourself at your sweet will by (eating) my flesh. Gratify your (inner) elements, drink my blood; and when I die eat up this child (i.e. calf) of mine."

The tiger said:

424-437a. O auspicious cow, welcome to you. You have told the truth. Nothing inauspicious ever takes place in the case of those who speak the truth. O cow, what you said before has come true by your coming back. That has made me wonder. 'How would she go when she has come?' (So I thought); (but) I sent you to test your truthfulness. Otherwise how would you have gone alive (when I had) taken your flesh? It has made me wonder that my search after (your honesty) has come true. Therefore by this truthful behaviour of yours, you are now freed by me; you are my sister and this your son is the nephew of me of the most sinful act and to whom advice has been given, O auspicious one. Worlds are established in (i.e. depend upon) truth; righteousness is established in (i.e. depends upon) truth. Due to truth a cow pours a stream of milk dear to oblations (i.e. useful in sacrifice). That cowherd who lives on your milk is most blessed. O auspicious one, those parts of land, and those creepers with grass (by which you move) are blessed. Those who drink your milk are lucky and blessed; they alone have done a good deed; they alone have obtained the quintessence of life.

Being convinced, the lord of beasts was greatly amazed. "Indeed gods have shown this warning to us. Seeing that truth is liked by the cows I have no desire to live. So (now) I shall do that act by which I shall be free from sin. I have eaten up hundreds and thousands of beings. What will be my condition on seeing such truth followed by the cow? I am a sinner, doer of wicked deeds, malicious and killer of animals; which worlds shall I go to by doing a very horrible deed? I shall go to holy places and have expiation for (i.e. shall atone for) my sin. (Or) having gone up a mountain I shall fall from it, or I shall enter fire. O cow, tell me in brief what penance I should practise for purifying (myself) from the sin. There is no time for prolixity."

The cow spoke:

437b-444. In *Kṛtayuga* penance is praised; in *Tretā* (*yuga*) they recommend knowledge; in *Dvāpara* (*yuga*) sacrifice is

praised; in *Kali* (*yuga*) they praise charity alone. Of all (kinds of) charity the best is to give fearlessness to all beings; there is no greater charity than this. He who causes fearlessness in all beings—movable and immovable, being free from all fear obtains the highest Brahman. There is no charity like harmlessness; there is no penance like harmlessness. O tiger, as all other feet (i.e. foot-prints) are absorbed in the foot(-print) of an elephant, similarly all virtues are absorbed in harmlessness. (A person practising harmlessness rests in) that shadow of the tree in the form of deep meditation which removes the three kinds of miseries;[1] its flowers are righteousness and knowledge and its fruits are heaven and salvation. The shadow of the tree in the form of deep meditation is laid down for one who is tormented by the three kinds of miseries. He is not again troubled by miseries and gets excellent bliss. Thus I have told you in brief the highest religious merit. You certainly have known all this; but are just asking me.

The tiger said:

445-449a. Formerly I was cursed by a female deer; and remained in the form of a tiger (i.e. was transformed into a tiger). Then due to my killing animals I forgot all the rest. Due to your contact and advice I have recollected (all that). As a result of this truth (fulness) of yours, you will obtain the highest position. I shall then ask you a question lurking in my mind. A full hundred years have passed since (the time) I have been thinking about it, O auspicious one. O you, adorning the heaven, due to your good luck you established on the path of the good have made the accumulation of virtue. O you of a good vow, tell me what your name is; (since) I am ignorant of (i.e. I do not know) it.

Nandā said:

449b-455. My master named me Nandā. (You should have said): 'Now I shall eat you'. Then why do you tarry?

1. *Tāpatraya*: The three kinds of miseries which human beings have to suffer in this world: (1) Ādhyātmika—caused by the mind; (2) Ādhidaivika—caused by fate and (3) Ādhibhautika—caused by animals.

Having heard her name to be Nandā, Prabhañjana, freed from the curse, again became (i.e. turned into) the king, endowed with strength and handsomeness. In the meanwhile, Dharma knowing her to be of a truthful speech, came there to see the milch-cow and said to her: "Pleased with your vow of truthfulness, I, Dharma, have come here. O Nandā, God bless you; ask for the most selected boon."

Thus addressed, that goddess Nandā, asked for a boon from him. "Due to your prowess let me, along with my son, go to the best place. Let this holy place be the best one giving religious merit to the sages. By your granting me the boon let this river be named after me as Nandā-Sarasvatī. This is what I solicit."

Pulastya said:

456-473. That moment only the respectable (cow) went to the auspicious place of the truthful ones. Prabhañjana too got that kingdom which he had formerly earned.

She was called by the name Nandā-Sarasvatī, on account of that (path) along which Nandā went to heaven. Sarasvatī again, inundating the earth went (i e. flowed) from that forest called 'Kharjūra', to the south. A man, who even while approaching (that place) utters her name, gets happiness while alive and after death moves in the sky. Those men of pious deeds who cast their bodies there, the happy persons,become Vidyādhara kings. For people on account of their bathing in and drinking the water of Sarasvatī, she becomes the flight of steps to heaven. Those, who, being well composed take a bath there on the eighth day (of a month), being immortal and very attractive, having reached heaven, enjoy (there). There Sarasvatī always gives good fortune (i.e. absence of widowhood) to ladies; and if one stays by her (i.e. observes a fast there) on the third day (of a month) she becomes the repository of good luck. One even is absolved of a heap of sins even by having a sight of her at that place. Those men again, who touch her should be known as the chief of the sages. A man becomes handsome by offering silver. This big, auspicious river, of auspicious water and the daughter of Brahmā and named Nandā flowed towards the south. Having gone (i.e. flowed) not far from there she has again turned to the other side, and having manifested herself forcibly

has stayed there. All the holy places and abodes (i.e. temples) that are (situated) on her holy banks are resorted to on all sides by sages and *Siddhas*. The gift of gold, or of a dwelling or of land made at the holy place of Nandā by people who have bathed there, creates inexhaustible fruit. The best sages also recommend the gift of grains or of wealth. Whatever is offered by men at the holy places is said to be an excellent cause of religious merit. A man or a woman, who undertakes fast unto death, carefully, at the holy places gets absorbed in his deity[1] and enjoys the fruit (of the fast) at his will in Brahmā's house. Those movable and immovable ones that die near that holy river, as a result of the destruction of (the bonds of) their deeds, would at once obtain the fruit of a sacrifice, which is difficult to obtain. Then she gives the fruit of virtue to men whose hearts are afflicted by such sorrows as birth etc. Men should with all their heart resort, with perseverance, to the great river Sarasvatī, the giver of religious merit.

CHAPTER NINETEEN

Conversation of the Seven Sages

Bhīṣma said:

1-6. I have heard the excellent (account of) the greatness of Puṣkara and Nandā. I have heard all that, viz. that a crore of sages came there and all became handsome on seeing the (reflections of their) faces in (the water of) Puṣkara. Tell me how they divided the portions of land. How did the magnanimous ones divide the sacred place? How did they fashion the other holy hermitages also? Viṣṇu first stepped on the sacrificial mountain. Then serpents of great (i.e. severe) poison fashioned a holy place there. Who first fashioned the well for the offering of balls of rice to the manes? How did Gaṅgā-Sarasvatī, going underground, flow towards the north? (Please) tell me how the

1. *Sāyujya*: Identification with or absorption, especially in a deity.

brāhmaṇas well-versed in the Vedas should undertake the pilgrimage of the triad of Puṣkara and what fruit accrues from it.

Pulastya spoke:

7-10. You have got ready with a great burden (i.e. volley) of questions. So please listen with a concentrated mind to the great fruit of (a visit to) a sacred place. He whose hands and feet and mind are well-controlled, and who has knowledge, penance and fame (to his credit) gets the fruit of (a visit to) a holy place. He who keeps himself away from accepting a donation, is content with whatever he gets and is free from egotism gets the fruit of (a visit to) a holy place. O lord of kings, he who is free from anger, is of a truthful disposition and of a firm vow, who looks upon other beings as himself obtains the fruit of (a visit to) a holy place.

11-12. This is a great secret of the sages, O best of Bharatas. Formerly at (the time of) Brahmā's sacrifice a crore of sages with severe penance came there and seeing (the reflections of their own) faces lived at Jyeṣṭha Puṣkara.

13-14. Having become extremely handsome the best sages overcome with great joy and desirous of seeing (the deities), having measured with the sacred thread that land in the four directions and thus having divided it into the various sacred places, lived there with great devotion.

15. The grandsire being pleased with them lived near them having made their division of (i.e. having divided) the crore and seeing the (land measured by) the wise ones (said to them):

16-18. "From today your merit will enhance. A man, who having come here, first bathes his body in the water (here) for (obtaining) handsomeness, will have undoubtedly turned this place into a holy place (with its effect spreading over) a circle (i.e. radius) of the length (i.e. measure) of a Yojana (a measure of eight or nine miles). Its breadth is half a Yojana and length is a Yojana and a half: this is the measure of the holy place that is introduced by the crore of sages."

19. By merely going to Puṣkara a man obtains the fruit of Rājasūya and Aśvamedha sacrifices, O lord of kings.

20-26a. The very holy Sarasvatī has entered Jyeṣṭha Puṣkara. On the fourteenth day in the first half of Caitra, O

lord of kings, gods like Brahmā, sages, divine beings with special faculties and divine singers go there. A man, who, engrossed in worshipping gods and manes, bathes there, obtains the (fruit of) having offered a cow. Those sages have thus made the (various) divisions of the holy place. Having satiated the gods and manes a man is honoured in Viṣṇu's world. Having bathed there a man becomes spotless like the moon; he obtains Brahmā's world and gets the highest position. The holy place named Puṣkara in the world of men is well-known in the three worlds as the destroyer of great sins. The thousands of crores of holy places reside in Puṣkara for (all) the three times (of the day), O you scion of the (Kuru) family.

26b-29a. O lord, Ādityas, Vasus, Rudras, Sādhyas with the hosts of Maruts, Gandharvas and celestial nymphs are always present there; where (i.e. at this holy place) gods, demons, brahmanic sages having practised penance got united with the divine and were endowed with great religious merit. All the sins of a person even desiring (to visit) Puṣkara are purified (and) he enjoys at the top of heaven.

29b-31a. Brahmā, liked by gods and demons and being very much delighted, always lived at the holy place. O great king, gods along with sages obtained great well-being and were endowed with great religious merit.

31b-33. The wise say that one, who, engaged in worshipping manes and gods, bathes there (gets) religious merit (which is) ten times more than (the one obtained by) a horse-sacrifice. If a person living in Puṣkara-forest feeds even one brāhmaṇa, by that food a crore (of) brāhmaṇas are worshipped and well-pleased. By that act he becomes happy here (i.e. in this world) and after death (i.e. in heaven).

34-41a. A person, who himself lives on vegetables or roots or any other (eatable), should, being free from jealousy, and with faith, offer the same to a brāhmaṇa. O best king, by (offering vegetables etc. to a brāhmaṇa) a man—whether he is a brāhmaṇa, or a kṣatriya or a vaiśya or a śūdra—gets the fruit of a horse sacrifice. The lake by name Puṣkara, belonging to the grandsire, gives religious merit to anchorites, siddhas and sages; from which (holy place) most auspicious Sarasvatī went to the great ocean; where (again) the first god, the great ascetic,

killer of Madhu (i.e. Viṣṇu) lives who is known as Ādivarāha (the first boar) and was worshipped by gods. Even those magnanimous ones who belong to the low castes go to the holy place of the grandsire (i.e. Puṣkara), and who bathe in it do not get an ignominious birth. We have heard that he who goes to Puṣkara especially on the full-moon day of Kārtika gets there an inexhaustible fruit. He who with his hands joined in reverance recollects the holy place (called) Puṣkara in the morning and evening, has (i.e. may be said to have) bathed in all holy places.

41b-46a. Whatever may be the sin of a man or a woman all that perishes merely by having a bath in Puṣkara. As the grandsire (i.e. Brahmā) is said to be best among gods, in the same way Puṣkara-tīrtha is said to be the first among the holy places. He, who, being restrained and pure, considering this, lives for ten years at Puṣkara, gets the (merit of) all sacrifices and goes to the world of Brahmā. One who maintains the sacred fire for a hundred years or one who lives at Puṣkara on (just) one full-moon day of Kārtika—(the religious merit of bath) is the same. Performing a sacrifice at Puṣkara is difficult. Practice of penance at Puṣkara is difficult. To give a gift at Puṣkara is difficult. So also residence at Puṣkara is difficult.

46b-49a. A brāhmaṇa, well-versed in the Vedas visiting Puṣkara and bathing there attains salvation and by offering a Śrāddha becomes the saviour of his manes. (If) a brāhmaṇa in name only goes to Puṣkara and offers Sandhyā[1], (it may be said that) he has offered Sandhyā for twelve years. There is no doubt in this (for) Brahmā himself has formerly said so. The defect mentioned by Sāvitrī is not produced in his family.

49b-53. A wife who offers, with a copper water-pot, water to her husband who offers Sandhyā, being released (from the cycle of birth and death) goes to heaven. Reaching the world of Brahmā she stays there for (an entire) day of Brahmā. One, who all alone goes (to Puṣkara), performs Sandhyā in due order with the water of Puṣkara put in a pitcher, has also performed Sandhyā for twelve years. There is no doubt about this. While he is making oblations to his manes his wife should

1. *Sandhyā*: The morning, noon and evening prayers of a brāhmaṇa.

be by his side. O best of kings, by him resorting to the southern direction the manes are satisfied for twelve years.

54-56a. With (the muttering of) Gāyatrī prayer, with (i.e. by offering) a ball of rice the manes are satisfied for a thousand yugas; and with (i.e. by offering) a śrāddha they get eternity. For this (i.e. śrāddha etc.) a man marries. Those (who say): going to the sacred place we shall offer the balls of rice with faith, obtain sons, wealth, grains and uninterrupted lineage. There is no doubt about this. This is what the grandsire said.

56b-60a. One would get (i.e. one gets) the fruit of the Agniṣṭoma sacrifice by satisfying manes and gods. O king, I shall also describe to you the hermitages; listen with a concentrated mind. Agastya has put up here a hermitage liked by the gods, of the seven sages, the brahmanic sages; so also the great hermitage of Manus. The beautiful city of the Nāgas is (situated) on the mountain-slope. O great king, I shall tell you in brief (about) the prowess of Agastya of immeasurable vitality; listen quite attentively.

60b-62. O Bhīṣma, formerly in the Kṛta-yuga there were very fearful demons, known as the Kāleya hosts, who were maddened with fighting. Resorting to Vṛtra they were eager to defeat gods. Then gods, being dejected, waited upon Brahmā. The highest lord, seeing all of them (waiting upon him) with the palms of their hands joined, said (to them):

63-65. "O gods, I have understood what you desire to be done. I shall tell you a stratagem (adopting) which you will kill Vṛtra. There is a generous-minded great and well known sage by name Dadhīci. All of you going together to him ask for a boon. He, of a righteous mind will grant it very gladly. All of you desiring victory should thus speak to him:

66-68. 'Desiring the good of the three worlds (please) give (us) your bones.' Casting his body he will give (you) his bones. With his bones fashion a very terrible great destructive weapon like the thunderbolt. That great divine missile, capable of killing the enemy is called *Aśani*. With that thunderbolt Indra will kill Vṛtra. All this I have explained to you; do all that (as explained)."

69-76. Then the gods, being thus addressed (by Brahmā),

sought his leave and led by Indra went to Dadhīci's hermitage. It was on the other bank of Sarasvatī; it was covered with various trees and creepers, resounding with the hummings of the bees like the sounds of the Sāma-singers; resounding with the notes of the *cakora*-birds[1] mixed with the notes of the male cuckoos; it was resounding with the cries of buffalos, boars, *sṛmara* and *camara*[2] deer, free from the fear of tigers and roaming at various places (in it); so also with trumpetings of female and male elephants in rut and resounding with the cries (of) the sporting lions and great tigers roaring loudly; so also it was resounding with the cries of peacocks secretly dwelling in various dens and caves. (Gods) came to Dadhīci's hermitage well-known like heaven. There they saw that Dadhīci having lustre like that of the sun shining with his body like the four-armed (Viṣṇu) with Lakṣmī. Having saluted and paid homage to his feet, all gods asked him for a boon as they were told by Brahmā.

77. Then that very well-known Dadhīci spoke thus to the best gods: "O gods, I shall do whatever is beneficial to you; I shall even cast my body."

78-81. Speaking thus to them, he, the greatest among the bipeds (i.e. human beings), abandoned his life. Those gods, along with Indra, took his bones to use them as required; and the gods, with their appearances pleasing in view of the victory, finding (i.e. going to) Tvaṣṭṛ told him (their) desire. Tvaṣṭṛ too, hearing their words, pleased in appearance and self-restrained, carefully fashioned the very powerful thunderbolt; and being delighted (on) having fashioned that missile said to (Indra): "O god, today reduce to ashes, with this excellent missile, that fearful enemy of gods (i.e. Vṛtra). Then with your enemies killed, you, remaining in the heaven along with the group of your attendants (the gods) happily rule over the three worlds." Thus addresed by Tvaṣṭṛ Indra, who was delighted and self-restrained, took that thunderbolt.

82-83. Then he, provided with the thunderbolt, and adored by gods, found out Vṛtra who had remained by covering the

1. *Jīvaṁjīvaka*: The *cakora* bird.
2. *Sṛmara* & *Camara*: Are kinds of deer.

heaven and the earth, who was all around protected by Kālakeyas[1] of big bodies and with their weapons ready and (looking) like mountains with their peaks.

84. Then O best of Bharatas, a great war, causing fear to the world, of the gods with the demons took place for a while.

85-86. A clanging noise of the swords repulsed by the raised arms of the heroes, was produced (there;) O king, with the bodies pierced, and the heads falling from the sky, the earth appeared to be covered by tāla-trees.

87. The Kāleyas, putting on golden armours, having (iron) beams as their weapons, and, looking like trees burnt by wild fire attacked the gods.

88. (The gods) could not put up with the force of them (i.e. of the Kāleyas) who were together forcibly rushing (to the gods); being defeated they (i.e. the gods) fled through fear.

89. Seeing them frightened and fleeing, and seeing Vṛtra strengthened, the thousand-eyed Indra became very much dejected.

90. Seeing that Indra (thus) overcome with dejection eternal Viṣṇu put his own lustre into Indra and increased his power.

91. The hosts of gods and all the pure brahmanic sages, seeing Indra (thus) strengthened by Viṣṇu, mustered strength.

92. Indra, who was (thus) strengthened by Viṣṇu along with gods and illustrious sages, became powerful.

93. Coming to know that the lord of gods (i.e. Indra) had become powerful Vṛtra cried very loudly. Due to his shouting, everything—earth, quarters, the sky, heaven, mountains—shook (up).

94. Then that great Indra, who was very much agitated, sank with fear on hearing that fearful, great shouting and quickly discharged his thunderbolt on his head.

95. He, who had put on golden flowers, struck by Indra's thunderbolt, fell down with a great sound in front (of Indra), like a very great mountain along with Mandara, released from Viṣṇu's hand.

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1. *Kālakeyas/Kāleyas*: Name of a kind of demons.

96. When that greatest demon was killed, Indra, struck by fear, ran to enter a lake. He thought that the thunderbolt had slipped from his hand due to Vṛtra's fear, and did not notice Vṛtra (who was) killed by him.

97. All the gods along with the sages were happy and delighted and praised him (i.e. Indra); and the gods, agitated due to Vṛtra's murder, together quickly killed the remaining demons.

98-100. Being killed at that time by the gods, the great demons, with speed like that of the wind, and struck by fear, entered the vast ocean full of large fish and gems, and together held consultations. There some of them of a firm mind conceiving various remedies, and distressed with fear and tormented by the groups of gods, decided to destroy the three worlds. Due to their (imminent) contact with destructive death, they who were thinking there, had a terrible idea.

101-102. (They said:) "Those who are endowed with learning and penance should be destroyed (i.e. killed) first; and as all the worlds are sustained by penance, make hurry to destroy penance. Quickly murder those on the earth who are ascetics, well-versed in piety and wise; (for) when they are destroyed the world will be destroyed."

103-106. Thus all of them with their understanding and disposition lost, became very much delighted at (the idea of) the destruction of the world. They resorted to the inaccessible treasure of gems (i.e. the ocean) of great waves and the abode of Varuṇa. (Thus) having obtained (as their resort) the ocean, the treasure of water and (the abode of) Varuṇa, the Kāleyas became busy in the destruction of the three worlds. They who were very angry, devoured, at night, the sages that lived in the hermitages and auspicious abodes. They ate up one hundred and eightyeight brāhmaṇas in Vasiṣṭha's hermitage and also others practising penance in the forest.

107-110. Having gone to Cyavana's holy hermitage inhabited by brāhmaṇas, they ate up a hundred sages subsisting on fruits and roots. Doing such (things) at night, they entered the ocean in the day. Having gone to Bharadvāja's hermitage, they killed twenty restrained celibates subsisting on air and

water. In this manner the powerful demons, due to the might of their arms, rushed at night to devour the sages.

111-122. During a long period they killed many hosts of sages; and, O lord of men, men did not recognise them. The world distressed with the fear of the Kāleyas was without any sacred study, exclamation of Vaṣaṭ or sacrifices, festivals and (other sacred) rites and (therefore) without any exertion. O lord of men, men being thus destroyed, being frightened, and intent upon their own protection, ran into the ten directions. Some entered the caves, while others were scattered (i.e. ran here and there); some others, distressed with fear, gave up their life through fear. Certain very proud, brave, great archers strove hard to find out the demons; but they could not pursue them who had entered the ocean. They did not get much peace, and returned home. When there was (thus) slaughter in the world and when sacrifices, festivals and sacred rites were no more (observed), O lord of men, the gods, very much dejected, came back through fear to the unconquered Viṣṇu after having gathered together; and led by Viṣṇu, they held consultations. Then the gods who had gathered (there) said to Viṣṇu: "O lord of the world, you are our creator, protector and commander; you have created all this world—that which moves and that which does not move. O you lotus-eyed one, formerly, assuming the boar's form you took up (i.e. out) the earth that had disappeared (i.e. sunk into the ocean) for (the good of) the world. O you best of men, taking up the body (i.e. form) of Narasiṁha, you formerly killed the very mighty and foremost demon Hiraṇyakaśipu. Assuming the form of Vāmana, you threw out from the three worlds, the great demon Bali, who could not be killed by any being.

123-130. The gods killed the cruel demon Jambha[1] who was a great archer and caused disturbance in sacrifices. Such deeds, which are innumerable (were done by you). O killer of Madhu, you are the recourse of us who are very much frightened; therefore, O god, lord of gods, we are requesting you to (save) the world. Protect the worlds and Indra too, from great fear. The

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1. *Jambha*: The name of a demon killed by Indra; here, however, he is said to have been killed by gods.

beings of the four kinds act by your favour. Men are happy and the residents of heaven are happy because of the oblations offered to gods and manes. Thus people, depending upon one another and unexcited due to your favour and protected by you alone, act; and this very great fear has now come to the worlds; we do not know by whom the brāhmaṇas are killed at night; when the brāhmaṇas are weakened, the world will perish. O you of mighty arms, O lord of the universe, due to your favour let not all the worlds, protected by you alone, perish."

Viṣṇu said:

131-134. O gods, I know the entire cause of the destruction of the beings; and I shall tell (it) to you; being free from distress listen (to me). The very terrible groups (of demons) called Kālakeya, seeing Vṛtra killed by the intelligent Indra, (trying) to protect their life, entered the ocean. They entered the fearful ocean full of alligators, (and) at night killed the sages for the destruction of the world. As they are hidden (i.e. as they hide themselves) within the ocean, they cannot be destroyed. You should (therefore) think of destroying the ocean.

135. Hearing these words uttered by Viṣṇu and having met Brahmā, the gods went to Agastya's hermitage.

136. There they saw the magnanimous Agastya, of a blazing lustre and waited upon by the sages as the grandsire by gods.

137. Having gone to the noble, excellent, careful Agastya, the heap of penance due to his having done the deeds assigned to him, the gods said:

138. "Formerly you were the refuge of the worlds tormented by Nahuṣa. For the (good of the) people you deprived him, the thorn (i.e. troublesome) to the worlds, of the throne.

139. Due to his being angry with the Sun, the best mountain viz. Vindhya grew (in height); but not transgressing your words (i.e. obeying your order) he does not grow now.

140-141. As the world is covered with darkness, and the beings are afflicted with (the fear of) death, we, having come to you, the protector, are very happy. You are always the refuge of us who are very much afraid. Therefore, because you are the giver of boons, we shall today seek a boon from you."

Bhīṣma said

142. O great sage, I wish to hear in detail why all of a sudden Vindhya was filled with anger and why he grew (in height).

Pulastya said:

143. At the time of rising and setting, the Sun went round the great golden mountain Meru, the lord of mountains.

144-146. Seeing the Sun like that (i.e. going round Meru) the Vindhya mountain said to him: "As you go to the mountain Meru everyday and go round him, you should do the same to (i.e. go round) me (also)." Thus addressed, the Sun replied to the lord of mountains: "I am not going round the (Meru) mountain by my desire. This path is ordained for me by Him who created this world."

147. O you who torment the enemies, the (Vindhya) mountain who was thus told (by the Sun), being angry and desiring to block the path of the Sun and the Moon suddenly grew (in height).

148. Then all gods gathering together with Indra (and) coming to the lord of mountains warded (i.e. tried to ward) off the growing (mountain), but he did not do what they told him.

149. All those gods together went to the respectable sage Agastya residing in his hermitage and best among those possessing penance and piety, and having glowing power.

The gods said:

150-151. O best sage, this lord of mountains, Vindhya, being under the influence of anger, blocks the path of the Sun, the Moon and the Constellations. None else (except you) is able to ward him off.

Having heard these words of the gods, he went to the mountain.

152-154a. Having gone to Vindhya, he said to him who stood by him with respect: "O best of mountains, I desire that a passage be given (to me) by you; for some work I am going to the southern direction; (please) wait till I come back. O lord of mountains, after I return you may grow as you like."

Pulastya said:

154b-157. (Even till) today, Agastya has not returned from the southern region. You asked me and I have told you why Vindhya does not grow due to the prowess of Agastya. Now, O king, listen to me. I will tell you how all the gods, after going to the door of (the hermitage of) Agastya, killed the Kāleyas. Having heard the words of gods, Agastya said to them: "For what purpose have you come (to me)? What boon do you desire from me?."

158-159. Thus addressed by him at that time, the gods said to the sage: "We desire (to have) a wonderful boon (from you). O divine sage, O high-souled one, drink (up) the ocean. O great sage, we thus desire the great ocean to be fully drunk by you. Then we shall kill the army of god's enemies, called Kāleyas, along with their descendants."

160. Hearing the words of the gods, the sage said: "All right. I shall fulfil your desire which would cause happiness to the worlds."

161. O you of good vow, saying this he then went, along with the sages mature in penance, and gods, to the ocean, the abode of water.

162-165. Men, serpents, Gandharvas, Yakṣas and Kimpuruṣas (beings with human heads and forms of horses) desiring to see that wonder went after the noble sage. Then with them he saw the ocean roaring fearfully, as it were dancing with waves and leaping with the wind, as it were laughing with the heaps of foam and tumbling into the crevices, crowded with crocodiles (or sharks) and full of hosts of birds. Gods with Agastya, great serpents, Gandharvas, and noble sages reached the great ocean.

166-171. Having reached there the revered and best of the sages, Agastya desiring to drink (up) the ocean said to the gods and sages that had assembled there: "For the good of the worlds I will drink up the ocean. Do quickly what you want to do." Saying this much (i.e. these words), that angry Agastya drank up the ocean when all the world was watching. Gods with Indra, seeing the ocean (thus) being drunk up (by Agastya) were very much amazed and adored him with eulogies. (They said to him:)

"O you creator of the worlds, you are the protector and creator of us and (also) of the worlds. This flat world will be elevated by your favour." The great one being (thus) adored by the gods when the chief Gandharvas were shouting (joyfully), and being showered upon with flowers, made the great ocean void of water.

172-177. All the gods became very much delighted on seeing the ocean emptied (by Agastya); and holding divine and excellent weapons the gods, of great energy, killed those demons. They (i.e. demons) being thus killed by the noble, violent and roaring gods, were unable to bear the force of the high-souled gods. O you born in the family of Bharata, the demons who were making fearful sounds, being killed by the gods fought very fiercely for a while. They who were striving hard with their might were formerly burnt by the sages, whose souls were purified and were killed by gods. They (i.e. the demons) who had put on golden ornaments[1] on their chests and wore earrings and bracelets[2], when killed shone very much like blossomed *Kiṁśuka* trees. Some of the best followers of demon Kāleya, that remained (i.e. escaped being killed), tore asunder goddess earth and entered the lower region.

178. Having seen the demons killed, the gods praised the best sage with various words and said these words to him:

179-180. "O illustrious one, the worlds have obtained great happiness by your favour. The Kāleyas of a fearful valour have been killed by your lustre. O great brāhmaṇa, fill up (with water) the ocean, the promoter of the welfare of the world. Pour out again the water that you had drunk."

181-182. Thus addressed, the revered sage, best among the sages, said: "That water has been digested by me; you who strove (to empty the ocean should now) think of some other way for filling the ocean (with water)."

183-188a. Hearing these words of the great holy sage (all the) gods together became amazed and dejected. Requesting one another and saluting the best sage, all the beings and the brāhmaṇas went as they had come, O great king. Gods along with Viṣṇu, consulting one another about the filling up of the

1. *Niṣka*: A golden ornament for the neck.
2. *Aṅgada*: Bracelct.

ocean, followed (i.e. went to) the grandsire (i.e. Brahmā), and with the palms of their hands joined, all of them told him about the filling up of the ocean. Brahmā, the grandsire of the worlds said to them, who had gathered (there): "O gods, all of you (may) go as you like and as you wish; after a long period the ocean will go back to its original condition. The great king Bhagīratha, making his relations the cause (i.e. for the sake of his relations) will again fill up the ocean with the stream of the Ganges."

188b. Thus (i.e. having told them like this) Brahmā dismissed the gods and the best sages.

189-190. The lord who was pleased said to Agastya, the best sage: "You have performed this operation—the destruction of the demons—for gods; since you saved the gods, I am pleased with you, O sage. Ask for a boon that you desire to have; I shall grant it."

191-192. Agastya, thus addressed by Brahmā, saluted Brahmā (and said to him): "O god, I did this mission of the gods by remaining here. Let this hermitage be the best of all; and there is no doubt that when you say it will be so (i.e. best of all), it will be like that."

Brahmā said:

193-195. "Having had a pilgrimage to Puṣkara those men, who, having come here bathe in the pools here and satisfy (by making offerings) manes and gods and offer worship to gods which causes everything to be inexhaustible, and taking (in their hands) high and low materials of worship offer baked cakes[1] and small round cakes[2] to brāhmaṇas, will reside in heaven; the manes are satisfied with the śrāddha (offered here) till the submersion of the beings (i.e. final deluge).

196-200. He, who, having climbed up the sacrificial mountain, sees the outflow of the Ganges, pleases a sage with bulbs, roots and fruits, reaches the place of seven sages and enjoys happiness (there) for eternal years. The divine river flowing to the north has come up to Puṣkara. There is no doubt

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1. *Śaṣkula*: A kind of baked cake.
2. *Apūpa*: A small round cake of flour, meal, etc.

that he who bathes here and is engaged in worshipping manes and gods, gets the fruit of a horse-sacrifice. O best of sages, he who feeds (but) one brāhmaṇa (here) has (indeed) fed a crore of brāhmaṇas; the food-and-drink offered here is inexhaustible. Whatever he desires, all that he obtains. A man who has just bathed here does not have an ignominious birth.

201-202. The place that I have given (you), O best of sages, will be the best among places, and the best sacred place of all sacred places. There is no doubt about it. All that sin of a man or a woman perishes merely by his (or her) having bathed here.

203-204. Having thus spoken, and having taken his leave of the best sage Agastya and of other sages, revered Brahmā, the grandsire of the worlds went (to his abode); and, O hero, Agastya too lived in his own hermitage. I have thus narrated to you the origin of the hermitage of Agastya.

205-211. O you born in the Kuru-family, I shall also describe to you the hermitages of the seven sages: These sages, viz. Atri and Vasiṣṭha, and Pulastya, Pulaha, Kratu, Aṅgiras, Gautama, also Sumati and Sumukha, Viśvāmitra, Sthūlaśiras, Saṁvarta and Pratardana, Raibhya, Bṛhaspati and Cyavana, Kaśyapa, Bhṛgu, Durvāsas, Jamadagni, Mārkaṇḍeya and Gālava, Uśanas and Bharadvāja, and the sage Yavakrīta, (also) Sthūlākṣa, Sakalākṣa, Kaṇva, Medhātithi and Kṛta, Nārada and Parvata, Svagandhi and brāhmaṇa Cyavana, Tṛṇāmbu, Śabala, Dhaumya, Śatānanda and Kṛtavarṇa, Jamadagni, also Rāma and Aṣṭaka and others, also Kṛṣṇa-dvaipāyana along with his sons and disciples, came to Puṣkara and in the hermitage of the seven sages, got engrossed in restraints and these ascetics were full of compassion.

212-216. (All these virtues, viz.) kindness, victory, courage, penance, truth, uprightness, pity, charity, muttering were established in all of them. The (fruit of the) deed which is done here is enjoyed in the next world. Knowing this to be so, the sages are intent upon the highest goal. Atheists, thieves, those who have not restrained their senses, (also) the cruel and wicked, the ungrateful and the haughty men do not come here. Those who are truthful and lustrous, brave, kind and given to forgiveness, (also) those who perform and are disposed to sacri-

fices, who are desireless and innocent, who do not have the sense of mineness and egotism go there to Puṣkara.

217-224. The noble ones there do not have (i.e. do not contract) a disease or old age or death. Fools, also sensual persons, and those who are perturbed by love of sensual enjoyments, greed, passion, treachery, anger and delusion do not enter (i.e. go) there. Those who look upon honour and dishonour as equal, who are indifferent to pairs of opposite feelings (of pleasure and pain), and who have controlled their senses and who are intent on meditation and concentration of mind go to Puṣkara. The brāhmaṇas who, as already told, live in the hermitages to protect themselves from Yama, get (i.e. go to) glorious worlds; (also) those who do not harm beings by act, thought or speech, who are more (i.e. very) kind, good and always speak agreeably, who always maintain the sacred fire, who always honour guests, who always study the Vedas, and are always engaged in bathing, and who, being free from desire, always look upon other's wife as their own mother or sister or daughter (go to the glorious worlds). (Similarly) those who do not get angry when insulted, do not harm when harmed, look upon pleasure and pain as equal, (who) are noble and have their senses controlled, all of them perceive (everything) and all of them, thinking about the eternal world of Brahmā with profound meditation, formerly moved on this earth.

225-227. Some time there was the entire world, oppressed by hunger, was full of miseries. Then when thus there was no food in the world, they (i.e. the sages) desirous of obtaining (i.e. sustaining) themselves, and being very miserable got (the) dead (body of) a boy and cooked it. A king walked about there. Seeing the distressed sages and being struck by dejection he said these words (to them) at that time:

The king said:

228-229. Receiving gifts is observed to be a praiseworthy mode of leading life for the brāhmaṇas. Therefore, O sages, accept from me gifts like excellent villages, rice, barley, drinks, jewels, gold, cattle and milch-cows. (Take) all that, (but), O brāhmaṇas, do not cook flesh.

The sages spoke:

230-236. O king, accepting gifts is terrible, it is tasting wine; it is like poison. Why do you allure us who know this? An oilman is equal to ten slaughter-houses; a vendor of spirituous liquors is equal to ten oilmen; a prostitute is equal to ten vendors of spirituous liquors; (and) a king is equal to ten prostitutes. So a king is comparable to a vintner who carries (i.e. is equal to) ten thousand slaughter-houses. Acceptance of gifts from him is fearful. A brāhmaṇa, who, deluded by greed, accepts (gifts) from a king, is cooked in the terrible hells like Tāmisra.[1] Therefore O king, go (your way); may you prosper with your gifts. Give this (host of gifts) to others.

Saying so, they went to a forest. Then the king's ministers went there at the bidding of the king and scattered on the ground *udumbara* fruits containing gold. Then (while) collecting food they picked up the *udumbara* fruits also. Seeing them to be heavy, Atri said, "These are not to be taken."

Atri said:

237-240. We are not fools, we are not dullards. Being wise and learned we know that these (fruits) are golden. It gives great pleasure here (i.e. in this world); but it impedes the rise (of the person) after death; therefore he who desires happiness and eternity should not take it. He who receives a golden coin multiplied by hundred or endowed with a thousand (i.e. he who receives a hundred or thousand golden coins) from another (person), goes to the most sinful condition. Whatever rice, barley, gold, beasts or ladies are there on the earth—realising that (all) this is not eough for one, one should be tranquil.

Vasiṣṭha said:

241-244. Between the accumulation of penance that one has and the accumulation of wealth that another has, the former is superior to the latter. Calamities of a person who discards all accumulations, vanish. No hoarder is ever free from calamities. According as a brāhmaṇa does not accept a bad

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1. *Tāmisra*: A division of hell. There are twentyone different parts of the internal regions where different kinds of tortures are inflicted on sinners.

gift, his brahmanic lustre increases as a result of contentment. If poverty and kingdom are weighed (i.e. compared) with each other, then poverty is superior to kingdom for one of a good mind.

Kaśyapa said:

245-249. This accumulation of wealth is a great calamity for a brāhmaṇa. A brāhmaṇa deluded by material prosperity is deprived of final beatitude. Material wealth leads to delusion, and delusion leads to hell. Therefore, one who desires bliss should abandon from a distance (i.e. keep away) material wealth called misery. The desirelessness of him, who desires material things (only) for religious merit, is superior; for it is better not to touch mud than to wash it (after being smeared with it). That religious merit which is obtained through material wealth is said to be perishable. That sacrifice which is done for others is inexhaustible and is a cause of salvation.

Bharadvāja said:

250-253. The hair of one who grows old, wears out. The teeth of one who grows old, perish. (But) the desire for wealth and for life, even of him who grows old, does not wither away. The eyes and ears wear out, (but) desire alone is undisturbed. As a tailor brings together (i.e. stitches) two pieces of cloth with a needle, similarly the thread of the mundane existence is brought near (a person) by the needle of desire. Like the growing horn of the *ruru* deer when his body grows, desire is unlimited, difficult to satiate, the cause of hundreds of miseries and full of unrighteous things; therefore one should avoid it completely.

Gautama spoke:

254-257. Who, content even with fruits, is not able to excel? A man plunges into miseries because of the fickleness of the greedy senses. For him, whose mind is contented, wealth exists everywhere; for him, with his feet covered with hide, the earth is at it were, covered with hide. How can that happiness, which, those who are gratified with the nectar of contentment get, be obtained by those who are greedy of wealth and who

run here and there (for wealth)? Want of contentment is a great misery, and contentment is great happiness. Therefore, a man desiring happiness should always be contented.

Viśvāmitra said:

258-261. If one desire of a person entertaining it is satisfied, another desire pierces him like an arrow. Desire never ceases by enjoying the desired things; like fire with oblations put into it, it again grows. A man who longs for desires (being satisfied) does not get happiness like a *cātaka* bird going to the shadow of a tree which has a hawk's nest on it. A king who enjoys this earth begirt by four oceans is not (so) happy (as) he who looks upon stone and gold as equal.

Jamadagni said:

262-265. He who does not accept a gift even though he is fit to receive it goes to those eternal worlds to which the charitable people go. A brāhmaṇa who desires wealth from a king should be deplored by great sages. The fool does not realise the fear of tortures in hell. Even though one is worthy of receiving a gift one should not be attached to it. By (accepting) a gift the brahmanic lustre of the brāhmaṇas comes to an end. Those, who are worthy of receiving gifts, but desist from doing so (i.e.) those who do not receive gifts, go to the same worlds as the givers.

Arundhatī spoke:

266-267. As the lotus-fibre remaining in a lotus would always pervade it, similarly desire, having no beginning and no end, and which is difficult to be abandoned by the wicked and which does not grow old even though the person (who entertains it) grows old, is always associated with the body. Gladly give up this desire which is a fatal disease.

Cāṇḍāla said:

268. As these kings dread (i.e. entertain) the fear from Rudra etc. (or) as a weak person is afraid of a powerful one, I am afraid of (greed).

Paśusakha said:

269a. A learned man desiring his well-being should do that which the wise always intent upon piety do.

269b-273. Speaking thus, all the sages firm in their vows abandoned those fruits containing gold and went elsewhere. Then as they were wandering they went to Madhyama Puṣkara. There they saw a wandering mendicant, Śunaḥsakha (by name) who had all of a sudden come there. Accompanying him to some other forest they saw a great lake—a reservoir—covered with lotuses. Thinking about an auspicious way they encamped on the bank of Sarasvatī. Then that ascetic Śunaḥsakha (lit. one with a dog) said to all the hungry sages: "Tell me, all of you, what kind of pain hunger is."

274a. All the sages together said to that Śunaḥsakha (the mendicant with a dog):

The sages said:

274b-277. Even that pain (that one has) when one is wounded by a (missile called) Śakti, a sword, a mace, and a disc, a javeline or an arrow, is vanquished by the pain caused by hunger. That pain also caused by diseases like asthma, leprosy, consumption, knee-ache, fever, epilepsy, gout is not greater (i.e. acuter) than the pain caused by hunger. Men who have put on golden armlets, anklets, crowns or bright ear-rings do not shine when they remain in hunger (i.e. when they are hungry). As the sun's ray draws the water fallen on the ground, similarly the arteries in the body are dried up by the digestive fire of the stomach.

278-281. A person oppressed by hunger does not hear, does not smell, does not see with his eyes, is scorched, gets emaciated, is perplexed and parched up. Overpowered by hunger he does not recognise the directions like the east, the south, the west and the north; and also the lower and the higher. Due to hunger dumbness, deafness, dullness, lameness, horror aggravate excessively. A person oppressed with hunger abandons his father, mother, sons, wife and daughter, and also his brother and kinsman.

282-284. A person oppressed with hunger, does not worship properly the manes, god or preceptor, and also sages that have

followed (i.e. approached) him. Thus left by himself, (he suffers from) these troubles which happen to (cause pain to) men. So a person, endowed with faith, should thus offer food. Then being one with Brahman, he rejoices with Brahman.

285-286. The manes of that man, who everyday offers well-cooked food to a brāhmaṇa, who declares offering of food especially at the time of śrāddha, who at a śrāddha where the spirits have undergone destruction, ever narrates (texts), are pleased till death.

287-288. There is no doubt about this. One who offers food in the vicinity of gods and brāhmaṇas gets salvation. He who hears (texts about charity etc.) is free from sin whether he is enlightened, or intoxicated or has arrived accidentally, or is void of devotion.

289-292. Brāhmaṇas endowed with charity are happy and share piety. Those who know the truth have laid down restraint, control and curbing of the passions. It is especially an eternal duty for brāhmaṇas; curbing the passions increases lustre; curbing the passions is pure and excellent. A man becomes free from sin and lustrous by means of curbing his passions. Whatever restraints and religious duties of good families are prescribed, or even whatever fruit of sacrifices that is said to be obtained, curbing the passions excels (all) of them. From curbing of passions only proceed penance, sacrifice and charity.

293-295. What (can) an unrestrained person (get) in a forest or what (can) a restrained person (get) in a hermitage? Wherever a restrained person stays, that is a forest, that is a great hermitage. What is the use of the hermitages to him endowed with a virtuous mode of life and with sense-control? Mistakes occur in the case of (i.e. are committed by) impassioned persons even in a forest, (while) penance of the nature of the control of five senses is possible (even) at home. For him who indulges in a praiseworthy deed, his house (itself) is a penance-grove.

296-299. Those who earn their livelihood by (doing) good deeds and righteously, who are always pleased and rejoice in their (own) house, who have conquered their senses, to whom guests are dear and who abide by restrictions, follow piety in

their house (itself). Salvation is not had by him who is engrossed in (the study of) grammar, who is interested in fame, who is intent upon (getting) food and clothes, and who is delighted in knowing the behaviour of (other) people. Salvation is certainly possible for him who is given to loneliness, who is of a firm vow, who withdraws affection for all the senses, whose mind is directed to the supreme spirit and meditation on it and for him who is always harmless. A person whose passions are curbed, sleeps and wakes up happily. He, whose mind is awakened, behaves equally with all beings.

300-303. A person does not move as happily in a chariot, or on (the back of) a horse or an elephant, as he moves, with his mind disciplined, on the passage into the next world. (As) one should not touch a lion, nor very much anger a serpent, nor should always make one's enemy wrathful, so also one should not make one's mind void of control. Yama is not called Yama. It is one's self that is called *Yama* (restraint). That yama by which one's self is controlled, is called *Yama* (restraint), but a man is dejected without any reason. What can Yama do to him who has controlled himself?

304-306. There is always fear from the carnivorous and (other) animals. To control them the Self-born one (i.e. the creator) has created the rod or sceptre (as the symbol of authority and punishment). The sceptre protects the beings; the sceptre guards the subjects; the sceptre, difficult to conquer, keeps off the most sinful ones. The dark, young, red-eyed sceptre, in which customary observances have been established, governs men.

307-311. (Now) in all the stages (of human life) restraint is the best vow. I shall tell all the characteristics[1] by which a person is said to be one whose passions are curbed. (They are:) want of lightness of spirit, want of harshness, contentment, good manners, absence of jealousy, revering the elders, kindness and absence of wickedness towards beings. Curbing passions is said (to consist) of these six (characteristics) by the sages of tranquil minds. Piety and salvation are dependent up-

1. Though the characteristics are said to be six, they are really eight, beginning with akārpaṇya and ending with apaiśunya.

on kindness; so also is heaven, O king. He is said to be tranquil who is not angry when insulted, or is not delighted when honoured, and who looks upon pleasure and pain as equal and who is wise. A tranquil person sleeps happily and awakens happily; so he remains superior. He who despises, perishes.

312-313. Even though insulted by (another person) he should never think ill about him; looking to the duties of his own class, he should not find fault with those of others. He should know himself and should not insult another person by (finding) his faults.

314-316. As a garment covers a defective body, similarly curbing the passions covers one who is deficient in sacred formulae, acts or also in birth. Those who do not know (what) curbing the passions (is), have studied in vain. Restraint is the root of sacred learning; it is an eternal law; he who holds his restraint as equal to gold, is called firm by (i.e. on account of) that (attitude) ; and not one who is deluded by wealth. Of all the vows restraint is the highest one.

317-318. Even if a brāhmaṇa, knowing the real nature of the Vedas, studies the six limbs (of the Vedas) but is destitute of restraint, he is not honoured here (i.e. in this world). Even though Vedas are studied along with their six limbs, they do not purify a person who is void of restraint. (The study of) *Sāṁkhya* or Yoga or birth in a (noble) family, or a bath in a holy place is useless (without restraint).

319-320. A brāhmaṇa well-versed in the meditation on the supreme spirit would be gratified with an insult as with nectar, and would always despise honour as poison. Penance increases (in strength) by means of insult and decreases by means of honour. A brāhmaṇa who is adored and worshipped goes (away) like a cow (after being) milked.

321-324. As the cow again swells with grass and water, similarly the brāhmaṇa again grows (in strength) by means of repeating prayers and sacrifices. There is no other friend like censure which, receiving sin, gives its own merit. A person should not revile the revilers, should abstain from anger; then (i.e. by doing this), controlling his self he sprinkles it with nectar. A skull (as a begging bowl), roots of trees (as a resi-

dence), rugged garments, solitude, indifference, and celibacy lead (one) to the highest position.

325-328. What will he do in a forest (i.e. what is the use of living in a forest) after having conquered desire and anger (i.e. if he has controlled his desire and anger)? Scriptures are (i.e. scriptural knowledge is) retained by study and a family is sustained by good character; sacred prayers are retained by their use, and anger is retained (i.e. checked) by goodness. Who is like him on the earth, who controls his anger that is produced (in his mind), and who, the brave one, mutters prayers without anger? I regard him as the best man who remains after (i.e. by) curbing his anger that is produced, and not that man who sinks into anger. I have told you in detail this rule of piety, which has come down from the grandsire, which is sacred, which is the collection (i.e. essence) of the Vedas and which is eternal.

329-333a. Worlds of those who perform sacrifices are different; so also worlds of those who practise penance are different. Different are the worlds of those whose passions are curbed; and they are greatly honoured. Those who forgive have one fault (only) and no other; and it is that people look upon a person given to forgiveness as weak; (but) this should not be looked upon as a fault (for) forgiveness is the strength of the intelligent. He who knows tranquility greatly values performing sacrifices and digging wells and doing other acts of charity.[1] He who mutters prayers or offers oblations or worships with anger, all that (he does) leaks like water from a broken jar.

333b-342a. He who, getting up in the morning, recites this chapter on restraint, will, after having got into the boat of religious merit, overcome difficulties. A brāhmaṇa should always recite this chapter on restraint. He (then) goes to the world of Brahmā. From it he does not fall down. Listen to the all-in-all of righteousness; retain it after having heard it. Do not do to others what is unfavourable to yourself. He who looks upon other's wife as his mother, and upon other's wealth as a clod, and upon other beings as himself (alone) perceives (i.e.

1. *Iṣṭāpūrta*: Performing sacrifices and digging wells and doing other acts of charity.

is wise). Cooking (food) for (offering it to) all gods, and living for others—this is the all-in-all of everything as gold is of (all) metals. Remembering (what is) beneficial to all beings one gets immortality, O king.

Thus having spoken about the essential nature of religious merit to Śunaḥsakha, all of them stayed there on the bank of the lake with him. They saw the extensive lake covered with (i.e. full of) lotuses blooming at sunrise and moonrise. Getting down into the lake, they put the bundles of fibres of lotuses on the bank of the lake, and performed the auspicious rite of offering water. Having come out of the water, and having met one another, and not seeing these lotus-fibres, they said these words:

The sages said:

342b-344a. Which sinful and cruel person, desiring to eat (the lotus-fibres) has taken away the lotus-fibres of us who are tormented with hunger?

Those best brāhmaṇas, suspecting one another, asked one another; and O king, they decided to swear.

Kaśyapa said:

344b-347a. May he, who has stolen the lotus-fibres, lose everything everywhere, be deprived of his deposit, be a false witness. May he, who has stolen the lotus-fibres practise unjust acts through trickery; and have the fruit of those who serve a king. May he, who has stolen the lotus-firbes, (drink and) eat liquor and flesh, always tell lies and always enjoy objects of senses. May he, who has stolen the lotus-fibres, give his daughter (in marriage) after (receiving) her purchase-price.

Vasiṣṭha said:

347b-348. May he, who has stolen the lotus-fibres, have sexual intercourse during a period unfavourable for conception, sleep during the day, and be the guest of one another. May such a brāhmaṇa and the husband of Śūdra female live in a village having one well only.

349-351a. May he, who has stolen the lotus-fibres, get the same world as he (i.e. the Śūdra-female's husband) gets. May

he, who has stolen the lotus-fibres, be cruel and proud of his prosperity, and be jealous and wicked. May he, who has stolen the lotus-fibres, revile when he is reviled (by others) and beat when he is beaten by others; and may he sell liquors.

Gautama said:

351b-353a. May he, who has stolen the lotus-fibres, spoil the food after the guest has arrived, and always eat the food of a śūdra; having given gifts, may he proclaim them, and may he be pleased with (i.e. enjoy) others' wives. May he, who has stolen the lotus-fibres eat sweat-meat all alone.

Viśvāmitra said:

353b-357a. May he, who has stolen the lotus-fibres, always indulge in sex and have sexual intercourse by day, and be a sinner always. May he, who has stolen the lotus-fibres, censure others and enjoy other's wife, and be interested in blaming others. May he, of a wicked mind who has stolen the lotus-fibres, slight his mother and father, and have a different (i.e. a mean) attitude towards his mother. May he, who has stolen the lotus-fibres, always eat other's food and sell the (knowledge contained in the) Vedas.

Jamadagni said:

357b-358a. May he, who has stolen the lotus-fibres, be other's servant in every existence, and be destitute of all religious rites.

Śunaḥsakha said:

358b-360a. May he, who has stolen the lotus-fibres, study the Vedas justly and be a householder to whom guests are dear, and may tell the truth continuously. May he, who has stolen the lotus-fibres, offer (oblations) to fire according to the proper rites. May he always perform sacrifice(s), and go to the abode of Brahman.

The sages said:

360b-361a. This swearing that is done (now), is desirable

for the brāhmaṇas; O Śunaḥsakha, you have stolen the lotus-fibres of all of us.

Śunaḥsakha said:

361b-363a. O brāhmaṇas, these lotus-fibres were concealed by me, who also desired to hear (about) religious merit (from you); know me to be Indra. O sages, due to your greedlessness you have won the inexhaustible worlds. Get in the aeroplane; we shall go to the abode of gods.

363b-367a. Then the great sages, who recognised Indra, and who were well-versed in speech, said these words:

"A man, who, having come here, enters the Madhyama Puṣkara, gets the necessary fruit after having fasted for three nights. There is also no doubt that he would get here the entire fruit of the twelve-year initiation which is laid down for those who live in forests. He does not meet with misfortune and enjoys with his own hosts (i.e. his own kinsmen); and having reached Brahmā's place lives there for (such a long time as) Brahmā's day."

Pulastya said:

367b-369. The sages, being very much pleased, went to heaven with Indra. Since though thus subjected to various temptations, they did not indulge in greed, so they went to heaven. He who always listens to the auspicious account of the sages, becomes free from all sins and is honoured in heaven.

CHAPTER TWENTY

The Rules of Ablution

Bhīṣma said:

1-3. Please narrate in detail and truthfully, to me who am asking you, another charming account (capable of) destroying sins, also of the Madhyama (Puṣkara) glorified by the sages and the fruit of (offering) food, and the importance of restraint

(as told by them). And also, O great sage, tell me where Viṣṇu planted his foot, and how the Kaniṣṭha (Puṣkara) came about.

Pulastya said:

4-5. Formerly in the Rathantara Kalpa, there was a king by name Puṣpavāhana who was well-known among people and like the sun in lustre. Pleased with his penance, the four-faced one (i.e. Brahmā) gave him a golden lotus going at will, O king of the Bharata-family.

6. It always moved at will on the seven islands and the earth. At the beginning of the Kalpa, the people living in Puṣkara honoured it like an island; hence it is called Puṣkara-dvīpa.

7-8. Just that lotus-aeroplane was given to him by Brahmā. Therefore gods and demons called him Puṣpavāhana. There was no match to the king seated in that lotus (aeroplane) given by Brahmā in the three worlds.

9. Due to the prowess of his penance he had a queen named Lāvaṇyavatī, who was as it were saluted by thousands of ladies and was like Pārvatī, who was most liked by Bhava (i.e. Śiva).

10. He had ten thousand sons who were religious-minded and were foremost among archers. Seeing his sons, the king again and again became proud.

11-14a. He said these words to the best and revered sage Pracetas who had come to him: "How did I get this steady prosperity? How am I honoured by gods and mortals? How did I have this good queen resembling Lakṣmī as my wife? O best sage, the creator who was pleased with my penance, gave me this lotus-abode (i.e. this aeroplane) which is not noticed though a hundred crores of kings along with their ministers, elephants, flow of chariots and surrounded by people enter it, and also (it is not noticed by) those who move in the sky (and ask) 'Where has it gone'? It is not accessible to the Moon and the Sun in the sky. Therefore, O Pracetas, tell me whether I have earned religious merit etc. surpassing all that of other people when I was born from the womb of other mother (than my present one, i.e. in the previous existence), or all my sons had done (such religious merit) or this my good wife had done

(such religious merit as a result of which I have obtained such prosperity)".

14b. He (i.e. Pracetas) viewing completely (what had happened) in the previous birth said: "O king, listen to that wonderful account.

15. Your awful birth took place in the family of a hunter (i.e. you were born in the awful family of a hunter); and day by day you became a sinner. Your body again became one with the male organ (i.e. of generation) and joints having bad smell all around and having the ornaments of bad nails like those of animals.

16. You did not have a friend nor a son, nor a brother, nor a sister, nor mother, nor someone to govern you; but O king, this beautiful lady was very much liked and loved by you and was friendly with you.

17. There was a fierce drought; on a certain occasion, you who were oppressed by hunger, did not get anything like wild fruits etc. for her to eat.

18-20. You saw a great lake full of lotuses and its bank filled with mud. Taking from it (i.e. the lake) many lotuses you went to a city named Vaidiśa. To get the priceof the lotuses you wandered in the city for a whole day. (Then) there was a buyer for (i.e. who bought) the lotuses. You were very much fatigued and oppressed with hunger and sat, with your wife, in the courtyard of a house. Then at night you heard there an auspicious sound.

21-24a. With your wife you went there where (from) that auspicious sound was (i.e. came). There you saw the worship of Viṣṇu in a circle. A prostitute by name Anaṅgavatī was observing the *vow of Dvādaśi* Having adorned (the) golden (image of) Viṣṇu, and having, on the twelfth day of Māgha, prepared a heap of salt, she presented a prepared bed to her preceptor. They (i.e. the hunter and his wife) saw her (i.e. Anaṅgavatī) and thought thus:

24b-27a. 'What is to be done with these lotuses? It is better to adorn Viṣṇu (with them).' O king, thus devotion was produced in (the minds of) that couple. At that time, having worshipped Viṣṇu and the heap of salt, the bed was worshipped by them with heaps of flowers on all sides. Anaṅgavatī, who was

pleased, ordered (her servants) to give them three hundred (measures) of corn and three palas of gold.

27b-29. Due to their very good nature they did not accept them. Then, O king, Anaṅgavatī again brought food of four kinds[1] and told them to eat it. The couple refused that also (and told her:) 'O you of a beautiful face, we shall eat it tomorrow. Due to contact with you we are observing this fast. Let it lead (us) to good fortune.

30. O you good lady of a firm vow, we are the most sinful (persons) from our birth. Let there be a portion of religious merit for us due to our association with you in this your house.'

31-33. Thus due to their association with her they kept awake (during the night). In the morning she presented with devotion the bed with the heap of salt and a hamlet to her preceptor and presented twelve cows endowed with gold and with garments and ornaments to brāhmaṇas and fed them with friends and allies and blind and helpless persons. She also dismissed the couple of hunters honouring them.

34-37. Along with his wife that hunter was born as you, the lord of kings. O king, due to your offering that heap of lotuses and worshipping Viṣṇu, and due to the greatness of the truth (you always spoke) and due to that greedless penance of you, the four-faced one (i.e. Brahmā) was pleased with you whose sins had perished and gave you that lotus-dwelling (i.e. the aeroplane) and (said to you): 'Resort to (i.e. take) this Puṣkara (plane). O lord of kings, taking to proper disposition observe this mighty *vow of Dvādaśī*; you will certainly attain salvation.'

38-39. Saying this much, the sage vanished there (only); and king Puṣkaravāhana did as (he was) told. O king, he who practises this, has his vow uninterrupted, as after some time twelve dvādaśīs (will be over).

40-43. O king, one should give presents to brāhmaṇas according to one's capacity; a village should be given to the

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1. *Caturvidham annam*: Food is, in fact, said to be of five, and not four, types. The five types of food are: (1) Bhakṣya—to be chewed and then eaten, as bread. (2) Bhojya—to be eaten without chewing, as rice. (3) Coṣya—to be sucked, as a mango. (4) Lehya—to be licked, as thin luquid condiments. (5) Peya—to be drunk, as milk.

seniormost brāhmaṇa; an excellent (piece of) land should be given to a brāhmaṇa of the middle order; gold should be given to the juniormost brāhmaṇa. This is laid down as to the presents (to be offered). The first one belongs to god Brahmā, the second one to Viṣṇu and the third one to Rudra. The three gods reside in the three (brāhmaṇas). Thus he who reads or hears, with devotion, this (account) destroying the sins of people, or he, who thinks about it, lives in the world of gods for as many years as there is hair (on the body). Now I shall tell (you) the best of the vows.

44-47. It is told by that Rudra and destroys great sins. Eating only at night for a year, one should give, along with a cow, a golden disc and trident and garments to a brāhmaṇa having a family. One who performs this religious vow, delights in the world of Śiva. This alone is the vow destroying great sins; one who, eating only once (a day) offers a cow with a bull (or) gives a cow made of sesamum goes to the place of Śiva. This is called the *vow of Rudra* ; it destroys great sins.

48-49. He, who, eating every alternate night, offers at the end of a year a golden lotus along with a pot (full) of sugar and (a cow) with a bull attains the affluence of Viṣṇu; this is said to be *Nīla-vrata.* A man should avoid smearing the body with unctuous substances during the (period of) four months beginning with Āṣāḍha.

50. He should offer articles of food (to a brāhmaṇa). He goes to the abode of Viṣṇu. The vow is called *Prīti-vrata* as it delights the people.

51-52. Avoiding, in the month of Caitra, (eating) curds, milk, ghee and sugar, one, after having honoured a brāhmaṇa-couple. should offer them, saying 'May Gaurī be pleased with me', fine garments with a pot of juice. This is *Gaurī-vrata* (vow in honour of Gaurī), and gives (i.e. takes one to) the world of Bhavānī.

53-55a. He, who, eating only at night on the thirteenth day of Pauṣa etc., gives to a brāhmaṇa, a golden *aśoka* with a sugarcane ten fingers in length and with a garment saying, 'May Pradyumna be pleased', becomes, O king, free from grief having lived in the city of Viṣṇu for a *Kalpa.* This is called *Kāma-vrata*; it always destroys grief.

55b-57a. He, who, avoids eating fruits during the vow practised in Āṣāḍha etc., and after the four months are over, offers, on the full-moon day of Kārtika, a golden pitcher with ghee and jaggery, obtains (i.e. goes to) Śiva's world. This is called the *vow af Śiva.*

57b-59a. He who avoids the (use of) flowers in the winter season (comprising the months of Mārgaśīrṣa and Pauṣa) encompassed by (i.e. along with) the cold season (comprising of the months of Māgha and Phālguna) and offers, according to his capacity, three golden flowers (to a brāhmaṇa) at an auspicious time (i.e. when it is not the time of Saturn[1]) saying 'May Śiva and Viṣṇu be pleased with me', goes, by making such offerings to the highest position. This is called *Saumya-vrata.*

59b-61a. He, who, on the third day of Phālguna etc., avoids (eating) salt, and, at the end of a year, having honoured a brāhmaṇa-couple, gives to them, saying, 'May Bhavānī be pleased', a bed and a furnished house, lives for a Kalpa in the world of Gaurī. This is called *Saubhāgya-vrata.*

61b-63a. He who, observing silence in the evenings, gives at the end of a year, a pitcher full of ghee, a pair of garments, sesamum, and a bell to a brāhmaṇa, goes to the world of Sarasvatī, from which return is difficult. This (vow) is called *Sārasvata*, which gives form and learning.

63b-65a. A man, worshipping Lakṣmī on the fifth day, should observe a fast. At the end of a year, he should present a golden lotus with a cow (to a brāhmaṇa). He goes to the position of Viṣṇu and has wealth in every existence. This is *Lakṣmī-vrata* which destroys grief.

65b-67a. Besmearing (with sandal the image of) Śiva before that of Viṣṇu, a cow and a water-pitcher should be given upto a year. (He who does this) would become a king for a myriad existences, and then would go to Śiva's city. This is called *Āyur-vrata*, which gives (i.e. fulfils) all desires.

67b-69. A man, free from jealousy, saluting with concentrated mind the *Aśvattha* tree, the Sun and the Ganges, should eat once a day for one year. At the end of the vow he should honour

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1. *Kālavelā*: The time of Saturn i.e. a particular time of the day (half a watch everyday) at which any religious act is improper.

a brāhmaṇa-couple along with three cows. He should (also) give a golden tree. He would obtain the fruit of a horse-sacrifice. This vow is called *Kīrti-vrata*; and gives the fruit viz. prosperity and fame.

70-74. Besmearing Śiva or Viṣṇu with ghee and making a circle with cow-dung along with rice (used for sacred purposes) and flowers, one should give (a brāhmaṇa) a golden lotus along with sesamum and a cow and a pike having the length of eight fingers at the end of a year. He is honoured in Śiva's world. He should also have the singing of Sāmans. This is called *Sāmavrata* in the world. On the ninth day, having eaten once a day, and having fed, according to his capacity, maidens, he should give (them) gold, bodices and garments. He should (also) give a golden lion to a brāhmaṇa; he would go to Śiva's position. For a hundred million years he would be handsome and would not be defeated by his enemies. This is called *Vīra-vrata*, and it gives happiness to men.

75-78. Being kind, he should offer water (to the needy) for four months beginning with Caitra. At the end of the vow he should give a ruby along with food and garments, so also a pot (full) of sesamum and gold (to a brāhmaṇa). He is honoured in Brahmā's world; and at the end of a *Kalpa* gets a prosperous birth (i.e. is born in a prosperous family). This is called *Ānanda-vrata*. Having bathed the lord with five sweet things[1] (viz. milk, sugar, ghee, curds and honey) for one year, he should give a cow with the five sweet things and a conch to a brāhmaṇa at the end of the year; he goes to the position of Śaṁkara. At the end of a *Kalpa*, he becomes a king. This is known as *Dhṛti-vrata.*

79-81. A man should avoid flesh (-eating) and should give a cow and a golden deer at the end of the vow. He gets the fruit of a horse-sacrifice. This is called *Ahiṁsā-vrata*. At the end of a Kalpa he would become a king. Having got up at day-break, and having bathed, he should worship a (brāhmaṇa-) couple, and feed the couple, according to his capacity, along with (i.e. give it) flowers, garments and ornaments. He would live in the Sun's world for a *Kalpa*. This is known as *Sūrya-vrata*.

1. *Pañcāmṛta*: The collection of five sweet things used in worshipping deities: milk, sugar, ghee, curds and honey.

82-88a. In the four months beginning with Āṣāḍha, a man should bathe in the morning. Having given food to a brāhmaṇa, he should give a cow (to a brāhmaṇa) on the full-moon day of Kārtika. He goes to the position of Viṣṇu. This is called *Vaiṣṇava-vrata.* A man should avoid from one year to another (i.e. for one year) flowers and ghee; and at the end of it should give flowers, food, ghee with a cow and rice boiled in milk and mixed with ghee, to a brāhmaṇa; he goes to Śiva's position; this is called *Śīla-vrata*; it gives good character and health. A man who observes the vow of (drinking) milk (only) on the fifteenth day (of every month) and at the end of the year offers a *śrāddha* and gives five milch-cows, tawny clothes with water-pitchers, goes to the position of Viṣṇu; and would liberate a hundred ancestors, at the end of a *Kalpa,* O king of kings. This is known as *Pitṛ-vrata.*

88b-90a. He, who offers an evening lamp with ghee, should avoid oil. At the end of the year he should present a golden lamp, a disc and a golden pike and a pair of garments to a brāhmaṇa. Such a man becomes lustrous; he obtains the Rudra-world. This is known as the *Dīpti-vrata.*

90b-92a. (A man) having drunk cow's urine and (eaten) food prepared from barley[1] on the third day of Kārtika etc., should eat only at night for one year and offer a cow (to a (brāhmaṇa). For one *Kalpa* he would reside in the world of Gaurī and after that would become a king on the earth. This is known as *Rudra-vrata* and always leads to good fortune.

92b-98a. He who avoids besmearing (his body) with sandal paste (etc.) for four months, and gives (a kind of perfume called) *Śukti,* sandal-paste and sacred rice grains and a couple of white garments to a brāhmaṇa goes to the position of Varuṇa. This is called *Dṛḍha-vrata.* He who avoids (using) flowers and salt in Vaiśākha and presents a cow (to a brāhmaṇa), stays for a *Kalpa* at the place of Viṣṇu and becomes a king on the earth. This is said to be *Śānti-vrata*; it gives fame and gives the fruit of (i.e. satisfies) one's desires. He, who, having made a golden egg (representing the egg of) Brahman, gives it along with a heap

1. *Yavaka*: Food prepared from barley.

of sesamum with ghee to someone else, and having gratified a brāhmaṇa and having honoured a brāhmaṇa-couple with flowers, garments and ornaments according to his capacity (saying) 'May the world-soul be pleased', gives (gold) weighing more than three *palas*[1] (to a brāhmaṇa) goes to Brahman not to be born again. This is called *Brahma-vrata*. It gives men the fruit viz. eternal bliss.

98b-101a. He who gives a pregnant cow with a low sound and remains for a day observing the vow of milk (i.e. subsisting on milk) goes to the highest position. This is called *Suvrata*, (having done which) rebirth is not easy. He who, remaining for three days observing the vow of milk, gives according to his capacity a golden (representation) of the desire-yielding tree weighing more than a pala along with rice measuring a *prastha*,[2] goes to the position of Brahmā. This is known as *Bhīma-vrata*.

101b-104. He, who, observing fast for a month gives a beautiful cow to a brāhmaṇa, goes to Viṣṇu's position. This is called *Bhīma-vrata*. He who fashioning a golden image of the earth weighing more than twenty palas gives it (to a brāhmaṇa) and observes the vow of milk (i.e. subsists on milk) for a day is honoured in the world of Rudra. This is said to be the giver of wealth for the next seven hundred *kalpas*. He who gives a cow made of jaggery on the third day in the month of Māgha or Caitra is honoured in the world of Gaurī.

105-108. This *Guḍa-vrata* is called *Mahā-vrata* and gives great joy. He, who observes fast for a fortnight and gives a couple of tawny cows to a brāhmaṇa, being honoured by gods and demons obtains the world of Brahmā, and becomes a sovereign king at the end of a *Kalpa*. This is called *Prabhā-vrata*. He who eats once a day for one year and gives a pitcher of water with food (to a brāhmaṇa) lives for one *Kalpa* in the world of Śiva. This is known a *Prāpti-vrata*. He who eats (only) at night on the eighth day (of every month) and gives a cow to a brāhmaṇa at the end of a year goes to the city of Indra. This is said to be *Sugati-vrata*.

1. *Pala*: A particular weight equal to four karṣas. A karṣa is equal to sixteen māṣas. A māṣa is said to be equal to ten guñjas.
2. *Prastha*: A particular measure of the capacity equal to thirtytwo palas.

109-110a. He who gives fuel to a brāhmaṇa during four seasons like the rainy-season, and gives ghee and cow to a brāhmaṇa, goes, after death, to the highest Brahman. This is known as *Vaiśvānara-vrata*. It destroys all sins.

110b-113. He, who, eating only at night on the eleventh day of a month and having made a golden disc, offers it (to a brāhmaṇa) at the end of the year, obtains Viṣṇu's position. This is said to be *Kṛṣṇa-vrata*, which secures for him kingdom. One who drinks milk (only) and gives a couple of cows to a brāhmaṇa, would live, for a *Kalpa*, in the world of Lakṣmī. This is known as *Devī-vrata*. He who eats (only) at night on the seventh day of a month and gives a milch-cow (to a brāhmaṇa) at the end (of the vow) obtains the world of the Sun. This is said to be *Bhānu-vrata*.

114-116a. Eating (only) at night on the fourth day of (every month) during winter, one should (at the end of the vow), give a couple of cows (to a brāhmaṇa). This is *Vaināyaka-vrata*, giving (i.e. taking one to) the world of Śiva. One should avoid (eating) bitter gourds for four months and give golden ones along with a couple of cows to a brāhmaṇa at the end of a sacrifice. This is called *Saura-vrata*. It gives the fruit (of going to) the world of the Sun.

116b-119. O king, a man, who observes fast on the twelfth day and worships, according to his capacity, brāhmaṇas with a cow, garments and gold, obtains the highest position. This is known as *Viṣṇu-vrata*. He who eats (only) at night on the fourteenth day (of every month) and gives, at the end of the year, a couple of cows (to a brāhmaṇa), goes to Śiva's position. This is known as *Tryambaka-vrata*. Having observed fast for seven days one should give a pitcher (full) of ghee to a brāhmaṇa. This is called *Vara-vrata*. It gives the fruit of (going to) the world of Brahmā.

120-122. One, who, having gone to Kāśī, gives a milch-cow (to a brāhmaṇa), would live in the world of Indra for a *Kalpa*. This is known as *Mantra-vrata*. One, who, having avoided perfumes used to scent the mouth,[1] gives, at the end of the year, a cow (to a brāhmaṇa), goes to the world of Varuṇa. This is

1. *Mukhavāsa*: A perfume used to scent the mouth.

called *Varuṇa-vrata.* He who (i.e. one) should observe the *Cāndrāyaṇa*[1] (vow); should present a golden (image of) the Moon. This is called *Candra-vrata* which gives (i.e. leads one to) the world of the Moon.

123-124. He who observes the *Pañcatapas*[2] vow in (the month of) Jyeṣṭha and at the end (of the vow) offers a golden (image of a) cow (to a brāhmaṇa) on the eighth or the fourteenth day goes to heaven. This is known as *Rudra-vrata.* One should once observe a sacred rule (i.e. a vow) on the third (of a month) in a Śiva-temple. One, who, at the end of it, offers a cow (to a brāhmaṇa) goes to the (world of Śiva); this is called *Bhavānī-vrata.*

125. He, who, with wet clothes on his person on the night (s) of (the month of) Māgha, gives a cow (to a brāhmaṇa) on the seventh day, having lived for a thousand Kalpas in heaven, would become a king on the earth. (This is called) *Pavana-vrata.*

126. A man, having observed fast for three days should give an auspicious house (to a brāhmaṇa) on the full-moon day of Phālguna. He obtains the world of Āditya. This is known as *Dhāma-vrata.*

127-130a. He, who, observing a fast, worships a (brāhmaṇa) couple by giving them ornaments gets eternal bliss. This is said to be *Mokṣa-vrata.* He, who having offered on the second of the bright half a pot (full) of salt in (honour of) the Moon and a cow at the end of the vow (to a brāhmaṇa) goes to the abode of Śiva. O lord of kings, he also, who, (during the vow) gives a bell-metal (-vessel) with a garment and presents, and also a cow at the end (of the vow), goes to Śiva's abode; and at the end of a *Kalpa* becomes a king of kings. This is called *Soma-vrata.*

130b-132. He, who eats (only) once on the first (of every fortnight) and offers fruits (to a brāhmaṇa) at the end (of the vow),

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1. *Cāndrāyaṇa*: A religious observance of expiatory penance regulated by the waxing and waning of the moon. In it the daily quality of food, which consists of fifteen mouthfuls at the full moon, is reduced by one mouthful everyday during the dark fortnight till it is zero at the new moon, and is increased in like manner during the bright fortnight.

2. *Pañcatapas*: An ascetic who in summer practices penance sitting in the middle of the four fires with the sun burning right over his head.

goes to the position of Vaiśvānara; this is known as *Śikhi-vrata.* He, who, observing a fast, gives a golden chariot with the horses, weighing more than two palas (to a brāhmaṇa), would live in heaven for a hundred Kalpas; and at the end of that (period) would become a king of kings; this is known as *Aśva-vrata.*

133-135. Similarly he, who gives a golden chariot with two elephants (to a brāhmaṇa), would live in the Satyaloka for a thousand *Kalpas*; and having come to (i.e. being born on) the earth he would become a king; this is known as *Kari-vrata.* Eating once only on the tenth of a month and giving ten cows at the end of the vow, one should give a golden lamp (to a brāhmaṇa); one would be the lord of the universe. This is called *Viśva-vrata* which destroys great sins.

136-140. He, who offers a daughter (in marriage) on the full-moon day of Kārtika at Puṣkara, having earned twentyone-fold religious merit, goes to the world of Brahmā; there is no greater gift than offering a daughter. Presents should be duly given to a brāhmaṇa specially at Puṣkara, and especially on the full-moon day of Kārtika. Such people (i.e. who give such gifts) will get (i.e. go to) an inexhaustible world (and live there) till universal deluge. He, who recites and listens to the best vow (called) *Ṣaṣṭhī-vrata*, (he) too becomes the lord of Gandharvas for a hundred *Manvantaras* (ages of Manu).

141-145. O you descendant of the Bharata-family, I have told you this auspicious vow good for all mankind. If you desire to hear, O king of kings, listen to these duties of the brāhmaṇa-caste. Cleanliness and purity of mind cannot take place without a bath. Therefore, a bath is first laid down for the purification of the mind. He should bathe with water that is either not drawn out (i.e. of a lake etc.) or drawn out. (Such) a wise man knowing the original sacred texts should prepare a holy place with (the recitation of) an original sacred text. The original sacred text that is laid down is: 'Salutation to Nārāyaṇa'. He, the wise one, with *darbhas* in his hand, who has duly sipped water, who is restrained and pure, having prepared a quadrangular measuring four hands, should invoke Gaṅgā with these basic texts:

146-149. 'You have sprung from the feet of Viṣṇu, you are (therefore) Vaiṣṇavī (of Viṣṇu). Viṣṇu is your deity; therefore,

protect us from the sin upto (i.e. from) birth and (upto) death. Vāyu said that there are three crores and a half sacred places; these (holy places), O Jāhnavī, belong to you in the heaven, on the earth and in the intermediate region between heaven and earth. Among the gods your name is (i.e. you are known as) Nandinī and Nalinī. You are also (known as) Dakṣā, Pṛthvī, Śubhagā, Viśvakāyā, Śivā and Sītā, Vidyādharī, Suprasannā and Lokaprasādinī, Kṣemā, Jāhnavī, and also Śāntā and Śāntipradāyinī.'

150-151. One should recite these holy names at the time of bathing. Then Ganges, moving (i.e. flowing) along the three paths (viz. the sky, earth and the lower world) is near. Having muttered (the names) seven times, one should put the water, held in the cavity of his hands, on one's head three, four, five or seven times.

152-154a. Having similarly invoked (the earth) duly, one should bathe with clay (besmeared on one's body): 'O you earth, you clay, who are trodden over by horses, chariots and by Viṣṇu, remove my sin—the wicked deed—I did. You were drawn up (out of the ocean) by Kṛṣṇa (i.e. Viṣṇu) having a hundred arms. (My), salutation to you who are the origin of all the people, O you of a good vow!

154b-155. Having thus (i.e. with this sacred text) taken bath, then having duly sipped water after that, one should stand up and having put on a couple of pure white garments one should present libations of water to the manes of his deceased ancestors for satisfying the three worlds.

156-158. First one should gratify Brahmā (by offering water and then) Viṣṇu, Rudra and Prajāpatis: 'I offer this (libation of) water to satisfy the gods, Yakṣas, also Nāgas, Gandharvas and the hosts of the celestial nymphs, the cruel serpents, Suparṇas, trees like the citron tree, Vidyādharas, Jaladharas, also those who can move in the sky, and those beings who are without any support and those whoare engaged in sinful acts.'

159-160. With the investiture of the sacred thread (i.e. wearing the sacred thread over the left shoulder) one should gratify (i.e. offer libation of water) to gods; then one should

wear the sacred thread round one's neck (like a garland)[1] and should offer libations of water with devotion to human beings, sons of sages and sages also. (The sages are:) Sanaka and Sananda and the third is Sanātana; also Kapila and Āsuri and Vodhṛ and Pañcaśikha.

161-164. (One should say:) 'May all the sages be always pleased with the water offered by me.' With sacred rice grains and water he should make offerings to all the divine and brahmanic sages (like) Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada. Then wearing the sacred thread over the right shoulder and keeping the right knee on the ground, he should devoutly gratify with water, sesamum and sandal paste (the sages, viz.) Agniṣvāttas[2] (manes of brāhmaṇas), Haviṣmantas[3] (sons of Aṅgiras), Ūṣmapas, Sukālins[4] (manes of Śūdras and sons of Vasiṣṭha), Barhiṣads (sons of Atri and manes of demons, Yakṣas etc.) and Ājyapas[5] (sons of Pulastya).

165-166. Then one, with darbhas in one's hand, should duly offer libations of water to one's own manes. Having, with devotion and according to proper rites, offered libations of water to one's manes, (uttering) their names and appellations and the maternal grandfathers and others, one should recite this basic sacred text: 'May they who were my relatives in this existence and also may they who were my relatives in a past existence, be completely satisfied, and also those desiring water.'

167-170a. Having duly sipped water one should properly draw a lotus in front; (and) uttering the names of the Sun, one should carefully offer oblations with sacred rice grains, flowers, sesamum and reddish sandal paste: 'My salutation to (the Sun) of a universal form; my salutation to (the Sun) of the form of Viṣṇu; my salutation to all gods; O Bhāskara, be pleased with me; O Divākara, my salutation to you; O Prabhākara, my salutation to you.'

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1. *Nivītī*: Wearing the sacred thread, round the neck, making it hang down like a garland.

2. *Agniṣvāttas*: Are manes of gods, and are said to be the sons of Marīci.

3. *Haviṣmantas*: Sons of Aṅgiras.

4. *Sukālins*: Manes of śūdras and sons of Vasiṣṭha.

5. *Ājyapas*: Are sons of Pulastya.

170b-172. Having thus (that is, with the utterance of this sacred text) saluted the Sun and gone round (the lotus) three times, one should see and touch a brāhmaṇa, a cow and gold and then go home. One should then worship the holy image (of the deity) in one's house. Then one should after feeding the brāhmaṇas eat meal. By (performing) this rite all the sages attain perfection.

CHAPTER TWENTYONE

The Greatness of Puṣkara and Some Important Vows

Pulastya said:

1-3a. Formerly in the *Bṛhatkalpa*, there was a king by name Dharmamūrti who was a friend of Indra and who had killed thousands of demons. Due to his lustre, the Moon and the Sun had lost their brilliance. He had defeated demons in hundreds, could take any form he liked and was undefeated even among (i.e. by) men.

3b-4. That king had the chief queen Bhānumatī by name, the most beautiful lady in the three worlds, who resembled Lakṣmī in beauty and had vanquished divine beauties (by means of her beauty), and who was greater (i.e. dearer) to the king than his own life.

5. Among ten thousand ladies she shone like Lakṣmī. He cannot be said to be equalled (even) by a thousand crores of kings.

6-7. Once when he was seated in his assembly he, filled with amazement, asked his priest, Vasiṣṭha, the best sage, "Revered Sir, due to which religious merit have I this excellent wealth and for what reason is there always great and excellent lustre in my body?"

Vasiṣṭha said:

8-9a. Formerly there was a prostitute Līlāvatī by name, who was devoted to Śiva. She duly offered, at Puṣkara, a

mountain (i.e. a heap) of salt with a large number of golden trees, on the fourteenth day of the month.

9b-15. There was a śūdra servant, a goldsmith in Līlāvatī's house. O king, he, full of faith, fashioned trees with golden flowers, (well) formed, extremely charming and beautiful. Knowing it to be a pious deed he did not accept wages for it; and his wife polished the golden trees; and O king, the two honestly did service in the house of Līlāvatī like waiting upon the sages etc. And that prostitute Līlāvatī, O sinless one, after a long time, being free from all sins, went to the abode of Śiva; and now you are that goldsmith who, though poor, was very good and (so) did not accept the price (i.e. the wages for his work) from the prostitute. He has become the lord of the seven islands and is lustrous like myriad Suns.

16. This is your (wife) Bhānumatī, who (as) the wife of the goldsmith, had polished the golden trees fashioned by (her husband) the goldsmith.

17. Therefore, in the worlds of mortals you are unvanquished; and your wealth is safe and full of good fortune. Therefore, O king, you too should, in keeping with sacred precepts, fashion mountains of grains etc.

Pulastya said:

18. Saying 'all right' he, the fine image of religious merit, having honoured Vasiṣṭha's words, duly gave all the mountains of grains etc., and being respected by gods he went to the world of the enemy of Cupid, (i.e. of Śiva).

19. A man, whc sees these (mountains of grains) being brought or sees them being given by men or hears (about such a gift) with devotion or thinks (about it), too, being free from sins, goes to heaven.

20. A man destroys the (effect) of bad dreams by big mountains (of grains etc.) being invoked, (which are the) destroyers of the fear of the mundane existence; then, O best of men, what about him, who, with a tranquil mind and with his sins removed, gives the entire lord of mountains?

Bhīṣma said:

21. What is there on the earth, capable of removing the

association with the grief arising from the separation of the dear ones? Or what fast or vow is there that would certainly bring about prosperity or that would destroy man's fear of the mundane existence?

Pulastya said:

22. You have asked me about this vow dear to the world and difficult to perform even for the wise on account of its importance. Yet I shall explain this vow—a secret among Indra, gods and men—to you who are devoted.

23-25a. This is *Dvādaśī-vrata* (to be performed) in the holy month of Āśvina. A wise man eating little on the tenth day, should begin it with restraint, after brushing his teeth and facing the north or the east. On the eleventh, he should not eat anything and having properly worshipped Viṣṇu and having also duly worshipped Lakṣmī (he should say:) 'I shall eat on the next day (i.e. tomorrow).'

25b-26. Having thus taken a pledge, a man, having got up in the morning, should bathe with all herbs and the five products[1] of the cow taken collectively. Having put on white flowers and a garment he should worship the lord of Śrī with lotuses.

27. He should worship the feet (of the deity) saying, 'My salutation to Viśoka.' He should worship the shanks saying, 'My salutation to Varada.' He should worship the knees saying, 'My salutation to Śrīśa.' He should worship the thighs saying, 'My salutation to Jalaśāyī.'

28-32a. He should worship the waist saying, 'My salutation to Mādhava'. He should worship the belly saying, 'My salutation to Dāmodara'. He should worship the sides saying, 'My salutation to Vipula'. He should worship the navel saying, 'My salutation to Padmanābha'. He should worship the heart saying, 'My salutation to Manmatha'. He should worship the chest of the lord saying, 'My salutation to Śrīdhara.' He should worship the hands saying, 'My salutation to Madhubhid.' He should worship the throat saying, 'My salutation to Vaikuṇṭha.' He should worship the face saying, 'My salutation to Aśoka-

1. *Pañcagavya*: The five products of the cow taken collectively viz. milk, curds, clarified butter or ghee, urine and cowdung.

nidhi.' He should worship the eyes saying, 'My salutation to Vāsudeva.' He should worship the forehead saying, 'My salutation to Vāmana.' He should worship the eyebrows saying, 'My salutation to Hari.' He should worship the hair saying, 'My salutation to Mādhava.' He should worship the crest saying, 'My salutation to Viśvarūpin.' Similarly he should worship the head saying, 'My salutation to Sarvātman.'

32b-38a. Thus having worshipped Govinda (i.e. Viṣṇu) with incense, flowers and anointing, and then having made a circle he should get fashioned an altar with clay; (it should be) having four corners; (it should) have the length of a cubit; and (should) have a slope towards the north. (It should be) smooth, pleasing and surrounded by three ramparts on all sides. The ramparts should be three fingers high, and two fingers in expanse. Above the altar there should be a wall eight fingers high. He should put (i.e. make) the image of Lakṣmī in the (circle representing the) Sun with sand from the river. The wise man should worship Lakṣmī in the (circle representing the) Sun on the altar. (He should say) 'My salutation to Devī; my salutation to Śānti; my salutation to Lakṣmī; my salutation to Śrī; my salutation to Tuṣṭi; my salutation to Puṣṭi; my salutations Puṣṭi and Sṛṣṭi. Being happy she should remove your grief and be a giver of boons to you. Being happy she should grant me wealth and all (kinds) of success.'

38b-42a. Then having covered the (representation of the) Sun with white garments all round, he should worship it with fruits and eatables of various kinds, and also with a golden lotus. The wise one should put water with darbhas in silver pots. Then for the whole night he should arrange dancing and music. When three watches have passed, the man, having got up and having approached three couples or one couple of brāhmaṇas, should worship them (or it) according to his capacity with garments, flowers and incense. He should worship the couples seated on the beds, saying 'My salutation to Jalaśāyin.'

42b-44. Then having kept awake for the (whole) night with singing and (playing upon) musical instruments, and having bathed in the morning he should worship a couple (of brāhmaṇas) and without conceit born of wealth he should feed them according to his capacity; and listening to the Purāṇas

with devotion he should pass the day. He should perform this rite every month.

45-47. At the conclusion of the vow he should present a bed with a cow made of jaggery, with a cushion, with a rest and an auspicious coverlet. (He should say:) 'O lord of men, as Lakṣmī never goes abandoning you, similarly good form, health and absence of grief should always be with me (good form, health and absence of grief should never leave me). As Lakṣmī would never be (i.e. remain) without god (Viṣṇu), similarly may I have freedom from grief and best devotion, O Keśava.'

48-50a. Repeating this sacred text, he, who desires his well-being, should offer a bed with a cow made of jaggery, and also (the representation of) the Sun with Lakṣmī. (He should always offer) a lotus, a *Karavīra* flower, a fresh saffron flower, and flowers of *ketaka*, *sindhuvāra*, *camallikā* reddish with fragrance, *kadamba*, *kubjaka* and jasmine.

Bhīṣma said:

50b-51a. O lord of the sages, tell me about the cow made of jaggery. Tell me now of what form it is and with the recitation of which sacred text it is to be given.

Pulastya said:

51b-52a. I shall now tell you the nature and the fruit of the rite of (offering) a cow made of jaggery, which (i.e. which offering) removes all sins.

52b-54a. A man should spread deer-hide on the ground with the neck (of the deer-hide) in (i.e. facing) the east; he should scatter *darbhas* all over the ground smeared with cow-dung; he should spread a small (piece) of deer-hide and prepare a (representation of a) calf. He should fashion a clay (representation of a) cow (without or) with a calf.

54b-56. (A representation of) a cow made of jaggery weighing four *bhāras* is the best. The weight of the calf should be a *bhāra*. The (representation of the) cow weighing two *bhāras* is said to be second-rate; (then) the representation of the calf would weigh half a *bhāra*; the smallest type would weigh a *bhāra*; (then) the calf would weigh one-fourth *bhāra*, according to the expanse of his dwelling and wealth. The two, viz. the

cow and the calf (thus) fashioned should be covered with white fine garments.

57-60. Their ears should be made of conch shells, feet of sugarcanes, eyes of bright pearls, arteries of white thread, and dewlaps of white blanket, backs of reddish coins[1] and hair of the white bushy tail of *camara*; these two (i.e. the cow and the calf) should have the pair of eyebrows made of coral; their udders should be fashioned with butter; they should have a pair of golden eyes, and pupils (of their eyes) should be (made of) sapphires; their tails should be (made) of silk; their udders of bronze—white and very charming; they should be adorned with golden horns, and their hoofs with silver; the two should be furnished with many fruits and baskets of scents.

61-64a. Thus having arranged (the two) like this he should worship them by (waving) a light and incense. (He should recite the basic text:) 'May that goddess in the form of the cow, who is Lakṣmī to all beings and who has remained in gods, remove my sin. May that cow, who is Lakṣmī resting on Viṣṇu's bosom, and who is Svāhā in the fire, and who is the power of the Moon and the Sun, grant me boons. Since you, (O cow,) are the Svadhā of the chief manes, and the Svāhā of those who enjoy the sacrifices (i.e. of gods), and (since) you remove all sins, grant me well-being.'

64b-66a. Having thus invoked the cow he should offer her (i.e. the representation of the cow) to a brāhmaṇa. This rite (of offering) is laid down for (the offering of) all cows. O king, I shall tell you (about) the form and names of the cows that are said to remove sins.

66b-68. The first cow is *guḍa-dhenu* (i.e. made of jaggery); the second is *ghṛta-dhenu* (i.e. of ghee); the third one is *tila-dhenu* (i.e. of sesamum); the fourth one is called *jala-dhenu*, (i.e. of water); the fifth one is *kṣīra-dhenu* (i.e. of milk); the next one is *madhu-dhenu* (i.e. of honey); the seventh one is *śarkarā-dhenu* (i.e. of sugar); the eighth one is fashioned with curds; the ninth one is of (i.e. represented by) juice; and the tenth one is of the original form (i.e. an actual cow).

1. *Gaṇḍaka*: A coin of the value of four cowries.

69-70. Pitchers should be used for the liquid (representations of) cows, and heaps of their sizes for (representation of) other cows. Some men also desire to offer golden cows. Some other great sages desire to offer cows (represented) by butter and oils. The rite is the same and the ingredients are also the same.

71-73. Always at every *parvan* (i.e. the eighth and the fourteenth day of each half month and the days of the full moon and the new moon) these (representations of cows), giving enjoyment and salvation, should be offered (to brāhmaṇas), with invocation of sacred texts as at a *śrāddha*. On the occasion of (telling you about the offering of a) *guḍa-dhenu*, I have explained all of them, which give the fruits of all sacrifices, which remove all sins and which are auspicious. Since the *Viśoka-dvādaśī-vrata* is best of the vows, the (offering of) a *guḍa-dhenu*, is recommended as auxiliary to it.

74. *Guḍa-dhenu* etc. should be offered during the period of the Sun's passage from one solstice to another[1], during the auspicious equinoctial period, when a portent forebodes a great calamity[2], and also on eclipse days etc.

75-77. And this *Viśoka-dvādaśī* removes all sins and is auspicious, fasting on which (day) a man reaches that highest position of Viṣṇu. In this world he obtains good fortune, (long) life and health, and on death he reaches Viṣṇu's city and has the recollection of Hari (i.e. Viṣṇu). O king, he does not meet with grief, sorrow or calamity for nine thousand and ten and eight hundred millions (of years)[3].

78-79a. A woman, who, devoted to dancing and singing (on this day), observes this vow of Viśoka-dvādaśī, would also get that fruit; since dancing, singing and playing upon musical instruments in front of Viṣṇu (gives) unending (fruit).

79b-80a. He who recites like this or listens to this properly or observes the worship of the enemy of (the demons) Madhu,

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1. *Ayana*: The sun's passage, north and south of the equator; hence the period of the duration of this passage, half year, the time from one solstice to another.

2. *Vyatīpāta*: A portent foreboding a great calamity.

3. *Arbuda*: One hundred millions.

Mura and Naraka, or even suggests people (to observe this vow), lives in the world of Indra and is honoured by streams (i.e. large groups) of gods for a Kalpa.

Bhīṣma said:

80b-81a. O revered one, I desire to hear the great importance of (that) offering which is inexhaustible in the other world and is honoured by hosts of gods and sages.

Pulastya said:

81b-83a. O best of kings, I shall tell you (about) the ten ways of the gift of theMeru, the giver of which obtains unending worlds honoured by gods. One does not get fruit of that (gift) (even) by studying the Purāṇas and the Vedas and performing sacrifices and (visiting) holy places.

83b-86. (Now), therefore, I shall serially describe the gift of mountains: The first is *dhānya-śaila* (the mountain of grains); the second is *lavaṇācala* (the mountain of salt); the third is *guḍācala* (the mountain of jaggery); the fourth is *hema-parvata* (the mountain of gold); the fifth is *tila-śaila* (the mountain of sesamum); the sixth is *kārpāsa-parvata* (the mountain of cotton); the seventh is *ghṛta-śaila* (the mountain of ghee); the eighth is *ratna-śaila* (the mountain of gems); the ninth is the mountain of silver and the tenth is *śarkarācala* (the mountain of sugar). I shall tell (you) in proper order the manner in which they are observed.

87-89a. Mountains (i.e. heaps) of grains should be given as prescribed during the auspicious half of the year, or in the evening at the time of a portent foreboding a great calamity, or on the third day of the bright half, or on the day of a lunar eclipse, or at the time of marriage, festival or sacrifice, or on the twelfth day, or on the fifteenth day of the bright half, or when constellations are auspicious, or on the full moon day of Kārtika at Jyeṣṭha Puṣkara.

89b-90. In the holy places or in a cowpen or in the courtyard of the house, he should, with devotion, get prepared an auspicious pavilion having four corners, facing the south, and having a slope towards the north-east or facing the east according to the prescribed rules.

91-92. Having spread *darbhas* on the ground smeared with cowdung, he should fashion among them a mountain with pillars in the form of (other) mountains. This best mountain should be (made of) a thousand *droṇas*[1], that of a middle size should be (made of) five hundred *droṇas*, and the smallest one should be (made of) three hundred *droṇas*.

93-95a. In the centre should be the Meru mountain made of rice along with three golden trees. Through best brāhmaṇas one (or) more (pieces of) cloth should be put at the top. It should have four silver peaks, and also the slopes should be made of silver; in the east, it should be (decorated) with pearls and diamonds; in the south with *gomeda*-gems and rubies; in the west (it should be decorated) with emeralds and sapphires, (and) in the north with lapis lazuli and topaz.

95b-97. It should be decorated with bits of sandal and corals on all sides, (and also) with creepers, and with pearls and gems. Golden (representations of) revered Brahmā and Viṣṇu and Śiva and (and also of) the Sun should be (installed) here; similarly its caves should be covered with sugarcanes and bamboos, and the streams of water in the form of ghee (should flow) in (various) directions. The row of clouds would be (represented by) pieces of cloth—white in the east, yellow in the south, variegated in the west and red and compact in the north.

98-100a. One should instal the silver (images of) chief kings and of the eight lords of the worlds in (proper) order. There should be various rows of forests round about, and also flowers and perfumes. At the top, it should have a canopy of five colours, and should have the decoration of fresh white flowers. Thus having placed the best mountain (viz. Meru) and the pillar mountains in (due) order, one should with (i.e. in the remaining) fourth part establish (the representations of) the four quarters decorated with flowers and perfumes.

100b. In the east should be the Meru mountain with many fruits and shining as it would be full of gold.

101. Gandhamādana, made of heap of wheat and adorned with silver should be installed in the south. It should be end-

1. *Droṇa*: A measure of capacity equal to 128 sers.

owed with golden representation of Viṣṇu[1] or his Mānasa (form)[2] made of ghee and with a piece of cloth and silver forests.

102. In the west one should get fashioned a mount of sesamum, (decorated) with many fragrant flowers and a golden *pippala* tree and a golden swan; there should be a cluster of silver flowers, and it should be decorated with a (piece of) cloth, and at the front there should be a lake with white water in the form of curds.

103-104a. Having placed the big mount he should get fashioned in the north mount Supārśva made of beans and along with cloth and flowers, and having at its top a golden bunyan tree and shining with a golden flag, and with a forest (on it) having an auspicious lake of honey and a bright silver canopy.

104b-105. Through four self-controlled brāhmaṇas, knowing Vedas and Purāṇas and of praise-worthy character and forms, a sacrifice should be performed with sesamum, barley, ghee, sacred fuel and *darbhas*, after having made a pool of the measure of a hand, in the east. At night one should keep awake with (i.e. by singing) mild songs and (staging) plays. I shall now tell (you) about the invocation of the mountains.

106-109. 'O treasure, you are the abode of the hosts of all gods; O you immortal mountain, destroy whatever is adverse in his house; bring about wellbeing and excellent peace, for you have been worshipped by me of great devotion. You alone are revered lord, Brahmā, Viṣṇu and Divākara (i.e. the Sun); you are the embodied and unembodied seed; therefore, O eternal one, protect me. Since you are the abode of the regents of the quarters of the world and of the omnipresent one, and also of Rudra, Ādityas and Vasus, therefore, grant me peace. Since your top is crowded with gods and ladies, therefore emancipate me from this painful ocean of worldly existence.'

110-114a. Having thus worshipped Meru one should worship Mandara: 'O Mandara, since you look charming with Caitraratha and Bhadrāśva, therefore give (me) happiness. O Gandhamādana, you are the crest-jewel in Jambū-dvīpa and look charming with the hosts of Gandharvas, therefore let me

1. *Yajñapati*: A name of Viṣṇu.
2. *Mānasa*: A form of Viṣṇu.

have enduring fame. Since you have the beauty of golden slabs with Ketumāla and Vaibhrāja forest, therefore, let me have permanent nourishment. O Supārśva, since you always shine with Uttara Kuru and Savitra forest, therefore let me have inexhaustible prosperity.'

114b-115. Having thus invoked all those (mountains) and having taken bath in the bright morning one should present the middle mountain to his preceptor; then O king, he should give the pillar-mountains to the priests one by one.

116-117. According to one's capacity one should give twentyfour or ten cows, O king, or if one does not have the capacity one should give seven or eight or five cows. At least one tawny milch-cow should be offered to the preceptor. The same procedure should be followed in the case of the remaining.

118. The same sacred texts and ingredients (should be used) for the worship of all the planets, regents of the quarters of the world and Brahmā etc.

119-122. A sacrifice on all mountains is laid down with (the accompaniment of) one's own sacred text. One should (during the vow) always observe fast; if one is weak, meal at night is prescribed. O king, listen, according to the proper order, to the procedure to be followed in case of all mountains; (listen) also (to) the sacred texts to be recited at the time of making gifts on (i.e. with reference to) the mountains and their fruit. 'As food is said to be Brahman, as food is declared to be life, as beings are born from food, as the world grows on food, as food is Lakṣmī, as food is Viṣṇu himself, so, O best mountain, protect me by means of your form of the mountain of grains.'

123-125a. He, who gives the mountain full of grains with this rite, is honoured in the world of gods for full hundred *manvantaras*. O best of king, accompanied by hosts of celestial nymphs and Gandharvas, he goes to heaven in an aeroplane; and after the destruction of (the bonds of) his deeds he obtains the kingdom of kings; there is no doubt about it.

125b-129. Now I shall describe to you the (rite of the) best mountain of salt, by giving which a man goes to the world connected with Śiva. The best mountain of salt should be fashioned with sixteen *droṇas*; the middle one should be fashioned with half (the quantity) of it; and the lowest one is said (to

consist) of four (*droṇas*). A poor person should (get a mountain fashioned) which (consists of) more than a *droṇa*, according to his capacity. He should get the four pillar-mountains fashioned separately with one-fourth (*droṇa*). He should always follow the same procedure as formerly told in the case of Brahmā and others. Similarly he should instal golden abodes of all the regents of the quarters of the world, and also lakes and forests and trees etc.

130-133a. Here (i.e. in this case) also keeping awake during the night (as usual) is recommended. Listen to the sacred texts (to be recited at this time): 'Since this taste in the salt is associated with good fortune and since all other tastes do not excel without salt, therefore, being identical with it, O best mountain, (please) protect me who am afflicted. As you are always dear to Śiva, so give (me) peace. Since you have sprung up from the body of Viṣṇu and increase good health, therefore, you, of the form of a mountain, protect me.'

133b-135a. He, who, presents the mountain of salt (to a brāhmaṇa) with this rite, would live for a *Kalpa* in the world of Umā, and thence would get the highest position. Hereafter I shall describe (the rite of) the mountain of jaggery, by making the present of which a man, honoured by gods, obtains heaven.

135b-138a. The best (jaggery-mountain) is deemed (to weigh) ten *bhāras*; the middle one is (deemed to weigh) five (*bhāras*); the smallest is (said to weigh) three *bhāras*. A person with small wealth (should have the mountain weighing) half of it (i.e. one *bhāra* and a half). He should have the same invocation, the same (type of) worship, the same (kind of) golden trees, worship of gods, pillar-mountains, and also (the same type of) lakes and sylvan deities, the same (type of) sacrifice, keeping awake (at night), and abodes of the regents of quarters of the world, as in the case of (the offering of) the mountain of grains. He should recite this sacred text:

138b-141. 'As among gods this Janārdana, the universal soul, is the best, as Sāmaveda is the best among Vedas, as Mahādeva (i.e. Śiva) is the best among those who practise abstract meditation, as Oṁkāra is the best of all sacred texts, as Pārvatī is the best among all ladies, in the same way the

taste of sugarcane is regarded as the best of all tastes. Therefore, may the mountain of jaggery give me great wealth. O you mountain of jaggery, since you have been created by Pārvatī, the giver of good fortune, as her abode, therefore always protect me.'

142-143. He, who gives according to this rite, a mountain (made) of jaggery (to a brāhmaṇa), being honoured by Gandharvas, is respected in the world of Gaurī; (and) again at the end of a hundred Kalpas becomes the lord of the seven islands; and is endowed with (long) life and health and is not defeated by (his) enemies.

144. Now I shall describe (to you the rite of) the golden mountain giving which men go to the world of Viriñci (i.e. Brahmā).

145-149a. The best one (is said to weigh) a thousand *palas*; the middle one (is said to weigh) five hundred *palas*; the lowest one (is said to weigh) half of it. Even a man with small wealth, free from jealousy, should give (a golden mountain weighing) more than a *pala*. O best king, all the procedure should be the same as in the case of (the present of) a mountain of grains. As (in the case of the present of) that (i.e. a mountain of grains) he should offer the pillar-mountains to the priests. He should recite the text: 'O mountain, since you give unending fruit, therefore (please) protect me. O best of mountains, since you are the child of Agni, since you are the lord of the universe, therefore, in your form of the golden mountain (please) protect me.'

149b-150. He, who gives, according to this rite, a golden mountain (to a brāhmaṇa) goes to the delight-giving world of Brahmā; he would stay there for a hundred *kalpas* and then he goes to the highest position from there.

151. Now I shall tell (you about the present of) a mountain of sesamum along with the rite, by giving which a man goes to the excellent world of Viṣṇu.

152. The best one is said to weigh ten *droṇas*; the middle one (is said to weigh) five *droṇas*; O best of kings, the lowest one is said to weigh three *droṇas*.

153. Other things like the pillar-mountains are the same as before. O best of kings, I shall tell you the sacred text that

accompanies the presentation:

154-155. 'Since sesamum, *darbhas* and beans were produced from the perspiration of the body of Viṣṇu at the time of the murder of Madhu, and since sesamum seeds alone are the protection in the offerings made to gods and manes of ancestors, therefore, grant us peace; and O best of mountains, give (me) wealth; (my) salutation to you.'

156. He, who, invoking in this way, presents an excellent mountain of sesamum, goes to the position of Viṣṇu, from which return (i.e. rebirth) is difficult.

157. The mountain of cotton weighing twenty *bhāras* is the best; the middle one is said (to weigh) ten *bhāras*, and the lowest is said to weigh five *bhāras*.

158. A poor man, free from pride born of wealth, should give the mountain of cotton weighing one *bhāra*. O best of kings, everything is to be accomplished as in the case of the presentation of the mountain of grains.

159-161a. When the dawn has broken, he should give it and recite this (sacred text): 'O mountain of cotton, since you always are the covering of people, destroy the stream of (my) sins. (My) salutation to you.' Saying this, he, who gives the mountain of cotton (to a brāhmaṇa), would live for a Kalpa in Rudra's world with Śarva (i.e. Śiva); then he would be a king in this world.

161b. Now I shall describe (to you) the (rite of the) excellent mountain of ghee, which is lustrous, auspicious and destroyer of great sins.

162-164. The best mountain of ghee would weigh twenty (*bhāras*); the middle is said to weigh ten (*bhāras*); and the lowest one is said to weigh five (*bhāras*). Even a poor person should prepare one weighing two *bhāras*, according to the procedure. Similarly the pillar-mountains should be prepared with the fourth portion of it, and one should put the vessels of rice on a pitcher.

165-166. He should get fashioned compact (mountains) according to the procedure and (as would look) charming. He should surround them with pieces of cloth and sugarcanes and fruits etc. Here (also) the entire procedure is the same as in the

case of the mountain of grains. The installation (of the deities etc.) and a sacrifice and worship of deities, are (to be done) like that (i.e. as in the case of the mountains of grains).

167. When the dawn has broken, he should offer it to his teacher; and with a tranquil mind he should present the pillar-mountains to the priests.

168-169. He should recite the following text: 'Since ghee was produced due to combination (of curds etc.) in milk, therefore, may Śiva, the universal soul and a blazing fire, be pleased here. O mountain (of ghee), since Brahman, full of lustre, is settled in ghee, therefore, protect me with your mountain-form of ghee.'

170-172a. He should present the excellent ghee-mountain (to a brāhmaṇa) with this rite. Even though he is filled with great sins, he goes to Śiva's world in an aeroplane to which swans and cranes are yoked, and has a mass of strings of bells attached to it, and is surrounded by celestial nymphs and Siddhas and Vidyādharas; he would move there with the manes till deluge.

172b-173. Now I shall explain to you (the rite) of the excellent mountain of jewels. (This) mountain would be the best with a thousand of pearls. The middle one should be fashioned with five hundred pearls; the lowest one is said to have been fashioned with three hundred pearls.

174-176. All around it there should be pillar-mountains made from one-fourth portion (of the material viz. the pearls). The wise should fashion the (Mandara) (mountain) in the east with diamonds and gems brought from the Himālayas, should fashion the Gandhamādana in the south with sapphires and topaz; the Vipulācala should be fashioned in the west with lapis lazuli and corals; he should also place in the north (the Supārśva mountain) with rubies and gold. In this case also he should arrange everything as in the case of the mountain of grains.

177. Having invoked like that (i.e. as in the case of the mountain of grains), the golden trees and (images of) deities he should worship them with flowers, sandal etc. In the morning he should allow (the deities invoked) to go.

178-180a. And as before he (should give them) to the priests (and) recite this sacred text: 'O great mountain, as all the hosts of gods are settled in all jewels and as you are always full of jewels, (please) protect me. Since Viṣṇu is pleased with the offering of jewels, and with the worship, the sacred text and the food offered (to the deity), therefore, O mountain, protect us.'

180b-183a. O king, he, who presents the jewelled mountain (to a brāhmaṇa) with this rite, being worshipped by the lord of gods, goes to Viṣṇu's world, and lives there for a full hundred Kalpas. He, being endowed with a (good) form, health and virtues, would become the lord of the seven islands. And all that (sin) like the murder of a brāhmaṇa etc. committed in this or the other world perishes as a mountain struck with the thunderbolt.

183b-184. O king, I shall now describe (to you the rite of) the excellent silver mountain, by offering which man goes to the world of Soma (i.e. the Moon). The best silver mountain is (that which is fashioned) with silver weighing ten thousand *palas*.

185-186. The middle one is said to be (fashioned) with silver (weighing) five thousand *palas*. A poor person should get a silver mountain fashioned with more than twenty *palas* (of silver) according to his capacity. Similarly he should fashion the pillar-mountains with one-fourth portion (of the silver), and as before he should get fashioned Mandara and other (mountain) according to the procedure (that is laid down).

187-188. The wise one should get the regents of the quarters of the world fashioned with silver. The slope (of the mountain) having Brahmā, Viṣṇu and the Sun on it should be golden; (or it may be made of) silver. The other mountains should be (made of) gold. The remaining (items) like sacrifice, keeping awake (at night) should be as before.

189-190a. And like that (i e. as before) he should give, in the morning, the silver mountain to his preceptor and the pillar-mountains along with garments and ornaments to the priests; and being free from jealousy and with *darbhas* in his hands, he should, reciting this sacred text, offer it:

190b-192a. 'As silver is dear to the manes, to the Moon and to Śiva, so, O silver, protect us from this ocean of mundane existence (full) of grief.' The man, who, declaring in this way, gives the excellent silver mountain, gets the fruit of (offering) thousands of myriads of cows.

192b-193a. Being honoured by Gandharvas, Kinnaras and hosts of celestial nymphs, he would live in the world of the Moon till deluge.

193b-195. Now I shall describe (to you the rite of) the best mountain of sugar, by offering which Viṣṇu, the Sun and Śiva are always pleased. The best mountain would be (the one weighing) eight *bhāras* of sugar; the middle one is said (to weigh) four *bhāras*; and the lowest one is said (to weigh) two *bhāras*. He who is very poor should fashion it with silver (weighing) a *bhāra* or half a *bhāra*.

196-199a. The man should fashion the pillar-mountains with one-fourth portion (of the silver); all other things would be like the mountain of grains with gold and cloth (etc.). On Meru, the three golden trees, viz. Mandāra, Pārijāta and Kalpa as the third, should be placed; this triplet of trees should be placed at the top of all. (The two trees, viz.) Haricandana and Santāna[1] should be placed in eastern and western regions on all the mountains, especially on the mountain of sugar.

199b-200. On the Mandara mountain (the image of) god Cupid facing the west should be (placed). On the peak of Gandhamādana, (the image of) Kubera, facing the north, should be (kept). The representation of the Vedas should face the east, and (the image of) Viṣṇu should be (placed) on the Vipula-mountain.

201-202. The golden (representation of a) cow of good flanks should face the south. Having done the invocation, the sacrifice as in the case of the mountain of grains, he should give the excellent middle mountain to his preceptor; he should give the four mountains to the priests and recite these secret texts:

203-205. 'Since this sugar-mountain is the essence of the

1. *Santāna*: One of the five divine trees. The other four are: Mandāra, Pārijātaka, Kalpavṛkṣa and Haricandana.

nectar of good-fortune, therefore, O lord of mountains, always be pleasure-giving. O sugar-mountain, you have sprung up from the drops of nectar that fell on the earth when gods were drinking it; (please) protect us. Sugar again has come up from the bow of Cupid. O great mountain, you are made of it (i.e. sugar); protect us from the ocean of the worldly existence.'

206. The man, who presents sugar-mountain according to this rite, being free from all sins, goes to the abode of Brahmā.

207. Then getting into an aeroplane shining like the Moon and the Sun, he would rise from there (and go to) the heaven of lord Viṣṇu.

208-209. After that at the end of a hundred Kalpas, he, endowed with (long) life and (good) health, would be the lord of the seven islands for three myriads of existence. In (the rites of) all (these) mountains, he, free from jealousy, should have (i.e. offer) meals (to brāhmaṇas) according to his capacity, and with their permission should himself eat food without salt.

210-211a. He should send all the ingredients (used for the rite) of the mountain to the house of the brāhmaṇa (invited for the rite). I have (thus) told you this (observance of the rite of the) gift of a mountain. O king, ask me what else you like (to hear from me).

Bhīṣma said:

211b-212a. O revered sir, tell (me about) some vow capable of taking one out of the ocean of the worldly existence and giving the fruit (in the form) of heaven and (good) health.

Pulastya spoke:

212b-214. I shall explain to you a religious observance with reference to the Sun, which is called *Kalyāṇa-saptamī*. So also *Viśoka-saptamī*, and a third one, viz. *Phala-saptamī*. One should observe (the vow of) *Śarkarā-saptamī* and *Kamalā-saptamī* also; (similarly one should observe the vow of) *Mandāra-saptamī*, the sixth (vow), and *Śubha-saptamī* the seventh (vow). All (these) are said to give religious merit and all are honoured by gods and sages.

215-216. I shall tell (you) in their order the manner in which they are to be observed. When on the seventh of any of the bright fortnights it is Sunday (i.e. when the seventh day of the bright fortnight falls on Sunday), it is called Kalyāṇinī and Vijayā also. In the morning one should bathe in the river with cow's milk (i.e. after applying cow's milk to one's body).

217-220. Wearing a white garment and facing the east, one should prepare, with sacred rice grains, a lotus having eight petals with a pericarp in its centre. In due order one should instal the lord of gods everywhere (i.e. in all the petals) with (i.e. offering) flowers and sacred rice grains (and paying homage to him). (One should offer flowers and sacred rice grains to the representation installed) in the eastern direction (saying, 'I offer) this to Tapana;' then one should offer flowers and sacred rice grains to the representation in the south-east direction (saying, 'I offer this) to Mārtaṇḍa;' then to the one in the south (saying, 'I offer this) to Divākara;' (then to the one) in south-west direction (saying, 'I offer) this to Vidhātṛ'; (then to one) in the north-west (saying, 'I offer this) to Bhāskara;' (then to the one) in the north (saying, 'I offer this) to Vaikartana;' and then keeping (the flowers and sacred rice grains) on the eighth petal (one should say, 'I offer this) to Deva.' At the beginning, in the middle, and at the end (of the rite, one should say,' my) salutation to the highest soul.'

221-225. Having worshipped the deity with sacred texts and having saluted it, one should worship it on the altar with white garments, fruits, eatables, incense, and unctions, and with jaggery and salt. Then having with the utterance of vyāhṛti[1] allowed the best brāhmaṇas to go, one should devoutly and according to his capacity please them with jaggery, milk, ghee etc. One should also offer the pot of sesamum and gold to a brāhmaṇa. A man, having accepted a vow thus, should sleep, and having got up in the morning, and having bathed and muttered sacred texts, and having eaten ghee and rice boiled in milk, he should give the pot of ghee with gold

1. *Vyāhṛti*: A mystic word uttered by every brāhmaṇa in performing his daily sandhyā—adoration. These Vyāhṛtis are three—Bhūr, Bhuvas and Svas or Svar, usually repeated after Om; according to some, they are seven in number.

and water-pitcher to a brāhmaṇa who is not a religious hypocrite.[1]

226. (He should say:) 'May the highest soul, Divākara (i.e. the Sun) be pleased here (i.e. with this offering)'. He should perform this rite every month.

227-228. Then in the thirteenth month he should give thirteen milch-cows with pieces of cloth and ornaments, and with golden horns (i.e. with their horns decked with gold) or if he is poor, he, free from jealousy, should give one cow; he should not be proud of his wealth, for due to that he, through delusion, falls down (i.e. into hell).

229-231. He, who observes (the vow of) *Kalyāṇa-saptamī* in this manner, is free from all sins and is honoured in the world of Sun; and in this world he has unlimited life, (good) health and prosperity. This (vow of *Kalyāṇa-saptamī*) removes all sins and is honoured by all gods. (This) *Kalyāṇa-saptamī* destroys all evils.

232-234. He, who listens to the (description of the vow of) *Kalyāṇa-saptamī*, or reads it, becomes free from all sins. O best king, like this (vow of *Kalyāṇa-saptamī*) I shall explain (to you) the vow of *Viśoka-saptamī*, having observed which a man never meets with grief in this world. On the fifth day of the bright half of Māgha, he, having bathed with black sesamum, having, after brushing the teeth, eaten the mixture of rice and peas with a few spices[2], should observe a fast, and avoiding sexual intercourse, should sleep at night.

235-237. Then getting up in the morning and having bathed and muttered sacred texts and (thus being) pure, he should fashion a golden lotus and should worship (the Sun with it saying: 'I offer this) to Arka.' Also (he should worship the Sun) with a red *Karavīra* and with a pair of red garments. (He should say:) 'O Āditya, as the world is free from grief due to you only, let me in the same way have freedom from grief

1. *Vaiḍāla-vrata*: 'A cat-like observance'. Concealing one's malice or evil designs under the garb of piety or virtue. Vaiḍāla-vratin is one who leads a chaste life simply for want of female company and not because he has controlled his senses.

2. *Kṛsara*: A dish consisting of the mixture of rice and peas with a few spices.

and devotion to you in every existence.' Thus worshipping the Sun on the sixth day, he should devoutly honour the brāhmaṇas.

238-242a. After getting up (in the morning) and after drinking cow's urine and after having performed his daily rites, and having carefully worshipped brāhmaṇas, he should give a pair of good garments and (the golden) lotus with a pot of jaggery. Then eating (food) without oil and salt on the seventh day, and observing silence, he, desiring his well-being, should listen to the (recital of) Purāṇa. He should observe (this vow on the sixth and seventh days) of both the fortnights upto the seventh day of the (next) Māgha. At the end of the vow, he should give a pitcher along with a golden lotus and a furnished bed and a milch-cow.

242b-246a. He, who, being free from the conceit of wealth, observes (the vow of) *Viśoka-saptamī* goes to the highest position; and till an entire crore of hundreds of existences pass, he, being free from calamity, does not meet with grief. He fully satisfies whatever desire he entertains. He, who observes (this vow) without any desire, goes to the highest Brahman. He too, who listens to the vow called *Viśoka-saptamī*, reaches Indra's world, and is never unhappy.

246b-247a. I shall (now) tell (you) about another (vow) called *Phala-saptamī*, observing which, a man, being free from sins, goes to heaven.

247b-250. On the fifth day of the auspicious month of Mārgaśīrṣa, he, with a firm devotion and having fasted on the sixth day, (and) getting fashioned a golden lotus, should offer it with sugar to a brāhmaṇa having a family; and he, knowing (what) religious merit (is), should make a golden form of a fruit (i.e. should fashion a golden fruit) and give it in the evening (to a brāhmaṇa saying): 'May Bhānu (i.e. the Sun) be pleased with me.' Having honoured the brāhmaṇas according to his capacity on the seventh day, he should have the meal with (sweetened) milk; and give up (eating) fruit upto the seventh day of the dark fortnight.

251-252a. And according to this procedure one should fast on that day. Similarly one should present a golden fruit, along with a golden lotus, a pot (full) of sugar and a garment and a garland.

252b-253a. For a year having fasted on both the seventh days (of a month), he should present (the above-mentioned things) in due order and should recite this sacred text in honour of the Sun.

253b-254a. 'May Bhānu, Arka, Ravi, Brahmā, Sūrya, Śakra, Hari, Śiva, Śrīmān, Vibhāvasu, Tvaṣṭṛ (and) Varuṇa be pleased.'

254b-256a. On the seventh day of each month he should recite one of these names. He should observe (the vow also) by giving up eating one (species of) fruit per fortnight. At the conclusion of the vow he should honour a couple of brāhmaṇas with garments and ornaments. He should (also) give a pitcher (full) of sugar along with a golden fruit.

256b-257a. (He should pray as follows:) 'Since the desire of your devotees is never fruitless, therefore let me have an unending fruit in every existence.'

257b-260a. He who observes this (vow of) Saptamī, giving unlimited fruit, liberates twentyone past and future male (-members) (of his family). He, who listens to or recites (the procedure of the vow), too, becomes virtuous; and with his heart purified he is honoured in the world of the Sun. Whatever sin like drinking of wine is done (i.e. committed) by a man in this or in the next world, all that (sin of him) who observes the vow of *Phala-saptamī*, is destroyed.

260b-264. Like this (vow of *Phala-saptamī*) I shall describe (to you) *Śarkarā-saptamī* that destroys sins, and by (observing) which unending (long) life, good (health) and prosperity are produced (i.e. are obtained). On the seventh day of the bright half (of the month) of Vaiśākha, he, of a firm faith, after having bathed in the morning with white sesamum and having had pure garland and anointment, and after having drawn a lotus with a pericarp (in it) with saffron, he should offer on it sandal and flowers (saying:) 'My salutation to Savitṛ.' He should instal a water-pitcher with a sugar-pot after having adorned it with white flowers and anointing (it), and also with a golden flower. He should worship it with this sacred text:

265-266. 'Since you are described in the Vedas as full of all Vedas and since you are all-in-all of immortality, give me peace.' Then having drunk (the mixture of) the five products of a cow,

he should sleep by its side on (bare) ground. He keeps on reciting the *Saura-sūkta* (i.e. the eulogy of the Sun)and listening to the Purāṇas (i.e. He should recite the Saura-sūkta and listen to the recital of the Purāṇas).

267-271. When a (whole) day and night have passed, he after having performed the daily rites, should present all that to a brāhmaṇa, well-versed in the Vedas. He should feed the brāhmaṇas, according to his capacity, with sugar, ghee and (sweetened) milk; (but) he himself, restrained in speech, should eat (food) without oil and salt. Every month, he should (observe this vow) according to this procedure. And, he, according to his capacity, should give, at the end of the year, an all-furnished bed, with a pitcher of sugar, a milch-cow and a well-furnished house; and should offer a thousand, or a hundred or ten, or three *niṣkas*, or one *niṣka*.

272. He should, according to his capacity, give a golden lotus and should recite the sacred text as before. He should not be proud of his wealth, for doing so, he would incur sins.

273. (He should say:) 'May you have the rice, kidney-beans[1] and the sugar-canes (which are) the drops of nectar that had fallen on the ground from the mouth of the Sun (when he was) drinking nectar.'

274. Therefore, the taste of sugar has the essence of sugar-canes and has nectar as its soul. So, this sugar, dear to the Sun, is auspicious at the time of making offerings to gods and manes.

275-277. And this *Śarkarā-saptamī* gives the fruit of a horse-sacrifice, removes all evils and increases (the number of) sons and grandsons. He, who observes this vow with great devotion, goes to the highest Brahman; for one year he would live in heaven and then he goes to the highest position. O sinless one, he who listens to this (account), or recollects it, or recites it or thinks about it in this world, is honoured by gods and best sages in the city of gods, in the world of the lord of gods.

278. Hereafter I shall likewise, describe to you the *Kamala-saptamī*, by the mere mention of which the Sun is pleased.

279-281a. Having well-bathed with white mustard, and having put in a sesamum-pot, an auspicious golden lotus, and surrounding it with a pair of garments he should worship it

1. *Mudga*: Kidney-bean.

with sandal and flowers. (He should recite this sacred text:) 'My salutation to Padmahasta; my salutation to Viśvadhārin; my salutation to Divākara; my salutation to Prabhākara.'

281b-282. Then in the evening, he should offer it with a water-pitcher to a brāhmaṇa after having honoured him with garments, flowers and ornaments; he should (also) give, according to his capacity, a cow after adorning her according to the (proper) procedure.

283-284. When a day and a night havepassed, he should feed the brāhmaṇas on the eighth day; and he himself should eat (food) without flesh and oil. He being free from pride about his wealth, should, with devotion, observe all this according to the proper rite on the seventh day of the bright half of every month.

285-286. At the conclusion of the vow he should give golden cows, (or) milch-cows, vessels, beds etc. and also the desired household articles.

287-292. He, who observes the (vow of) *Kamala-saptamī* according to this procedure goes to (i.e. obtains) unlimited wealth and is delighted in the world of the Sun. He would partake of (i.e. go to) each of the seven worlds in a *Kalpa*, and being surrounded by the celestial nymphs, he then reaches the highest position. He who witnesses or listens to, or recites at the (proper) time or devoutly thinks about this vow, too, obtaining spotless wealth, goes to the world of Gandharvas and Vidyādharas. Hereafter I shall describe to you (the vow) called *Mandāra-saptamī* which destroys all sins, fulfils all desires, and is auspicious. A wise man, eating (very) little on the fifth day of the bright half of Māgha, should, after brushing his teeth, observe a fast on the sixth day. Having honoured the brāhmaṇas he should pray to Mandāra at night. Then having got up in the morning, and having bathed, he should feed the brāhmaṇas according to his capacity.

293-296. He should (then) fashion a group of eight mandāra flowers; similarly he should fashion a golden (image of a) man with a very charming lotus in his hand. Having made of black sesamum, a lotus having eight leaves, in a copper-vessel, (he should worship the Sun) with the golden mandāra flowers. While offering the flowers in the eastern direction (he should say, 'I offer)

this to Bhāskara.' In the same way (he should offer) two spotless petals with a salutation (saying 'I offer) these to the Sun.' In the same way (when offering the flower) in the southern direction (he should say 'I offer) this to Arka'; (while offering it in the north-west direction he should say, 'I offer) this to Aryaman.' Similarly (while offering it) in the west (he should say 'I offer) this to Vedadhāman,' and (while offering it) in the northeast direction he should say, 'I offer) this to Caṇḍabhānu.' And he should worship Pūṣan in the north (saying 'I offer) this to Ānanda.'

297-301. (An image of) a man should be installed in a pericarp. (He should) also (make an offering) to (the highest god) the soul of all, after having surrounded it with white garments, articles of food, flowers and fruits. Having thus worshipped (the deity), he should give all that to a brāhmaṇa, learned in (all) Vedas; and the householder, observing silence, and facing the east should eat without oil and salt. Being free from the vanity of wealth, he should do everything according to this procedure on the seventh day of every month for a year. He who desires his well-being should place this on a pitcher and give it according to his wealth (i.e. economic condition) with cows (to a brāhmaṇa). (While making the offering he should say) 'Salutation to Mandāranātha and to Mandārabhavana. O Ravi, rescue us from this ocean of the worldly existence.'

302. The man, who observes the vow of *Mandāra-saptamī* according to this procedure, being free from sins, and being happy, delights in heaven for a *Kalpa*.

303. A man taking with him this torch in (i.e. for removing) the terrible darkness in a train of sins does not fall down in the night of the mundane existence.

304. Even he, who recites, or listens to (the account of this vow of) *Mandāra-saptamī* which gives the desired fruit, becomes free from all sins.

305. Now I shall tell you about another vow, viz. of the good *Śubha-saptamī*, having fasted on which a man becomes free from the stream of diseases and griefs.

306. In the month of Āśvina, having solemnly bathed and muttered sacred texts, and having become pure, and having

informed the brāhmaṇas, he should begin the (vow of) *Śubha-saptamī*.

307-311. He should devoutly worship a cow with sandal, flowers and anointment. (While making the offering he should say) 'O Śubha-kalyāṇī, I salute you, who are born from the Sun and are the abode of the entire world, for the purification of (my body).' (Saying,) 'May Aryaman be pleased,' he should, in the evening, give an offering of a *prastha* (-measure) of sesamum after having prepared it, with a copper-vessel, and also a golden bull, with a piece of cloth, flowers and jaggery, and with a cushion, repose, vessels and a seat, along with fruits and various articles of food with ghee and (sweetened) milk. Having drunk the (mixture of the) five products of cow, he should sleep on a bare ground; then, when the morning has dawned, he should devoutly offer it to the brāhmaṇas.

312-317. A man should offer, according to this rite, a couple of garments, a golden bull and a golden cow. And at the end of the year he should, saying, 'May the universal soul be pleased,' give a bed with a sugar-cane and jaggery, and a *prastha* (-measure) of sesamum (after having put it) in a copper-pot, as well as a golden bull, to a brāhmaṇa learned in the Vedas. A wise man, who observes the vows of *Śubha-saptamī* according to this procedure, gets wealth (and) pure fame in every existence; and being honoured by the hosts of celestial nymphs and Gandharvas in the abode of gods, he, being, the chief of the troop of demigods—attendants of Śiva, lives (there) till deluge; and having descended (on the earth) at the beginning of a Kalpa, he would become the lord of the seven islands. This *Śubha-saptamī* is said to be capable of destroying the sin of a thousand killings of embryos or of brāhmaṇas.

318-319. He, too, who recites, listens to this (vow), or, by chance sees for a while the gifts being given, with his body freed from all sins, obtains the leadership of Vidyādharas. A man, who observes the vow of the (*Śubha*-) *saptamī* for seven years, gradually becomes the lord of the seven worlds and (then) goes to the position of Murāri.

CHAPTER TWENTYTWO

On Vows

Bhīṣma said:

1-3. *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Jana*, *Tapas* and *Satya* are said to be the seven worlds. How can one have the lordship over all these in turn? O brāhmaṇa, who are honoured by gods, how can one have handsome form, (long) life and (good) health, and also ample wealth in this world?

Pulastya said:

4-10. Formerly Indra ordered Agni, along with Vāyu, to destroy the enemies of gods. When he consequently burnt the demons in thousands, (the demons) Tāraka, Kamalāksa, Kāladaṁṣṭra, Parāvasu, Virocana and Saṁhrāda entered the ocean and remained deep in it. Taking them to be weak, Agni and Vāyu ignored them. Since then they harass gods, men and snakes and all sages and then again enter the ocean. In this way, O king, those heroes have harassed, on the strength of the water (of the ocean) being inaccessible, the three worlds for seven and five (i.e. twelve) thousand *yugas*. Then again Indra ordered Agni and Vāyu: "Dry up this ocean immediately. Since this abode of Varuṇa (i.e. the ocean) is the shelter of our enemies, therefore you should today only dry it up."

11-13. They said to Indra, the killer of Maya and Śambara: "It is a wicked act, O lord of gods, to destroy the ocean; since by doing so a large group of beings would be destroyed, therefore, O Indra, adopt some other remedy. O best of gods, how should the ocean, in the portion measuring just a (square) *yojana* of which crores of beings live, be destroyed?"

14-21. Thus addressed, the lord of gods, whose eyes were reddened due to wrath, said these words to Agni and Vāyu: "The gods never obtain (i.e. accept) the union of impiety with piety. Especially you two are magnanimous. Since you, O Agni, along with Vāyu, did not obey my order, therefore, you both, intent on the vow of a sage, will obtain a human body, and will be born as a sage, in an existence bereft of the true meaning of the science of sacred precepts; and when in your human exist-

ence you will dry up the ocean just with a mouthful you will (again) obtain godhood". Thus, due to the curse of Indra, that moment only they fell down on the earth, obtained human bodies and were then born from a pitcher. From the semen of Mitrā-varuṇa, Vasiṣṭha was born as the son; then was born Agastya of severe penance. This sage was (thus) the younger brother of Vasiṣṭha.

Bhīṣma said:

22. How are Mitrā-varuṇa said to be his fathers? Tell me now how Agastya was born from a pitcher.

Pulastya said:

23-27. Formerly the eternal man, Viṣṇu, after becoming the son of Dharma, at some time practised ample penance on the Gandhamādana (mountain). Śakra, afraid of his penance, sent Spring and Cupid, along with the hosts of celestial nymphs, to create an obstacle in his penance. When Viṣṇu could not be fascinated by Cupid and Spring with songs and instrumental music and coquettish[1] and amorous gestures[2], the group of the ladies that had accompanied Cupid and Spring became dejected. Then Nara's elder brother[3] (i.e. Nārāyaṇa) produced from his thigh a lady fascinating the three worlds, to agitate them. Gods, including the two gods (i.e. Cupid and Spring), were fascinated by her.

28-33a. In the presence of the celestial nymphs, Hari (i.e. Viṣṇu) said to the gods: "She will be known in the world as Urvaśī." Then Mitra, longing for Urvaśī, called her and said (to her): "Satisfy me." She said: "All right". Afterwards, Varuṇa wooed the lotus-eyed lady (when she was) going to the Sun's world. She said (these) worlds to him: "I have been chosen before by Mitra, O lord, the Sun is my husband." Varuṇa said: "Resigning your heart in (i.e. to) me, you (can) go." When she left, saying "All right", Mitra cursed her: "Since you thus be-

1. *Hāva*: Any feminine coquettish gesture calculated to excite amorous sensations.

2. *Bhāva*: Amorous gesture, gesture of love.

3. *Narāgraja*: is *Nārāyaṇa*.

haved falsely, go, today only, to the human world and resort to the grandson of Soma."

33b-38a. Then Mitra and Varuṇa deposited their seed in a water-pitcher; and (from that) two best sages were born. Formerly a king by name Nimi played with ladies with dice; that time Vasiṣṭha, born from Brahmā, came there. The sage cursed the king who did not honour him: "You become bodiless." He too cursed the sage (in the same way). Due to the curse (given to) each other, the two (who had become) bodiless lustres went to Brahmā, the lord of the world, for the destruction (i.e. cessation) of the curse. Then by the order of Brahmā Nimi lived in the eyes (of people). So, O king, people have the twinklings of eyes in order to give him rest.

38b-43a. Vasiṣṭha also appeared as before in the water-pitcher. From that sprang up Agastya of four arms and with a rosary and a water-pot, the best sage of a tranquil mind. In the manner of ascetics, he, with his wife and surrounded by brāhmaṇas performed a very difficult penance in a part of Malaya. Then after a long time, seeing the world being harassed by Tāraka and others he, being angry, drank the abode of Varuṇa (i.e. the ocean). Then all (gods) like Śaṅkara granted him boons. Brahmā and revered Viṣṇu also went to give him a boon. (They said:) "Well-being to you, O sage, ask for a boon."

Agastya said:

43b-47. For a period of twentyfive thousand crores of Brahmā's years I should be borne in an aeroplane in the southern tract in the sky. He who offers me worship before the rise of my heavenly car (in the sky), becomes, in turn, the lord of (each of) the seven worlds. May he, who glorified the hermitage named after me at Puṣkara, obtain religious merit. This is the boon I choose. The hosts of the manes of those who offer a Śrāddha with devotion and (with the offering of) rice balls, will stay in heaven with me, for this much period (i.e. as long as I stay there). This is the boon (I ask for).

48. Saying, "let it be so," the gods went as they had come. Therefore the wise should always offer a respectful offering to Agastya.

Bhīṣma said:

49. In what manner should an offering be made to that sage? Tell me (about) the procedure for Agastya's worship.

Pulastya said:

50-60. At the rise of him (i.e. the Agastya constellation) in the night (i.e.) in the early morning a wise man should take bath with white sesamum. Like that, he, the householder, having put on white flowers and garment, should instal an unbroken jar decorated with flowers and cloth, (and also) with five jewels along with a pot of ghee. In the same way having placed at the top of the pitcher a golden human figure of the measure of a thumb with four long hands and arms, and also grains with seven mountains and with a bronze pot, sacred rice grains and silver, he should offer this to the best brāhmaṇa after reciting a sacred text. Having, with a concentrated mind and facing the south, picked up the ḷong-armed (human figure), he, after having saluted a brāhmaṇa, should offer a white milch-cow having silver hoofs and golden face along with a calf and adorned with a garland, a piece of cloth and a bell, if he has a capacity (to do so). O king, a man should give all this for seven nights at the rise (of Agastya). This he (should continue) for seventeen years, or some say (he should continue) even longer. (He should recite the sacred text:) 'O you born from Agni and Vāyu, O you son of Mitrā-varuṇa, O you resembling the *Kāśa*-flower, O you born from the pitcher, my salutation to you.' He, who gives a fruit like this, never sinks; after having performed a sacrifice, a man then should live on a fruit. A man who offers reverential offering in this way, obtains this world (i.e. *Bhūḥ*), causing handsomeness and (good) health. By (offering) the second (reverential offering) he obtains the *Bhuvaḥ* world, then by (the one) after that (i.e. by the third) he obtains heaven (*Svaḥ*); he who offers seven reverential offerings obtains the seven worlds. He, who in this way recites or listens properly to the account of Agastya, or he, who does the worship of Agastya or intends to do it, (he) too, having gone to Viṣṇu's abode is honoured (there) by hosts of gods.

Bhīṣma said:

61. O you highly intelligent one, tell me that which gives the fruit of good-fortune, (good) health, which brings about the destruction of the enemies and which gives enjoyment and liberation.

Pulastya said:

62-63a. I shall now tell you that, which formerly god (Śiva), the killer of Andhaka,[1] told Pārvatī, when very religious and charming stories (talks) were going on, and which causes enjoyment and liberation.

Gaurī said:

63b-64a. O lord of gods, Sāvitrī gave a curse[2] to me, the wife of a hero. Tell me how I shall be prominent like Lakṣmī?

Śaṅkara said:

64b-68. O respectable lady, listen attentively to another form of worship done by oneself, which is an excellent worship for men as well as women. A man, having bathed with white mustard on the third day of the bright half of Śrāvaṇa, or Vaiśākha or of the auspicious Mārgaśīrṣa month, should put on his forehead a mark of the bright yellow pigment[3] with cow's urine and milk and mixed with curd and sandal, since it causes good fortune and good health and is always dear to Lalitā. A man or a married lady should put on red garments and white flowers on the third day of every fortnight.

69-70. A widow should put on one white garment only. A maiden should put on two white, fine garments. Then he (or she) should give bath to (the image of) the goddess with the five products of a cow, then only with milk and also with honey and with sandal mixed with flowers.

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1. *Andhakasūdana*: is Śiva. He killed Andhaka, a demon and a son of Kaśyapa and Diti.

2. For this curse see I 17.76 above.

3. *Gorocana*: A bright yellow pigment prepared from the urine or bile of a cow, or found in the head of a cow.

71-72. He (or she) should worship (the image) with white flowers and fruits of various kinds (and) with grains, parched grains[1] etc. together with salt, jaggery, milk and ghee. O respectable lady, you should always worship (the image) with sacred rice grains and white sesamum. In every fortnight worship should be offered to the feet (of the image of the goddess), O you beautiful lady.

73-77. (While offering worship) to the feet (he should say) 'My salutation to Varadā;' (while offering worship) to the ankles (he should say) 'My salutation to Śrī.' (While offering worship) to the shanks (he should say) 'My offering to Aśokā'. (While offering worship) to the knees (he should say) 'My salutation to Pārvatī.' (While offering worship) to the thighs (he should say) 'My salutation to Vāmadevī.' (While offering worship) to the belly (he should say) 'My salutation to Padmodarā.' (While offering worship) to the throat (he should say) 'My salutation to Śrī.' (While offering worship) to the arms (he should say) 'My salutation to Darpavināśinī,' and (while offering worship) to her (face with a) smile (he should say) 'My salutation to Smaradā.' (While offering worship) to the nose (he should say) 'My salutation to Gaurī.' (While offering worship to the eyes (he should say) 'My salutation to Utpalā.' (While offering worship) to the forehead and hair (he should say) 'My salutation to Tuṣṭi.' (While worshipping) the head (he should say) 'My salutation to Kātyāyanī.' (He should also say) 'My salutation to Gaurī, to Puṣṭi, to Kānti, to Śrī, to Rambhā, to Lalitā, to Vāmadevī.'

78-82a. Having thus offered the worship according to the procedure he should draw (the figure of) a lotus with sixteen leaves one after another and with a pericarp. He should install (the image of) Gaurī in the east; next to it (i.e. in the south-east) he should install (the image of) Aparṇā; similarly he should install (the image of) Bhavānī in the south; next to it (i.e. in the south-west) he should install Rudrāṇī. In the western region (i.e. direction) he should install (the image of) Saumyā Madanavāsinī; in the north-west he should install (the image of) Pāṭalā Ugrā; he should install (the image of) Umā in the north; he should place in the centre (the images of)

1. *Lājā*: Fried or parched grain.

Sādhyā, Pathyā, Saumyā, Maṅgalā, Kumudā, Satī and Bhadrā and should place (the image of) Lalitā on the pericarp. He should install them with (the offering of) flowers, sacred rice grains, water and salutation.

82b-84. Having made auspicious sound of music, he should offer worship to a married lady whose husband is alive, with red garments, red flowers and anointing; and he should drop (powder of) red lead and aromatic powder on their heads, because bath with red lead and saffron is extremely desirable. Similarly he should carefully worship his spiritual preceptor.

85-90. All the rites performed in a place where the preceptor is not honoured become fruitless. A man should always worship Gaurī with muttered prayers and dark (-blue) lotuses; in the welcome month of Kārtika he should carefully worship her with *bandhujīva* flowers; in Mārgaśīrṣa (he should worship her) with jasmine flowers; (he should worship her) with yellow *kurantaka* flowers in Pauṣa; and should worship the goddess with *kunda* flowers and lotuses in Māgha; a man should worship her with vitex negundo or jasmine flowers in Phālguna. He should worship her with jasmine and *aśoka* flowers in Caitra; he should worship her with fragrant trumpet-flowers in Vaiśākha; he should worship her with lotuses and *mandāra* flowers in Jyeṣṭha; and with water-lilies in Āṣāḍha; he should always worship her with *mandāra* and *mālati* flowers in Śrāvaṇa; and in proper order should always feed her with (i.e. offer) cow-urine, cow-dung, milk, curds, ghee, *darbha* and water, *bilva*-leaves, *arka*-flowers, lotuses, water from a syringe, mixture of the five products of a cow and *bilva*.

91-96. Thus feeding (i.e. offering) is said to be done in Bhādrapada etc. O you beautiful lady, on the third day of every fortnight he should feed a (brāhmaṇa) couple and should honour them devoutly with garments, flowers, anointing. He should give two yellow garments to the man, and two silken garments to the woman. He should give the woman winnowed (i.e. cleaned) cumin seed with salt, with sugarcane and jaggery; and should give the man a fruit with a golden lotus. He should say, 'O goddess, the lord does not go away after abandoning you; therefore, lift me up from this entire unhappy ocean of the mundane existence. May Kumudā, Vimalā, Nandā, Bhavānī,

Vasudhā, Śivā, Lalitā, Kamalā, Gaurī, Satī, Rambhā and Pārvatī be pleased in the months Śrāvaṇa etc. At the conclusion of the vow he should give a bed with a golden lotus (to a brāhmaṇa couple).

97-98. He should honour twentyfour or twelve (brāhmaṇa) couples; or should honour eight couples (each time) in the period of four months. Having first made an offering to his preceptor, he should then honour others. This is called Ananta-tṛtīyā, which always gives unending fruit.

99. The goddess removes all sins and enhances good fortune and good health. A man should never ignore her through vanity of wealth.

100. If a man or a woman observes the vow of fast, (if) a pregnant woman or if a woman recently delivered, or a maiden or a sick woman observes fast at night (he or she would get unending fruit).

101-104a. When impure (i.e. during menstruation), she, being restrained, should get it done by someone else. He, who observes (the vow of) this *Ananta-phaladā* (giving unending fruit) *Tṛtīyā*, is honoured in Śiva's world for a full crore of *Kalpas*. Even a poor person should observe a fast (on the third day of every month). for a year, with the rite of offering flowers with sacred texts. He too will get the same fruit. A woman, who, desiring her good, observes (this vow), gets birth as a man, favoured by Gaurī.

104b-105. He, who thus recites or listens to or thinks about this vow in honour of the daughter of the (Himālaya) mountain (i.e. Pārvatī), is, while living in Indra's world, honoured by young divine ladies and Kinnaras. I shall also tell you about another (vow of) *Tṛtīyā*, which removes sins.

106-108a. Those born in the former age (i.e. those who are very old) know it as *Rasakalyāṇinī*. Reaching the third day (i.e. on the third day) of the bright half of the month of Māgha, he should, in the morning, bathe with sandal, water and sesamum; (then) he should give bath to the (image of the) goddess with honey and sugarcane-juice; and he should (offer) worship to her with sandal (mixed with) water and saffron.

108b-116. Having (first) worshipped the left parts (of her body), he should then worship the right parts. While worshipp-

ing the foot (he should say), 'My salutation to Lalitā;' then he should worship the left ankle, (saying) 'My salutation to Devī.' (While worshipping) the shanks and knees (he should say) 'My salutation to Śāntā.' (While worshipping) the thigh (he should say) 'My salutation to Madālasā;' similarly (while worshipping) the belly (he should say) 'My salutation to Amalā.' (While worshipping) the breasts (he should say) 'My salutation to Madanavāsinī;' (while worshipping) the neck (he should say) 'My salutation to Kumudā.' (While worshipping) the arm and its tip (he should say) 'My salutation to Mādhavī, Kamalā, Sukhasmitā;' (while worshipping) the eyebrows and forehead (he should say) 'My salutation to Rudrāṇī;' similarly (while worshipping) the hair (he should say) 'My salutation to Śaṅkarā.' (While worshipping) the forehead (he should say) 'My salutation to Madanā;' (while worshipping) the eyebrows (he should say) 'My salutation to Mohanā'. (While worshipping) the eyes (he should say) 'My salutation to Candrārdhadhāriṇī.' (While worshipping) the mouth (he should say) 'My salutation to Tuṣṭi.' (While saluting) the throat (he should say) 'My salutation to Utkaṇṭhinī.' (While worshipping) the body (he should say) 'My salutation to Amṛtā.' (While saluting (the great arms (he should say) 'My salutation to Rambhā.' (While worshipping) the hands (he should say) 'My salutation to Viśokā.' (While worshipping) the heart (he should say) 'My salutation to Manmathāhvā.' (While worshipping the belly (he should say) 'My salutation to Pāṭalā.' (While worshipping) the waist (he should say) 'My salutation to Suratavāsinī.' (While saluting) the thighs (he should say) my salutation to Paṅkajaśrī. (While worshipping) the knees and shanks (he should say) 'My salutation to Śāntā.' (While worshipping) the feet (he should say) 'My salutation to Dharādharā'. (While saluting) the head (he should say) 'My salutation to Viśvakāyā.' (He should also say) 'My repeated salutations to Bhavānī, Kāminī, Vāsudevī, Jagatśrī, Ānandadā, Nandā, Subhadrā'.

117-118. Having thus worshipped (the image) according to the proper rite, he should honour a brāhmaṇa-couple. Having them fed (the couple) with sweet food, he, free from jealousy, should, after having given them a water-pitcher with

modakas (sweet-meats) and a pair of white garments, worship the couple with sandal and flowers.

119-125a. (Saying) 'May Kumudā be pleased here (i.e. with this),' he should accept the vow of (avoiding) salt. Every month he should worship the goddess according to this procedure. He should avoid (eating) salt in Māgha and jaggery in Phālguna; similarly (eating) butter should be avoided in Caitra, and honey in Vaiśākha.[1] He should avoid (drinking) a beverage in the month of Jyeṣṭha; similarly he should avoid cumin seed in Āṣāḍha; he should avoid milk in Śrāvaṇa and similarly curds in Bhādrapada. In the same way he should avoid ghee in Āśvina, and honey in Kārtika.[2] He should avoid coriander in Mārgaśīrṣa, and sugar in Pauṣa. At the end of the vow, and in every month he should give, in the evening[3] a pot full of these along with a pot containing articles of food. Similarly in (the months) beginning with Māgha he should give sweet balls, sevaka, cakes, round cakes, and also pots full of ghee, and jars full of flour. (He should give) milk, vegetables, curds, food with curds, food and vegetables.

125b-128. He should, in every month, beginning with Māgha, say in order, 'May Kumudā, Mādhavī, Rambhā, Subhadrā, Śivā, Jayā, Lalitā, Kamalā, Anaṅgā, Ratilālasā be pleased.' Every time the drinking of the mixture of the five products of a cow is enjoined. He should every time observe a fast; fast at night is laid down for a weak person. A woman should thus observe the vow called *Rasakalyāṇinī*.

129-136a. When again (the month of) Māgha arrives, having made a golden (image of) Gaurī, having four hands, endowed with pearls and silver eyes and covered with a garment, and with five jewels, and also with a rosary of the size of her thumb and a pitcher, similarly a golden couple of cows (i.e. a cow and a bull), white garment, he should give all this along with cloth and pots (to a brāhmaṇa couple), saying 'May Bhavānī be pleased.' He, who, observes the *Rasakalyāṇinī-vrata* according to this procedure is free from all sins instantly;

1. *Mādhava*: is Vaiśākha.
2. *Ūrja*: is Kārtika.
3. *Vikāla*: Evening.

and is never unhappy in a thousand existences. He would get that fruit which is obtained by performing a thousand *Agniṣṭoma*-sacrifices. O you of a beautiful face, a woman, or a maiden or an unhappy widow would get the same fruit. He, who happens to read or hear this, being free from sins, goes to Pārvatī's world. He, who thinks about the good of the people, would go to the world of the lord of gods and become successful.

136b-140a. I shall similarly tell you about another (vow observed on the) tṛtīyā which destroys sins. This is well-known in the world and gives best joy. When on the third day of a month there is (the rise) of the constellation Āṣāḍhā, or Brahmā or Maghā or Hasta he should properly bathe with *darbhas*, sandal and water. Having put on white flowers and a white garment and having anointed himself with sandal he should worship Bhavānī devoutly with white fragrant flowers; and also Mahādeva, seated by the side (of Bhavānī), O you very chaste lady.

140b-148. He should worship the feet (of the images of Bhavānī and Mahādeva saying) 'My salutation to Vāsudevī, Śaṅkarā, Hara.' (While worshipping) the shanks (he should say) '... to the destroyer of grief (and) giver of respect to the lood'; 'My salutation to the destroyer of grief (and) giver of respect (Mānada) to the lord'; (while worshipping) the thighs (he should say) 'My salutation to Rambhā, and to Śiva Pinākin (i.e. the trident-holder)'. (While worshipping) the waist (of the image) of the goddess (he should say) 'My salutation to Ānandinī and the trident in the hand of Śūlin.' (While worshipping) the navel (he should say) 'My salutation to Mādhavī and Śambhu, Bhava.' (While worshipping) the breasts (he should say) 'My salutation to Ānandakāriṇī and Śaṅkara having the moon.' (While worshipping) the throat (he should say) 'My salutation to Utkaṇṭhinī, and Nīlakaṇṭha Hara.' (While worshipping) the hands (he should say) 'My salutation to Utpaladhāriṇī and to Rudra, the lord of the world.' (While worshipping) the arms (he should say) 'My salutation to Parirambhiṇī and Hara, the one fond of dancing.' (While worshipping) the mouth (he should say) 'My salutation to Vilāsinī and the lord's bull'. (While worshipping) the smile (he should say) 'My salutation to Smaraṇīyā and the universal face of the lord.' (While worshipp-

ing) the eyes (he should say) 'My salutation to Mandāravāsinī and to the universal lustre of the trident-holder.' (While worshipping) the eyebrows (he should say) 'My salutation to Nṛtya-priyā and the noose with the trident of Śambhu.' (While worshipping) the forehead of the goddess (he should say) 'My salutation to Indrāṇī and the lord's vehicle—the bull.' (While worshipping) the crown (he should say) 'My salutation to Svāhā and Gaṅgādhara the lord.' (He should also say) 'I salute Pārvatī and Śiva, the body, arms, feet, faces of the universe, being auspicious and granting boons when pleased.'

149-156. Having thus worshipped Śiva and Pārvatī according to the proper procedure he should design, in front (of the images) of Śiva and Pārvatī, lotuses with pollen of various colours; also conch and disc with bracelets and *svastika* leading to auspiciousness. He is honoured for as many thousands of years in Śivaloka, as many particles of pollen have fallen on the ground. According to his capacity, he should present four pots of ghee with gold to a brāhmaṇa (and also he should give the brāhmaṇa) a water-pot with water. He should give this every fortnight for four months. Then, in the four months beginning with Mārgaśīrṣa, he should offer as (told) before, four pots (filled) with ghee and then four pots (filled) with sesamum after a water-pot is given. He should also offer sandal-water, flowers with water, sandal and saffron (mixed with) water, and also crude curds and milk and water from a syringe, and cloud-water, as well as water with powder of *Kuṣṭha* and *Uśīra*[1]; then having taken sesamum water and water with barley-powder also he should sleep; in the months like Mārgaśīrṣa the feeding (i.e. offering) is recommended in both the fortnights.

157-165a. In all cases for worshipping, white flowers are recommended; and in all cases the (following) sacred text should be recited at the time of making a present: 'May the auspicious Gaurī be always pleased with me to destroy my sins. May Lalitā Bhavānī lead (me) to good fortune for the attainment of all (objects).' To please Gaurī, he should offer at the end of the year, salt with jaggery and saffron, and also a pitcher

1. *Uśīra*: The fragrant root of a plant.

with sandal and a golden lotus, as well as (objects of) gold with sugarcane and fruits, and a bed with a covering and resting-place to a brāhmaṇa with his wife (saying), 'May Gaurī be pleased with me.' A man (who observes this vow) would obtain wealth called Ātmānandakarī (giving delight to himself); and being endowed with (long) life and joy would never meet with grief. A lady or a virgin or a widow who observes (this vow), being favoured by the goddess, gets the same fruit. Thus having observed a fast in every fortnight with the procedure (of the recital) of sacred text and worship, he obtains the world of Rudras from which return (i.e. rebirth) is difficult. He who devoutly listens to this (account) or causes others to hear it goes to Indra's world, and living there for a Kalpa is honoured there.

Śaṅkara said:

165b-168. If a woman becomes intent upon (the observance of) the vow, what kind of curse is that of poor Sāvitrī (i.e. what can Sāvitrī's curse do to her)? There is no significance (to her curse) since Lakṣmī due to her being accepted (as his wife) by Viṣṇu was worthy of reverence to the ancient ones; for you I formerly destroyed the sacrifice of Dakṣa. Viṣṇu too formerly churned the ocean for obtaining Lakṣmī. You two (i.e. Lakṣmī and you) are obedient. Do not be afraid at all.

169. Sāvitrī is to be honoured; she who is angry is to be propitiated by me, by Viṣṇu and by Brahmā desiring respect (being given to him).

170-176a. I shall go to Brahmā's residence. O you of a beautiful face, wait (here).

Saying so Rudra went (to Brahmā's residence) and Gaurī lived there for an entire Kṛtayuga. In that sacrifice (which he performed) Agni carried oblations to gods and pleased the three worlds; the lord gave everything—food to chief brāhmaṇas, objects of enjoyment to the host of Vidyādharas and satisfied the desires of men. Then Rudra said to Viṣṇu, "(Please) explain the duties of Gaurī; also (explain) that which is said to be the vow of Sarasvatī." Thus addressed by Rudra, Viṣṇu said, "I shall now not explain the duty (sacred) to me, O Śaṅkara. O best of gods, you may explain my greatness; formerly you have told it; having done which (vow) sins

are destroyed; there is no doubt about this; you will be purified."

Bhīṣma said:

176b-178a. O best of sages, O best one, tell me by (performing) which vow (one's) words would be sweet (i.e. one would be sweet-tongued), and also (one would have) good fortune among men, (would have) intelligence and skill in lores, as well as (give) concord between husband and wife, and company of relatives.

Pulastya said:

178b-182a. O king, you have asked well; listen to the vow of Sarasvatī, by the mere narration of which goddess Sarasvatī would be pleased, as long as the devotee eulogises her; this is the best vow. Before the day begins (i.e. in the early morning) a man having worshipped her, should begin (reciting) the divine eulogy; or on a Sunday when the planets and stars are powerful, he should feed brāhmaṇas with milk and should proclaim (the vow) to the brāhmaṇas; and having given them white garments along with gold according to his capacity, he should worship Gāyatrī with white flowers and anointment.

182b-185a. (He should pray to her:) 'O goddess, since revered Brahmā, the grandsire of the world, does not stay without you, (please) grant (me) a boon. O goddess, the Vedas, the (other) sacred treatises, practices, dance and singing (all this) is not (i.e. has no existence) without you; so let me have Siddhis; O Sarasvatī, protect me with your eight forms viz. Lakṣmī, Medhā, Dharā, Puṣṭi, Gaurī, Tuṣṭi, Jayā, and Mati.'

185b-186. He, the knower of the religious practices, having thus, with devotion, worshipped Gāyatrī, the holder of lute and lotus, and a pot and a book, with white flowers and sacred rice grains, he should observing the vow of silence, eat in the morning and evening.

187-188. And on the fifth day of every fortnight, he, (saying) 'May Gāyatrī be pleased with me,' should give an auspicious cow, and also rice (measuring) a prastha with a pot (full) of ghee, and milk and gold to a brāhmaṇa; he should, observing silence, do this in the evening.

189-191a. For thirteen months he should not take food at night; and when the vow is concluded, he should give food in the form of white (boiled) rice; he shouid give a cushion, a charming bell along with a fine silken garment; he should also give sandal, a pair of garments and tasty rice with curds.

191b-194. Being free from the vanity of wealth he should also honour his preceptor with garments, flowers and anointments. He who observes the Sārasvata vow according to this procedure, is endowed with good fortune, intellect and fine voice; and is honoured in Brahmā's world due to Sarasvatī's favour. A lady who observes this vow also gets the same fruit. She would live in Brahmā's world for three Kalpas. He who would listen to the Sārasvata vow or would read it, would live in the city of Vidyādharas for three myriads of years.

CHAPTER TWENTYTHREE

The Vow for Prostitutes

Bhīṣma said:

1. O lord of brāhmaṇas, tell me what kind of practices in honour of Viṣṇu are (observed), as Rudra had told them, and what their fruit is.

Pulastya said:

2-4. Formerly, in the Rathantara Kalpa, Mahādeva (i.e. Śiva), the trident-holder (who was), living on Mandara, was asked by Brahmā, the great-souled one, himself: "How can men always have good health, endless prosperity and salvation by (practising) little penance, O god? O Adhokṣaja[1] what is that knowledge, which (obtained) through your favour even by little penance is said to be very fruitful in this world?"

5. Thus asked by Brahmā, (Śiva), the lord of Umā, the universal soul, the creator of the worlds, said this (that) delights the mind:

1. *Adhokṣaja*—an epithet of Viṣṇu.

The god said:

6-9. When from this *Rathantara Kalpa*, there again will come the twentieth *Varāha Kalpa*, and when the seventh auspicious Manu-period called Vaivasvata will arrive, and when there will be a *yuga* numbering twenty-seventh called *Dvāpara*, at the end of it, Vāsudeva Janārdana (i.e.) Viṣṇu will be born in three ways for taking down the burden (i.e. for destroying demons etc.) as the sage Dvaipāyana, Balarāma and Keśava (i.e. Kṛṣṇa called) Kaṁsāri, Keśimathana, Keśava and Kleśanāśana.

10-12. O Brahmā, Tvaṣṭṛ will, at the order of the lord of the world, fashion a city, which is now called Kuśasthalī, named Dvāravatī, endowed with divine splendour, for the residence of Śārṅgin (i.e. Viṣṇu or Kṛṣṇa). Sometime he, of an unlimited lustre and killer of Kaiṭabha (would) be seated in his assembly, along with his wives, Yādavas, many learned men (receiving) large (fees), Kurus, gods and Gandharvas.

13. When old and religious stories would be going on, he, the valiant one observing distinctions (i.e. a keen observer), on being asked by Bhīmasena, will explain the religious practices (about which a question is) asked by you.

14-17a. O Brahmā, he will be the founder of the practices and the very mighty Vṛkodara, Pāṇḍu's son, will be the propagator. He, the religious-minded one, is (called) Vṛkodara because in his belly lies the sharp fire called Vṛka. The great one, who would have the strength of a myriad of elephants, would be a great eater, (for) even the fire of hunger of a religious but weak person is sharp while fasting.

17b-19. This vow is superior to all (other) vows since Vāsudeva, the lord of the world will tell (so). The vow gives the fruit of all sacrifices and destroys all sins. It subdues all evils; it is honoured by all gods. It is the (most) pure of the pure (objects); and the (most) auspicious of the auspicious things; it is the best among the future and the past things.

Vāsudeva said:

20-21. O Bhīma, if you are not able to observe a fast on the eighth or fourteenth or on other days (with the rise) of

auspicious stars, then having fasted on this excellent day, the destroyer of sin, according to the proper rite, reach the highest position of Viṣṇu.

22-28. When it is the tenth day of the bright half of Māgha, anointing his body with ghee, a man should bathe with sesamum; similarly (saying) '(My) salutation to Nārāyaṇa' he should worship Viṣṇu. Worshipping the feet (of the deity he should say) 'My salutation to Kṛṣṇa'; worshipping the head (of the deity he should say) 'My salutation to Kṛṣṇātman'; worshipping the throat (he should say) 'My salutation to Vaikuṇṭha'; and worshipping the chest (he should say) 'My salutation to Śrīvatsadhārin, to Śaṅkhin, Gadin, Cakrin and Varada'. Thus having worshipped Sava Nārāyaṇa, invoking (him by various epithets) in due order, he should further worship the belly (saying) 'My salutation to Dāmodra'; he should worship the waist (saying) 'My salutation to Pañcajana'; he should worship the thighs (saying) 'My salutation to Saubhāgyanātha'; he should worship the knees (saying) 'My salutation to Bhūtadhārin'; he should worship the shanks (saying) 'My salutation to Nīla'; he should worship the feet saying 'My salutation to Viśvabhuj'. (He should also say), 'My salutation to Devī, to Śānti, to Lakṣmī, to Śrī, to Tuṣṭi, to Puṣṭi, to Dhṛti, to Vyuṣṭi'. He should worship Garuḍa (saying), 'My salutation to the bird, viz. Vihaṅganātha (i.e. the lord of birds), Vāyuvega (i.e. having the speed of wind), and Viṣapramathana'.

29-32. Having thus worshipped Govinda (i.e. Viṣṇu), and Śiva and Vināyaka (i.e. Garuḍa) with sandal, flowers, incense and eatables of various kinds, and having eaten with ghee, the (boiled) mixture of rice and peas with a few spices,[1] sprinkled over with ghee (prepared from the milk) of cow, and having gone to another place, should take a piece of stick of *nyagrodha* or *khadira* and clean his teeth; and facing the north-east direction he should offer the evening prayer at the sunset; he should say, 'My salutation to Nārāyaṇa; I have sought your refuge.'

33-35a. Going without food on the eleventh day and

1. *Kṛsara*: a dish consisting of sesamum and grains, mixture of rice and peas with a few spices.

having worshipped Keśava, and remaining that night by him, who lies on the bed of Śeṣa (i.e. Viṣṇu) and having offered (an oblation) to fire with ghee through best brāhmaṇas, (he should say), 'I shall have the food with sweetened milk on the twelfth; let me have it without any difficulty'.

35b-38. O king, having said so, he should sleep on the ground; having heard a historical story and having, when the dawn has broken, gone to the river and having taken a bath he should avoid heretics.

Having offered the Sandhyā (prayer) according to the proper procedure and having offered libation to the manes, and having saluted Hṛṣīkeśa, lying on a bed, the wise one should get fashioned a pavilion in front of his house; and also, O killer of enemies, he should fashion an altar four hands (in length and breadth).

39-41. There he should put an ornamental arch of the length of four hands; in the middle he should put a pitcher with a hole of the size of a bean and full of water; sitting on the deer-hide, under the pitcher, he should sustain (i.e. allow to fall) the stream of water with (i.e. on) his head for the whole night. Since those who are well-versed in the Vedas know that many streams give great fruit, therefore, O best of the Kurus, a restrained brāhmaṇa should get it done.

42-44a. He should get fashioned a crescent moon in the south, a circle in the west and the figure of an *aśvattha*-leaf in the north; the brāhmaṇa, devoted to Viṣṇu, should get fashioned a lotusfigure in the centre; and also at various spots to the east and south of the altar; and being intent on Viṣṇu, he should sustain on the head the stream of water (i.e. allow the stream of water to fall on his head).

44b-45a. The second altar is of (i.e. meant for) the deity; there he should fashion a lotus with a pericarp; in the centre of it he should install (the image of) the god viz. Puruṣottama (i.e. Viṣṇu).

45b-46. He should, having made there a basin, having three girdles (i.e. parts), and having the face like the female organ of generation, offer into the fire in it, barley, ghee and sesamum through brāhmaṇas, (to the accompaniment) of (the recital of) sacred texts.

47-48. Having done (this) he should perform there a sacrifice in honour of Viṣṇu. He should carefully offer (i.e. drop) a stream of ghee into the central (part of the) basin; he should drop a stream of milk on (the image of) the god of gods and that water on himself. He should drop the stream of pure ghee of half the size (of the water stream).

49-51a. O you of great might, he should also (drop) the streams of water and milk if he so desires for the whole night. Having put thirteen water-pitchers along with eatables of various kinds, decorated with white garments and with vessels having *udumbara*-shoots and jewels of five kinds, he should get a sacrifice performed byfour brāhmaṇas knowing many Ṛgvedic verses and facing the north.

51b-53. He should also get the Rudra (-prayers) repeated by four brāhmaṇas well-versed in Yajurveda. He should get the songs of praise of Viṣṇu recited by four brāhmaṇas well-versed in Sāmaveda. Thus he, free from the vanity of wealth, should honour the twelve brāhmaṇas by (giving them) clothes, flowers, anointment, rings, bracelets, golden chains, and also garments and beds.

54. He should thus pass the night with songs and auspicious sounds. All these (presents mentioned above) should be (given) in duplicate to the (family-) preceptor.

55-56. Then O best of the Kurus, having got up in the clear (i.e. bright) morning, he should give thirteen good-natured milch cows with their horns covered with gold, with udders, (adorned) with bell-metal, with their hoofs (decorated) with silver, with calves, and decorated with sandal.

57-58. Having given these (cows) to the brāhmaṇas, pleased with (their having eaten articles of) food, and having given various kinds of umbrellas to them, and himself having eaten food without salt, he should allow (the brāhmaṇas) to go, following them, with his sons and wife for seven or eight steps.

59-61a. (At this time he should say) 'May the lord of gods viz. Keśava, the destroyer of sufferings, be pleased here (i.e. with this)'. In this way, by the order of his preceptor he should send the pitchers, the cows, the beds, the garments to the houses of all (the brāhmaṇas). O Bhīma, in the absence of

many beds, a householder should give (at least) one fully furnished bed.

61b-63. O foremost of the Kurus, he who desires ample wealth, should pass that day having read (i.e. by reading accounts in) history and Purāṇas. Therefore, O Bhīmasena, mustering courage and being free from jealousy, observe properly this vow as told by me to you through love. This vow observed by you will be (known) by your name.

64. This is that auspicious *Bhīmadvādaśī* which destroys all sins and which was called *Kalyāṇinī* in former *Kalpas*.

65. O you best among the great heroes, be the first observer (of this vow of *Bhīmadvādaśī*) by remembering and telling (about) which all the sin of the lord of gods was destroyed.

66. Having seen her (i.e. Śacī) dear to the celestial nymphs and made a prostitute in other existences, (the lord favoured her and) though she was born in a Vaiśya family, she, the daughter of Puloman[1], became the wife of Indra.

67. There (i.e. in that existence) also she (i.e. Śacī, wife of Indra) had an attendant who is now my (wife) Satyabhāmā. She formerly did this very auspicious thing; and so became (i.e. was born as) Vedavatī, a brāhmaṇa's daughter.

68. Formerly the Sun, of a thousand rays, bathed with a thousand streams on this auspicious day; he then having reached the lustrous orb, became the lord of the stars and planets.

69. This vow (alone) was observed by great Indras, and many crores of gods and their enemies. Even though there be myriads of tongues in the mouths it is not possible to describe the fruit of this (vow).

70. Even the son of the lord of Yādavas will tell that the (observance of this) vow destroys the sins in the *Kali* age and (gives) unending (fruit). He, who observes this (vow), is able to emancipate his manes even though they have gone to a hell.

71-72. O sinless one, he who listens to (the account of) this (vow), or talks about it, or recites it with devotion for obliging others, would be Viṣṇu's devotee and would be

1. *Puloman*: Name of a demon, the father-in-law of Indra (Puruhūta).

honoured by Indra. O sinless one, that twelfth day of the bright fortnight of Māgha, which was called *Kalyāṇinī* in a former creation, will be observed (as auspicious) by Pāṇḍu's son, will give inexhaustible merit and will have (its name) preceded by (the word) Bhīma (i.e. will be called *Bhīma-dvādaśī*).

Brahmā said:

73-74a. O revered one, in (i.e. from) the Purāṇas, I have heard about the origin of the castes and the stages of human life; and also I have learnt about good conduct along with the details of the branches of the science of religion. I (now) desire to hear the true account of the conduct of prostitutes.

The Lord said:

74b-77. O Brahman, born from the lotus, in the same city there will be sixteen thousand wives of Vāsudeva. Kṛṣṇa, the universal soul, having eyes like those of a deer, the dignified scion of Yadu family, who had put the garland of *Mālatī* flowers on his head, and being adorned with his praiseworthy wives, will enjoy with them in a garden rich with flowers, and situated on the bank of a lake, in the spring season abounding in cuckoos and swarms of bees.

78-79. Sāmba, Jāmbavatī's son, adorned with all (kinds of ornaments), going along with the path nearby, really of the form of Cupid, will be longingly seen by the ladies and passion will be aroused in the hearts of them who will be tormented by the arrows of Cupid.

80-83. He, the lord of the world, the omniscient master, having perceived it with his eye of contemplation, will say to them: "The evil being will kidnap you, since you have thus entertained the passion of love (for Sāmba) in my presence." Then the revered lord, the cause of beings, the holder of the bow made of horn, being propitiated (by the ladies) tormented with the curse, will say this: "(You will observe) the vow, beneficial in the future, which sage Dālbhya, emancipator of the fishermen living in the north and of an unlimited (generosity of) mind will tell you."

84-87a. Saying so and leaving them, the lord vanished. Then after a (long) time when the burden (on the earth as a result of the great Bhārata war) will be lightened and when the fight with clubs[1] (among the Yādavas) will be over, when Keśava will have come back to the heaven, when the entire Yadu-family will be no more, when even Arjuna will be defeated by the thieves, when Kṛṣṇa's wives will be kidnapped and will be enjoyed by the fishermen for a hundred million years and when they will be (thus) tormented, a devout soul, Dālbhya by name, with great penance (to his credit) will come there.

87b-90. Having honoured him with a respectful offering, having saluted him again and again, (and) being frequently talked to, with their eyes full of tears and remembering various enjoyments and divine flowers and anointment, and also their husband, the undefeated and endless lord of the worlds, (also remembering) the (Dvārakā) city of a divine prowess, and the many jewelled houses, as well as all the residents of Dvārakā and the boys of a divine form, they, standing before the sage, will put to him this question:

91-93. "O revered sir, all of us have been perforce enjoyed by the evil beings; we have slipped from (i.e. erred in) our duty. You are our refuge. O brāhmaṇa, you have been formerly instructed by the intelligent Keśava. Why have we become prostitutes after having come in contact with the lord? O you, whose wealth is penance, explain to us the duties of the prostitutes."

I shall tell you what Dālbhya Caikitāyana said to them.

Dālbhya said:

94-95. Formerly Nārada approached you, who were proud, while (you were) sporting in the water of the Mānasa lake. All of you were daughters of Agni and were the nymphs in olden days. Not saluting Nārada through haughtiness you asked the sage conversant with deep and abstract meditation:

96-99. "Advise us as to how Nārāyaṇa will be our hnsband." From him, this boon and this curse came forth (i.e. Nārada

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1. *Mausala*: The civil war among the Yādavas.

gave this boon to and prouounced this curse on the ladies) in ancient days: "By giving a couple of beds with articles of gold (to a brāhmaṇa) on the twelfth day of the bright fortnight of Caitra and Vaiśākha, Nārāyaṇa will certainly be your husband (i.e. you will obtain Nārāyaṇa as your husband); (and) since, you asked me (a question) without saluting me, due to your selfish addiction to your beauty and good fortune, you will be kidnapped by thieves and will become prostitutes."

100-106. Thus, due to the curse of Nārada and also that of Keśava, all of you, deluded by passion, have become prostitutes. O you excellent ladies, listen, even now, to what I shall say. The lord of lords, the best speaker, formerly said to the hundreds and thousands of thousands of the wives of the demons, the asuras (the evil spirits—enemies of gods), the sons of Diti and the goblins, when these (ladies) were married and enjoyed by force (by the gods), after hundreds of the asuras and demons were killed by the gods in the war between gods and asuras (that took place) in ancient days: "O you devout and beautiful ladies, now live as prostitutes in king's residences and in temples of gods; you will obtain your livelihood from the king and the master; and all of you will have good fortune as per your capacity. He, who enters your house with the fee should be served by you with attitude of love void of deceit.

107. When the days auspicious to deities and manes approach, you should give, according to your capacity, cows, land, gold and grains.

108. Observe fully the vow which I shall tell you (now). Those who are conversant with the Vedas say that this vow is powerful enough to get one across (the ocean of) mundane existence.

109. When (the rise of the constellation) Hasta, Puṣya or Punarvasu falls on a Sunday, a lady should bathe properly with (her body anointed with) herbs.

110. At that time, he, having the five arrows as his soul (i.e. Cupid), will go (i.e. remain) near Hari. She should worship the lotus-eyed (god i.e. Viṣṇu), followed by eulogies of Cupid.

111-117a. She should worship the feet (of the image of the deity saying:) 'My salutation to Kāma'; (she should worship)

the shanks (saying:) 'My salutation to Vaimohakārin'; (she should worship) the generative organ (of the image of the deity saying:) 'My salutation to Kandarpanidhi'; (she should worship) the waist of (the image of the deity saying:) 'My salutation to Prītimān'; (she (should worship) the navel of the deity's image saying:) 'My salutation to Saukhyasamudra'; similarly (she should worship) the belley (of the deity's image saying:) 'My salutation to Vāmana'; (she should worship) the heart (of the deity's image saying:) 'My salutation to Hṛdayeśa'; (she should worship) the breasts (i.e. the chest of the deity's image saying;) 'My salutation to Ālhādakārin'; she should worship the left shoulder (of the deity's image saying:) 'My salutation to Puṣpabāṇa;' (she should worship) the head (of the deity saying) my salutation to Mānasa'; (she should worship) the hair (of the deity's image saying) 'My salutation to Vilola'; similarly she should worship the head of the god of gods (saying:) 'My saiutation to the soul of all'. (She should also say:) 'My salutation to Śiva, Śānta, Cāpāṅkuśadhara (the holder of a bow and goad), to Gadin (holder of a mace), to Pītavastra, and Śaṅkhacakradhara (holder of the conch and disc).' 'My salutation to Nārāyaṇa, to Kāmadevātman. My salutation to Śānti, Prīti, Rati, Śrī, Puṣṭi, Tuṣṭi, and Sarvārthasampadā (i.e. having all kinds of wealth)'.

117b-121. Having thus worshipped Govinda, the lord of the form of Anaṅga, the lady having made an offering with sandal, flowers and incense, and then having invited a brāhmaṇa knowing customary observances, who has mastered the Vedas and who is without any deformity, and then having honoured him with adoration of sandal, flowers etc. she should give the brāhmaṇa rice of the measure of a *prastha*[1] along with a pot of ghee, (saying:) 'May Mādhava be pleased'. She should bear in mind that the best brāhmaṇa, who has eaten well according to his sweet will, is Kāmadeva meant for Rati. The lady should do whatever the best brāhmaṇa desires.

122-123a. She, speaking with a smile, should offer herself with all sincerity (to the brāhmaṇa). In this way she should do

1. *Prastha*: a particular measure of capacity equal to 32 palas.

all this on a Sunday. The offering of rice of the measure of a prastha (should be made) for thirteen months.

123b-130a. Then when the thirteenth month arrives, the wise lady should give the brāhmaṇa a furnished bed, well-arranged with a pillow and an auspicious coverlet, along with a lamp, shoes, an umbrella, and wooden shoes. Having adorned him, along with his wife, with golden strings and rings, fine garments with bracelets, and incense, flowers and anointment, she should give the brāhmaṇa with the accompaniment of the sacred text, 'As I never see any difference between Kāma and Keśava, so like that only I should always have my desires fulfilled', the image of Kāmadeva with that of his wife, fixed on a pitcher (full) of jaggery, and seated on a copper pot, with golden eyes and covered over with (a piece of) cloth, along with a pot of bell-metal and a sugar-cane, and also and complete cow. Similarly the best brāhmaṇa should accept the golden (image of the) deity and should recite the Vedic text 'Who gave it? Kāma gave it'.

130b-132a. Then having circumambulated and allowed the best brāhmaṇa to go, she should take all (the articles) like the bed, the seat, to the brāhmaṇa's house. Since then whosoever comes to her house for sexual enjoyment should be similarly honoured on a Sunday and should always be adored.

132b-135. Thus till the thirteenth month arrives, she should gratify a brāhmaṇa and then send him to his house; with his permission (she may entertain) a handsome (person) till he arrives (to her residence). When she has a difficulty as a result of impurity due to child-birth or abortion or from the king or a difficulty due to divine or human (forces) or due to an eclipse, then she should offer herself according to her capacity, for fifty-eight times.

136-142. This (vow) I have especially narrated to you, since this is the duty that should be always performed by the prostitutes in this world. (She should pray to God:) "O god, as you are never abandoned by (i.e. as you are always in contact with) your bed, similarly, O Madhusūdana, may my bed be always occupied." She should also get produced (i.e. have) the sound of songs and musical instruments. I have told you this entire practice (to be followed) by prostitutes, which was

formerly narrated by Indra to the demonesses. Therefore now it is proper for you too (to follow it). She, the auspicious lady, who serves this exalted vow, destroying all sins and giving an unending fruit, and which is said to be difficult to be observed by auspicious ladies, establishes herself in the world of Mādhava. Being honoured by all the hosts of gods she goes to Viṣṇu's position, causing delight.

Having told the ladies this vow called Anaṅga-dāna, that (sage) whose wealth is his penance, will go to his place; and O you superhuman being, the ladies will observe this full vow.

CHAPTER TWENTYFOUR

The Vow of Aṅgāraka Caturthī

Brahmā said:

1. O revered sir, tell me (about) that (vow) which causes blessing (i.e. divine favour) to a man as well as a woman, and by (the observance of) which there will be no grief, disease, fear or sorrow.

Śaṅkara said:

2-3. On the second day of the dark half of Śrāvaṇa, Madhusūdana always lives with his wife in the milky ocean. A man would get (i.e. fulfil) all his desires by worshipping Govinda on that (day). He should give the present of a cow, gold etc. as was done in seven hundred *Kalpas*.

4. He should arrange invocation, worship as (told) before. This *dvitīyā* (i.e. the second day) is called *Aśūnyaśayanā*.

5-10. On that day, having worshipped Viṣṇu according to the proper procedure with the following sacred texts he should have the sound of singing and musical instruments: "O Śrīvatsadhārin, O Śrīkānta, O Śrīpati, O Śrīdhara, O Avyaya (the immutable one), may not my stage of a householder, which grants righteousness, worldly prosperity and desire of sensual enjoyments, perish. O Puruṣottama, may my fires, my deities

not perish. May my manes not perish, due to the discord between husband and wife. As god Hari is never separated from Lakṣmī, in the same way let my relation with the wife be not severed. O Varada (granter of boons), O Madhusūdana, as your bed is not unoccupied by Lakṣmī, in the same way may my bed also remain occupied." A person (who is economically) weak, (should use) the bell, as it contains (the sounds of) all musical instruments.

11a. Having worshipped Govinda thus he should take meals without oil. At night (he should eat food) free from salt till the four watches (pass).

11b-14a. When the morning breaks, he should give an unusual bed with a lamp, food, vessels, and with wooden sandals, shoes, an umbrella, a chowrie, and also with the desired articles, and covered with white flowers and cloth to a brāhmaṇa who is not deformed who is a devotee of Viṣṇu, who is a man of family and who is well-versed in the Vedas, but never to the husband of a barren woman.

14b-16a. Having seated there a (brāhmaṇa-) couple and adorning them properly he should give the wife a vessel with (articles of) food. To the brāhmaṇa also he should give a golden image of the god of gods with (other) ornaments along with a pitcher of water.

16b-20a. A man who, in this way, free from the vanity of wealth and intent upon Nārāyaṇa (i.e. Viṣṇu), observes (the vow of) *Aśūnyaśayana* (in honour) of Hari, is never separated from his wife. O Brahman, a woman also (who observes this vow does not become) a widow as long as the moon, the sun and the stars last. A couple also does not become deformed and afflicted with grief. O grandsire, his sons, beasts and jewels do not perish. One who observes (this vow of) *Aśūnyaśayana* is honoured in the world of Viṣṇu for thousands and hundreds of Kalpas.

Brahmā said:

20b-21a. How can there be (i.e. how can one have) good health, prosperity, intellect and firmness in religious practices? How also can there be (i.e. can one have) perfect devotion for Viṣṇu?

The Lord said:

21b. O Brahman, you have asked well. I shall now tell you about the conversation between Virocana and Bhārgava.

22-23. O Brahman, seeing the sixteen-year old son of Prahlāda and seeing his form that son of Bhṛgu laughed. "O Virocana of mighty arms, bravo, well-being to you."

24-25a. The destroyer of the gods (i.e. Virocana) seeing him laughing, asked him: "O brahman, why did you laugh at me like this and why did you say to me 'Bravo'?"

25b-27a. The best among speakers (i.e. Bhārgava) said to him who spoke like this: "I laughed through wonder due to the greatness of the vow. Formerly when the trident-holder (i.e. Śiva) was angry (and ready) for destroying Dakṣa, a drop of perspiration produced on the forehead of him of a fearful face, dropped down.

27b-28. That (drop) having broken asunder the seven nether regions consumed the seven oceans. He was having many faces and eyes and terrible like bright fire. Being endowed with hands and feet, he was known as Vīrabhadra.

29-33. He who had destroyed (Dakṣa's) sacrifice, and had submerged the beings was prevented from burning the three worlds by Śiva (who said:) 'O Vīrabhadra, you have destroyed Dakṣa's sacrifice; now desist from this act of burning the (three) worlds. By giving peace (to all) be the foremost among all the planets. Purified in mind people will worship you, (and) O son of the earth, you will be known as Aṅgāraka. Your form will be matchless in the world of gods. Those men, who will worship you on the fourth day (of the month), will have unending beauty, (good) health and prosperity.'

34. O King, thus addressed, he who took any form at his will, became calm, and at that very moment turned into a planet.

35-36a. Once standing near, you saw that (planet) being worshipped with oblations etc. by a Śūdra. Due to that you became a handsome demon-fire to the family of your enemies.

36b-37a. Since from you, far-going lustre of various types was produced, therefore gods and demons call you Virocana.

37b-38. I was amazed because (merely) by seeing the vow

(being observed) by a Śūdra, you got such a handsome form. Therefore I uttered (the word) 'Bravo', O your excellent greatness!

39-41a. If merely by seeing (the vow being performed) one gets handsomeness and prosperity, then what (would one get) who observes (the vow)? O demon, since you saw the worship of the son of the earth (i.e. Aṅgāraka) which was offered with devotion by a Śūdra, you were born from the womb (of the wife) of the enemy of gods." Having heard these words of the great-souled Bhārgava, the hero, the son of Prahlāda again asked Bhārgava.

Virocana said:

41b-42. O revered sir, I desire to listen to (the account of) that vow fully and accurately. Please explain to me the gift that was seen by me when it was being given (to a brāhmaṇa) and about the importance and procedure of that vow.

43-46. Hearing these words (of Virocana) the brāhmaṇa (i.e. Bhārgava) spoke respectfully:

"O demon, when the fourth day of a month falls on Tuesday, a man adorned with a ruby should bathe with (i.e. after anointing himself with) clay. Having bathed, and facing the north, he should mutter the sacred text: 'Fire is the head of the heaven'. Free from any enjoyment, a Śūdra, remembering Bhauma, should observe silence; and when the sun has set, he should smear the courtyard with cowdung and having decorated it with garlands of flowers and sacred grains all round, should draw there a lotus having eight leaves, with saffron.

47. In the absence of saffron, red sandal is recommended. Four pots containing food should be prepared, along with anointed śāli-rice and rubies.

48-52a. Putting them in four corners, he should put various fruits and also everything like sandal, flower etc. Having adorned a tawny cow having golden horns and udders of bell-metal with silver hoofs and a piece of cloth, and also having adorned an auspicious bull with red hoofs, he should give them and grains with seven garments, as well as a golden (image of) man of the size of the thumb, having four long arms and hands made of gold (and placed) in a copper vessel on jaggery and with

ghee—he should give all this to a brāhmaṇa, who knows the notes of the Sāma (veda), who has restrained his senses, who is endowed with (good) speech, (handsome) form and (good) character, who is a man with a family and who does not have religious hypocrisy.

52b-53a. 'O illustrious son of the earth, O you born of the sweat of the trident-holder (i.e. Śiva), I, desiring a (handsome) form, am seeking your refuge; accept my respectful offering; my salutation to you.'

53b-54. Having offered a respectful offering with sandal-water to the accompaniment of this sacred text he should then honour the brāhmaṇa with flowers, garments etc. To the accompaniment of the same sacred text he should give (the representation of) Bhauma along with a pair of a cow and a bull.

55-56a. He, who has the capacity should give a fully-furnished bed. Desiring the imperishability of whatever is given (in charity) he should give whatever is most liked in the world and desired in the house to a virtuous brāhmaṇa.

56b-57. Then having circumambulated the best brāhmaṇa he should allow him to go. At night he should take (sweetened) milk. In this way (he should observe this vow of) Aṅgāraka eight times or four times. I shall tell you what religious merit is (got by observing this vow).

58-61. A devotee of Viṣṇu or Śiva endowed with good form and fortune in every existence would become the king of the seven islands. For seven Kalpas he is honoured in the world of Rudra. Therefore O lord of demons, you too observe the full vow (i.e. observe it fully). O king, you too observe all this, since those well-versed in the Vedas describe it to be inexhaustible. The lord bestows everything on him who listens to its account with a concentrated mind."

CHAPTER TWENTYFIVE

The Vow of Ādityaśayana

Bhīṣma said:

1. Tell me about the vow that is desirable for one who is unable to observe fasts due to lack of practice or ill health.

Pulastya said:

2. Hear about that great vow in (the performance of) which meal at night is prescribed for those who are unable to observe fasts.

3. It is called *Ādityaśayana* in which Śaṅkara is to be properly worshipped. (Listen to) the conjunctions of constellations (and planets), which, those who are well-versed in the Purāṇas, prescribe.

4. That seventh day of the month which falls on Sunday with Hasta (rising on that day), and on which there is also the transition[1] of the Sun, is the one which satisfies all desires.

5. With (the utterance of) the names of the Sun, a man should worship Umā and Maheśvara; and hereafter he should worship both the Sun and the Phallus of Śiva.

6. Since no distinction is ever made between the lord of Umā (i.e. Śiva) and the Sun, therefore, O best of kings, he should worship the Sun at his house.

7. With (the appearance of) Hasta (in the sky he should worship the feet (of the image of the Sun, saying:) 'My salutation to Sūrya.' On (the appearance of) Citrā (in the sky, he should worship) the region of the ankles (of the Sun's image, saying:) 'My salutation to Arka'. On (the appearance of) Svāti (in the sky, he should worship) the shanks (of the Sun's image, saying:) 'My salutation to Puruṣottama'. On (the appearance of) the Viśākhā (in the sky, he should worship) the region of knees (of the Sun's image, saying:) 'My salutation to Dhātṛ.'

8. Then (on the appearance) of Anurādhā the couple of the thighs of (the image of) the Sun should be worshipped. On

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1. *Saṁkrānti*: Passage from one point to another, transition, the passage of the Sun or any planetary body from one zodiacal sign into another.

(the appearance of) Jyeṣṭhā (in the sky, he should worship) the organ of generation (of the image of the Sun saying:) 'My salutation to Anaṅga'. On (the appearance of) Mūla (in the sky, he should worship) the waist of the image, saying:) 'My saluation to the fearful Indra'.

9. On (the appearance of) the two viz. Pūrvā and Uttarā Āṣādhā (in the sky, he should worship) the navel (of the image saying:) 'My salutation to Tvaṣṭṛ with seven horses'. On (the appearance of) Śravaṇa (in the sky, he should worship) the ears (of the image saying:) 'My salutation to Tīkṣāṁśu'. On (the appearance of) Dhaniṣṭhā (in the sky, he should worship) the sides and the back (of the image, saying:) 'My salutation to Vikartana'.

10. On (the appearance of Śatatārakā (in the sky, he should worship) the chest (of the image, saying:) 'My salutation to Dhvānta-vināśana (i.e. to the destroyer of darkness)'. On the appearance of the two, viz. Pūrvā and Uttarā Bhādrapadā (in the sky), he should worship the arms (of the image saying:) 'My salutation to Caṇḍakara'.

11. O king, on (the appearance of) Revatī (in the sky), the couple of the hands (of the image) should be worshipped (saying:) 'My salutation to Sāmnām Adhīśa (i.e. to the lord of the Sāmans)'. Similarly on (the appearance of) Aśvinī (in the sky), the nails (of the image) should be worshipped by a man (saying:) 'My salutation to Saptāśvadhurandhara (i.e. having seven excellent horses).'

12. On (the appearance of) Bharaṇī (in the sky), the throat (of the image) should be worshipped (saying:) 'My salutation to Divākara of severe lustre'. O you descendant of Bharata, on (the appearance of) Kṛttikā and Rohiṇī (in the sky, a man) should worship the lips (of the image).

13. On (the appearance of) Mṛga (in the sky), the tongue (of the image) of Purāri should be worshipped. On (the appearance of) Ārdrā (in the sky), (a man) should worship the teeth (of the image saying:) 'My salutation to Hari'. On (the appearance of) Punarvasu (in the sky), the nose (of image) of Śiva, should be worshipped (saying:) 'My salutation to Savitṛ'.

14. On (the appearance of) Puṣya (in the sky), the forehead (of the image should be worshipped saying:) 'My salutation to Ambhoruha, and the hair (should be worshipped saying: 'My salutation' to Vedaśarīradhārin'. On (the appearance of) Āśleṣā (in the sky), (he should worship) the head (saying:) 'My salutation to Vibudhapriya'. On (the appearance of) Maghā (in the sky), he should worship the ears (of the image).

15. On the appearance af Pūrvā (in the sky), he should properly worship the eyes of (the image of) Śambhu (saying:) 'My salutation to Go-brāhmaṇa-nandana (i.e. to him who delights the cows and the brāhmaṇas).' On (the appearance of) Uttarā-phālgunī (in the sky), he should worship the eye-brows of the image (saying:) My salutation to Viśveśvara'.

16. (He should also say:) 'My salutation to the holder of the noose, the goad, the lotus, the trident, the skull, the serpent, the (crescent-) moon and the bow, and also to Śiva, the root (i.e. the cause) of the destruction of the demon Gaja and of Cupid, and (the demon) Andhaka etc.'

17. Thus having worshipped the various parts (of the body of the image), he should worship the head saying: 'My salutation to Śiva'. Here (i.e. during this vow) also he should eat food free from oil and salt, should not eat flesh and food left over.

18-19. Thus, O king, having eaten only at night, he should, on the day of Punarvasu, present a measure of *Śāli*—rice, an *udumbara* fruit, ghee, along with gold, after having placed (these things) in a vessel, to a brāhmaṇa. On the seventh conclusion of the fast he should give a pair of garments or more (to a brāhmaṇa).

20. O you descendant of Bharata, when the conclusion of the fourteenth fast has come (i.e. at the time of the conclusion of the fourteenth fast) he should devoutly feed a brāhmaṇa with jaggery, (sweetened) milk, ghee etc.

21-25. Having fashioned a golden lotus with eight leaves and a pericarp, which should be pure, of the length of eight fingers and should have petals of rubies; having prepared an excellent bed, free from improper protuberances, with a pillow and a cushion, with a good carpet and a coverlet, along with wooden sandals, shoes, an umbrella, a chowrie, a seat, a mirror and ornaments, and also with fruits, garments; and having placed

that (golden) lotus on it (i.e. on the bed), he should give it (and) a tawny cow of good qualities, giving profuse milk, having good habits, with her hoofs (adorned) with silver, horns decorated with gold, udders with bell-metal, along with her calf to a brāhmaṇa in the forenoon to the accompaniment of the sacred text (given below); he should not tarry (in this matter).

26-27. 'O Āditya, as your body is always occupied by *Kānti* (lustre), *Dhṛti* (energy), *Śrī* (splendour) and *Puṣṭi* (nourishment), in the same way may I have prosperity. As the gods do not know anyone other than you as superior and innocent, so emancipate me from the entire painful ocean of the worldly existence.'

28. Then having gone round (the brāhmaṇa) he should allow (him) to go. He should take all that—the bed, the cow etc. to the house of the brāhmaṇa.

29. One should not disclose this vow of (Śiva) having the crescent-moon on his head, to a man of bad character, or a hypocrite or to those who are connected with impious acts with reference to cows, brāhmaṇas and gods or to him who very much indulges in calumny.

30. This secret (vow) which causes delight and which is auspicious, should be narrated to a restrained devotee. Those who are well-versed in the Vedas say that this (vow) destroys the sin of people (who are) great sinners.

31. A man, who observes this vow devoutly, is not separated from his relatives, sons, wealth, wives and gives delight to gods. He, and also a woman, who observe this vow devoutly do not meet with a disease, nor with grief or delusion.

32. This (vow of Śiva) was formerly observed by Vasiṣṭha, Arjuna, Kubera (and) Indra. Even by its narration all sins perish. There is no doubt about it.

33. He, who thus recites or listens to this (vow called) *Ravi-śayana*, would become dear to Indra. He, who observes this (vow) brings (i.e. takes) to heaven even (those of) his manes who have fallen into hell.

34-35. The great sages have recommended *aśvattha*, *vaṭa* and the *udumbara* tree, and also the tree of *nandīśa*, of *jambu* and *bilva*; in each of the couple of months, beginning with Mārga-

śīrṣa, he should use, one by one, (the wood of) each of these trees (for making a brush) to clean his teeth.

36-37. At the conclusion (of the vow), he should give food with curds, a cushion, a flag and a chowrie, and also five water-pitchers with gems to brāhmaṇas. He should not have vanity about his wealth; if he has, he gets blemishes.

CHAPTER TWENTYSIX

The Vow of Rohiṇīcandraśayana

Bhīṣma said:

1. Tell me properly about the vow of the cool-rayed one (i.e. the Moon), by (the observance of) which a man would be endowed with a long life, good health and his family's great prosperity, as well as a (handsome) form and (noble) family, in every existence.

Pulastya said:

2-3. I shall (now) tell you fully the secret (vow) leading to the unending (residence in) heaven, (and) which those who are well-versed in the Purāṇas know. This vow is here called *Rohiṇī-candra-śayana*. A man should perform Nārāyaṇa's worship with the accompaniment of the epithets of the Moon in (i.e. while observing) that vow.

4-5. When the fifteenth day of the bright fortnight (i.e. the full-moon day) falls on Monday or the Brahmanakṣatra appears on the full-moon day, a man should bathe with the mixture of the five products of the cow and with mustard; the wise one should again mutter the text '(Please) grow' for one hundred and eight times.

6. Even a Śūdra, free from (the company of) heretics, should devoutly repeat (the text:) 'My repeated salutations to Soma Varada and to Viṣṇu'.

7. Having muttered the text, and having come (back) to his own house, he should, repeating the names of Soma, worship Madhusūdana with fruits and flowers.

8. He should worship the feet (of the image saying:) 'My salutation to Soma Śānta.' (He should worship) the knees and shanks (of the image saying:) 'My salutation to Anantadhāman (i.e. having unending lustre)'. He should worship the pair of the thighs (of the image saying:) 'My salutation to Jalodara'. He should worship the organ of generation (of the image, saying, 'My salutation to Anaṅgadhāman'.

9. The waist of Śaśāṅka (i.e. of the image of Śaśāṅka, the Moon) should always be worshipped (with the utterance of the text:) 'My repeated salutations to Kāmasukhaprada'. Similarly he should worship the belly (of the image saying:) 'My salutation to Amṛtodara'. The navel of the image should be worshipped (to the accompaniment of the text:) 'My salutation to Śaśāṅka.'

10. He should always worship the mouth (of the image saying:) 'My salutation to Candra'; the teeth (of the image) should be worshipped (to the accompaniment of the text: 'My) salutation to the lord of brāhmaṇas (i.e. the Moon)'. The smile (of the deity) should be honoured (by saying:) 'My salutation to Candramas'. He should worship the lips (of the image saying:) 'My salutation to Kaumodavanapriya.'

11. (He should worship) the nose (of the image saying, 'My salutation to the lord of the excellent herbs', and (should worship) the eyebrows (of the image saying:) 'My salutation to Ānandabīja.' He should similarly worship the pair of the eyes (of the image) of Indu (i.e. the Moon, saying:) 'My salutation to him who causes Viṣṇu's lotus to bloom'.

12. He should worship the pair of the ears (of the image saying:) 'My salutation to Samastādhvarapūjita (i.e. who is honoured in all sacrifices and) to Daityaniṣūdana (i.e. the killer of the demons)'. He should worship the forehead (of the image) of Indu saying, 'My salutation to Udadhipriya (i.e. he who is dear to the ocean)'; the hair of the lord of rays should (also) be worshipped.

13. The head of Murāri (should be worshipped by a man saying,:) 'My salutation to Śaśāṅka'; (he should worship) the

crown (of the image saying:) 'My salutation to Viśveśvara'; he should also salute the Moon's spouse by name Rohiṇī addressing her as Padmapriyā, Lakṣmī, (and should also say:) 'My salutation to Saubhāgya-saukhyāmṛta-sāgara (i.e. to the ocean of the nectar of good fortune and happiness)'.

14-15a. Having honoured the goddess, viz. the wife of Indu (i.e. the Moon), with fragrant flowers and with offerings and incense etc. and having slept on the (bare) ground, and having got up and bathed and having enjoyed the offerings, he should give, in the morning, a golden water-pitcher to a brāhmaṇa, (to the accompaniment of the text) 'My salutation to Pāpavināśana (i.e. the destroyer of sins).'

15b-16a. Having drunk cow-urine and having eaten food void of flesh and free from salt and having eaten eight and thirty and three morsels with ghee, he should for a while, listen (to accounts from) history.

16b-17. He should offer the flowers of *Kadamba* and blue lotuses and *Ketaka*-flowers, jasmine flowers, lotuses, (other) fresh flowers, *Sinduvāra*-flowers and the flowers of jasmine to the Moon, O you descendent of Bharata. He should also offer to the Moon a white flower, a *Karavīra*-flower and a *Campaka*-flower.

18. Beginning with the month of Śrāvaṇa, he should, in the serial order, always offer these flowers to Hari (i.e. Viṣṇu); he should offer in that month the flowers at the observance of the vow, which are available in that month.

19. Thus having fasted for a year according to the prescribed rules, he should give a furnished bed (to a brāhmaṇa) at the end of the vow.

20-23. Having got fashioned golden (images of) Rohiṇī and Candra—the image of Candra should be six fingers (in length) and that of Rohiṇī (should be) four fingers—he should, (placing the images) on the pitcher (containing) sweetened milk, give in the morning, (to a brāhmaṇa couple) the images with eight pearls and having silver eyes, along with a vessel of bell-metal and sacred grains, and with rice and sugar-cane, to the accompaniment of a religious text. Having decorated a virtuous brāhmaṇa-couple with ornaments he should give the couple a cow with garments and pots, and also a shell-pot.

24-26a. He should imagine that the Brāhmaṇa along with his wife is Candra himself. (He should pray as follows:) 'O Kṛṣṇa, as Rohiṇi would never abandon the bed of you of the form of Candra, so (should I have) food and absence of separation from welfare. Since, O Candra, you are the giver of great joy and salvation to all, may I have enjoyment and salvation (due to you, and may I have) firm devotion to you.'

26b-27. Thus, O sinless one, this vow is excellent (as) it gives a handsome form, good health and long life to one who is afraid of the mundane existence and desires salvation. O king, this (vow) alone is always dear to the manes.

28. Being the lord of the three worlds for three hundred *Kalpas*, he obtains (i.e. goes to) the world of the Moon from which return (to the mortal world i.e. rebirth) is difficult.

29. If a lady observes (this vow of) *Rohiṇi-candra-śayana*, she too gets that fruit whereby return (to the mortal world) is difficult.

30. By thus narrating (the account of the vow) of the Moon, he, who recites or listens to the worship of Madhumathana (i.e. destroyer of Madhu, i.e. Viṣṇu) or intends to perform it, too, having gone to the residence of Śauri (i.e. Viṣṇu) is honoured by streams (i.e. groups) of gods.

CHAPTER TWENTYSEVEN

Installation of Lakes etc.

Bhīṣma said:

1-3a. O brāhmaṇa, tell me in detail, about the rite (which is performed) with reference to lakes, gardens, ponds, wells and ponds full of lotuses, and temples of deities. Tell me which brāhmaṇas are employed as the priests there; (tell me) also (about) the fees to be paid to the priests, (about) the offerings, the time, the place and the preceptor. O you of a good vow, tell me also about the components that are prescribed (for the rite).

Pulastya said:

3b. O king of mighty arms, listen to the description of the rite performed with reference to the lakes etc.

4-6. O best king, this account is narrated in the Purāṇas. When *Uttarāyaṇa* comes, a man, having obtained (i.e. having chosen) the auspicious bright half of a month, on a day declared to be auspicious by the brāhmaṇas, should get fashioned an altar measuring four cubits, even, and having four corners and four openings in a region free from evil things and near a lake. Similarly there should be a pavilion open on four sides and of the measure of sixteen cubits.

7. Around the altar there should be holes of the measure of the cubit of the middle length and having three belts. O prince, they should be nine, seven or five (in number), and should not have curved openings.

8. The receptacle should be of the measure of the length equal to twelve *aṅgulas*[1], and six or seven fingers[2] in expanse. The holes should be of the measure of a cubit[3] and should have three belts raised at three steps.

9. On all the sides there should be banners of the same colour, along with flags. He should get fashioned doors of the branches (i.e. parts) of (the trees viz.) *Aśvattha*, *Udumbara*, *Plakṣa* and *Vaṭa*, for the pavilion in every direction.

10-12a. There should be eight sacrificial priests (who recite the prayers of the Ṛgveda) and eight door-keepers. There should be eight brāhmaṇas, well-versed in the Vedas, as the mutterers (of sacred texts). He should place (i.e. appoint) best brāhmaṇas, endowed with all (good) signs, knowing the sacred texts, with their senses curbed and (belonging to good) family and having a (noble) character.

12b-13. In every hole he should put pitchers, and materials for the sacrifice; the seat should be white and (equipped) with

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1. *Vitasti*: a measure of length equal to 12 *aṅgulos* (being the distance between the extended thumb and little finger).

2. *Hasta*: a measure equal to 18 inches.

3. *Ratni*: (seems to be a corruption of *aratni*)—the distance from the elbow to the end of the closed fist, a cubit.

a fan; there should be a very big copper-vessel. Then there should be offerings of various colours for each deity.

14-15. The wise preceptor should put (the various things) on the ground after having consecrated them. The sacrificial post, made of the *Kṣīra* tree, should be of the length of a cubit[1] or of the size of the sacrificer; desiring his well-being, he should fix it. He should engage twentyfive priests with golden ornaments on their persons.

16-17. He should give to all the priests, equally, golden armlets, bracelets, and also finger-rings, and various kinds of garments; it is prescribed that the preceptor should be given double (of what is given to other priests). He should also give (these things) with a bed and also whatever is dear to himself.

18-20. O king, having first obtained all these, viz. golden (images of) a tortoise and a crocodile, silver (images) of a fish and a (kind of) snake (not poisonous), copper (images of) a shark and a frog and iron (image of) a porpoise, the sacrificer, along with his wife, sons and grandsons, should be bathed by all (brāhmaṇas) who have mastered the Vedas, with water (mixed) with all herbs.

21-22. (Then) he, having reached the western entrance, should enter the pavilion. He, knowing the truth, should draw a circle with dust of five colours to the accompaniment of auspicious sounds and the sound of kettle-drums; and also (he should draw) a wheel with sixteen spokes and the figure of Brahmā within a lotus.

23-24. It should have four corners (i.e. it should be drawn within a square), should be circular on all sides and richly decorated in the middle. The wise one, having fashioned the images of the planets and the regents of the quarters around the altar, should properly install all of them in every direction. Having recited the text sacred to Varuṇa he should place the pitcher at the centre.

25-26a. The wise should install (the images of) Brahmā, Śiva and Viṣṇu there only. Having installed (the images of) Vināyaka, Kamalā (i.e. Lakṣmī) and Ambikā (i.e. Pārvatī),

1. *Aratni*: a cubit of the middle length, from the elbow to the tip of the little finger.

he should, then, for the peace of all worlds, install (the images of) the group of spirits.

26b-28a. Having thus made the installation with flowers, eatables and fruits, he should cover those pitchers containing gems with pieces of cloth. Having on all sides, decorated the door-keepers with flowers and sandal he should say to them: '(Please) proceed with the sacrifice' and should honour the preceptor.

28b-29. Two (brāhmaṇas) knowing the Ṛgveda should be kept (i.e. seated) in the east; two (brāhmaṇas) knowing the Yajurveda should be kept (i.e. seated) in the south. Two (brāhmaṇas the) singers of the Sāmaveda should be kept (i.e. seated) in the west; and two (brāhmaṇas) knowing the Atharvaveda should be seated in the north. The sacrificer, facing the east, should sit in the south.

30. He should again tell the sacrificing priests to (commence the) sacrifice: 'Please resort to the muttering of excellent sacred texts.'

31. Having thus advised all those mutterers (of the sacred texts) and he, knowing the sacred texts, having kindled the fire, should offer into it ghee and sacred sticks (to the accompaniment of the recital) of sacred texts.

32a. The sacrificial priests of the Ṛgveda should make offerings all round into the fire with (the recital of) texts sacred to Varuṇa only.

32b-35a. Having duly made offerings to the planets, and also to Indra and the lord, to the Maruts, the regents of the quarters and to Viśvakarman, the priest (called) *Bahṛc* (seated) in the east should mutter separately the auspicious *Śāntisūkta*, the prayer to Rudra and Pavamāna, the *Puruṣa-sūkta*. The priests knowing Yajurveda seated in the south should recite the *sūkta* (i.e. eulogy) of Śakra, Rudra, Budha, and also a hymn addressed to the demons called Kuṣmāṇḍa[1], the *sūkta* (i.e. eulogy) of Jātavedas (i.e. Fire), and of the Sun.

35b-37a. The *Sāma*-singers seated at the western door (of the pavilion) should sing the *Sāmans* called *Vairāja Pauruṣa Sūkta*[2], *Sauparṇa Sūkta*, *Rudrasūkta*, *Śaiśava Sūkta*, *Pañcanidhāna Sūkta*,

1. *Kauṣmāṇḍa*: addressed (as a hymn) to the demons called *Kuṣmāṇḍa*.
2. *Pauruṣa Sūkta*: Ṛgveda X.90. It is regarded as a very sacred hymn.

Gāyatra Sūkta, Jyeṣṭha Sāman, Vāmadeva Sūkta, Bṛhatsāman, Raurava, Rathantara, the celebrated *Gavām Vrata*, (the hymns called) *Rakṣoghna* and *Yama.*[1]

37b-38. The priests of the Atharva Veda (seated) in the north, should, resorting mentally to Lord Varuṇa, repeat the *Sāntika* and *Pauṣṭika* hymns (from the Atharvaveda).[2]

39-41a. Having thus fully made the consecration of the image at night of the previous day, and having brought earth from a hamlet where cowherds and cows stay, and where elephants, horses, chariots and anthills are found, he should put it and the herbs also into pitchers. Then bringing the yellow pigment, white mustard, sandal and a fragrant gum resin, he (i.e. the sacrificer) should be bathed with (water mixed with) the five products of a cow.

41b-43. Having thus first duly done the bathing of the sacrificer to the accompaniment of great religious texts, and having thus spent the night in the acts performed according to sacred precepts, he should at clear daybreak give a hundred or eighty-eight or fifty or thirtysix or twentyfive cows to brāhmaṇas.

44-45. Then when the time of an auspicious moment of the Sun's entrance into a zodiacal sign approaches, he should take down into water, a cow decorated with gold to the accompaniment of Vedic texts, divine music and various musical instruments. O king, that cow should be given to a singer of *Sāmans.*

46-48a. Then having taken a golden vessel (decked) with five jewels, and then having fully placed into it the (golden) crocodile, fish etc., he should put it, while held by four brahmaṇas well-versed in Vedas and *Vedāṅgas*, and containing the water of great rivers, into water with its opening turned down and facing the north.

48b-49. Then having well-bathed (the image of) Māyā, he should put it (into water) to the accompaniment of the sacred

1. *Śaiśava, Pañcanidhāna, Vairājc* are names of various *Sāmans—Sāman* is first mentioned in Ṛgveda X.90.9. *Jyeṣṭhasāman*—Name of a *Sāman*; see Mahābhārata XII. *Vāmadevya*—perhaps *sāmans* composed by Vāmadeva, who was a sage credited with the authorship of a larger portion of the IV *maṇḍala* of the Ṛgveda.

2. *Śāntika, Pauṣṭika*—Certain hymns from the Atharvaveda. *Atharvaṇa*—a priest or brāhmaṇa whose ritual is comprised in the Atharva Veda.

hymn *Āpohiṣṭha* and then having come (back) to the pavilion, and having honoured the members (of the sacrificial session) he should make offerings on all sides.

50. Then he should make offerings for four days. He should perform the (proper) rite on the fourth day and at that (rite) also he should give (presents to brāhmaṇas) according to his capacity.

51. Arranging the sacrificial vessels and the sacrificial material, he should distribute these equally among the priests.

52. Then he should pull down the pavilion; and he should give the golden vessel and a bed to a brāhmaṇa. Then, according to his capacity, he should feed one thousand, or eight hundred or fifty brāhmaṇas.

53-54. The rite about the lakes is thus narrated in the Purāṇas. The same rite is prescribed in the case of all wells and reservoirs of water and lotus-pools; and in the case of installation (of images).

55. In the case of palaces and gardens the difference lies in the sacred texts (i.e. the sacred texts are different). In the case of one who does not have the capacity (to spend so much), the rite as decided by Brahmā (is to be performed) with half (the expenditure).

56. When (the means) are few, the rite should be performed (as in the case of a rite with one fire) by (men) free from the vanity of wealth. The water that remains in the lakes in the rainy season after such a rite is performed, is considered to be equal to (i.e. gives the fruit of) the *Agniṣṭoma* sacrifice.

57. That (water) which remains (in the lakes) in the autumn gives the fruit described above. That (water) which remains in the lakes in the cold and winter seasons (comprising of the months of Mārgaśīrṣa to Phālguna) is equal to the *Vājapeya* and *Atirātra* sacrifices (i.e. gives the fruit of *Vājapeya* and *Atirātra*).

58. That (water) which remains (in the lakes) in the spring season is equal to (i.e. gives the fruit of) the *Aśvamedha* sacrifice; and that water too that remains (in the lakes) during the summer excels (the fruit of) the *Rājasūya* (sacrifice).

59-60. O great king, he, the pure one, who, of an extremely pure mind, performs these special religious deeds, goes to

Brahmā's abode only, and (there) rejoices for many *Kalpas*. Having moved in many worlds, and having enjoyed (in) the worlds like *Svaḥ*[1], with beautiful ladies for two *parārdhas* (i.e. for a very very long period), he, again goes to Viṣṇu's place, obtainable by the power of deep and abstract meditation.

CHAPTER TWENTYEIGHT

The Planting of Trees

Bhīṣma said:

1-2a. O brahman, tell me in detail about the rite (which is performed) with reference to (the planting of) trees. Also tell me about the worlds that are said (to exist).

Pulastya said:

2b-3. O King, I shall describe to you the rite with reference to the (planting) of trees in gardens and other places. O lord of the worlds, having accomplished everything as in the case of the rite with reference to the lakes, he should worship the priests, parts of the pavilion and also the preceptor like that (i.e. in the same way).

4-5. He should similarly honour brāhmaṇas with gold, garments and anointment. He should cover the trees with garments after having sprinkled them with water containing all herbs and with curds, and (after having) decorated them with curds and sacred grains. Their ears should be pierced[2] with a golden needle.

6-8. He should also give (i.e. apply) collyrium to them with a small golden stick. He should also get fashioned seven or eight silver fruits; and should put each one of them on the altar (in the form) of the trees. Here the incense of guggulu is the

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1. *Svaḥ*: is one of the seven worlds viz. *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Jana*, *Tapas* and *Satya*.

2. *Karṇavedhana*—ear-boring; a religious ceremony sometimes performed as a *saṁskāra*.

best. O king, having filled pitchers with seven kinds of grains, having covered them with cloth, (having applied) sandal and anointment to them and having placed them in copper-vessels, he should put them on the trees.

9-10a. After worshipping them in the evening, and after properly making offerings to the regents of the quarters (and gods) like Indra, the brāhmaṇas should thus consecrate the tree.

10b-11. Then from the midst of the trees, he should give a cow covered with white cloth, with her girdle made of gold, her udders decorated with bell-metal and looking charming with golden horns and with her face turned towards the north.

12-15. Then the best brāhmaṇas should bathe with (the water in) those very pitchers to the accompaniment of religious texts (used at the time) of holy bathing, and also of musical instruments and auspicious songs and also to the accompaniment of sacred texts from the Ṛgveda, Yajurveda and Sāmaveda and texts sacred to Varuṇa. The host, having bathed and put on a white garment, should worship with grandeur, all the well-composed priests with (i.e. by giving them) cows, golden strings with bracelets, rings and sacred threads, as well as garments, beds, pieces of furniture and wooden sandals. For four days he should bathe with milk.

16. He should perform a sacrifice with ghee, barley or even with black sesamum. The sacrificial sticks of *Palāśa* are recommended. Similarly a festival (should be celebrated) on the fourth day.

17-18a. He also should give presents (to brāhmaṇas) according to his capacity. He should, without being jealous, do whatever is most desirable. He should give double (the presents given to brāhmaṇas) to the preceptor; and having saluted him, he should seek his pardon.

18b-19a. A wise man, who celebrates the tree-festival according to this rite, obtains (i.e. fulfils) all his desires, and an endless position.

19b-20. O lord of kings, he, who, thus installs (i.e. plants) a tree, would also live in heaven as long as three myriads of Indras (rule there); and would save (from falling into hell),

past and future men (i.e. his relatives) equal to the number of hair on the body (i.e. a large number).

21-22. He attains great prosperity (making) rebirth difficult. Even that man, who listens to this, or makes others to listen to it (i.e. reads it to others), is honoured by gods and in the world of Brahman. The trees alone make a sonless person have a son.

23-24. They offer libations etc. to plants at sacred places. O lord of kings, plant an *aśvattha* tree even with great effort. It alone will give you a thousand sons. And by (planting) an *aśvattha* a man becomes wealthy; the *aśoka* (tree) destroys grief.

25. The *plakṣa* tree is said to give (the fruit of) a sacrifice; the *kṣīra* tree is said to cause (long) life. *Jambukī* gives daughters; *dāḍimī* gives a wife.

26. *Aśvattha* leads to the destruction of diseases; *palāśa* gives (i.e. takes one to) Brahman. A man who plants a *vibhītaka* (tree) becomes a ghost.

27. (The planting of) *Aṅkola* tree leads to the expansion of the family. Health is (caused) by (the planting of) the *khadira* (tree). The sun is ever pleased with the *nimba* shoots.

28. God Śiva (is pleased) when *śrī* (tree is planted); and Pārvatī (is pleased) with the red *lodhra* (being planted). The celestial nymphs (are pleased) with (the planting of) *śimśapā*, and the best Gandharvas with the *kunda* tree.

29. (One would get) groups of servants (if one plants) *tintiḍīka* tree; similarly (the planting of) *vañjula* (leads to the rise of) robbers. *Candana*, and *panasa* also give religious merit and wealth.

30. (Planting of) *campaka* gives good fortune, and that of *karīra* makes one an adulterer. (Planting of) *tāla* destroys one's progeny; while (planting of) *vakula* (i.e. bakula) expands the family.[1]

31. The planting of coconut tree brings many wives, while planting of the grape-creeper (makes one have) an all-beautiful

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1. *Tāla*: Planting of this tree is said to destroy children and that of *bakula* to increase the family.

(wife). Similarly (planting of) *kolī* causes sexual enjoyment; (planting of) *ketakī* destroys one's enemies.

32. These trees and others which are not mentioned (here) are givers (of various objects). Those who have planted trees will go (i.e. attain) high position.

CHAPTER TWENTYNINE

The Vow Called Saubhāgyaśayana

Pulastya said:

1. Similarly I shall tell you about another (vow) fulfilling all desires. Those who are well-versed in the Purāṇas know it to be *Saubhāgya-śayana*.[1]

2. Formerly when worlds like *Bhūḥ*, *Bhuvaḥ*, *Svaḥ* and *Mahaḥ* were burnt, then the good fortune of all the beings became (concentrated) at one place.

3-5a. All that, having reached Vaikuṇṭha, remained in the chest of Viṣṇu. O king, then, when, after some time, at the time of creation again, the world was covered over with *Ahaṃkāra*, and was linked to *Pradhāna* and *Puruṣa*[1], and when the rivalry between Brahmā and Viṣṇu had increased, a terrible tawny flame of fire arose.

5b-7. Heated by the flame, the good fortune (of the beings) which had resorted to Viṣṇu's chest, turned into a liquid (form), even before it reached the surface of the earth; and intelligent Dakṣa, Brahmā's son, drank it which caused good form and handsomeness—when it was thrown up from the heaven.

8. (By drinking that) great power and lustre came to the great Dakṣa. The remaining, which fell on the earth, became (divided) into eight parts.

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1. *Ahaṁkāra*, *Pradhāna* and *Puruṣa* are principles accepted by the *Sāṁkhya* school of philosophy. For a detailed description of these, see Chapter 2 above.

9-10. From them the seven herbs, causing good fortune, came up: sugarcane, the *tālā* tree, beans, rice, the product of the cow's milk (i.e. curds), saffron and flowers, and the eighth one was salt. (This group of eight) is called the group of the eight things leading to good fortune.

11. From that which Brahmā's son, well-versed in concentrated meditation, drank in olden times, a daughter sprang up. She is called Satī.

12-13. Since she excels the worlds in charm, she is also called Lalitā. The trident-holder (i.e. Śiva) married the goddess (who was the most) beautiful in all the three worlds, and who was full of auspiciousness in the three worlds, and who gave enjoyments and salvation (to people). What is it that a man or a woman does not get by worshipping her devoutly.

Bhīṣma said:

14. O sage, tell me in what way that Lalitā is to be propitiated. Tell me also its mode which would lead to the peace in the world.

Pulastya said:

15-16. Having reached the spring season (i.e. when the month of Caitra in the spring comes), he, who is dear to the people, should bathe with sesamum in the morning of the third day of the bright half (of Caitra). It is said that on that day that goddess of an excellent complexion was married by the universal soul (i.e. Śiva) to the accompaniment of sacred hymns (recited at the time) of marriage.

17. He should worship the lord of the universe along with her only on the third day (of Caitra) with fruits of various kinds, lamps and incense with offerings.

18. Having bathed (her) image with the five products of cow[1] and with water mixed with sandal, he should worship Gaurī with (the image of the god) having the crescent-moon on his head (i.e. god Śiva).

1. *Pañcagavya*—the five products of the cow taken collectively, viz. milk, curds, clarified butter or ghee, urine and cowdung.

19. (While worshipping) the feet (of the images) of Śiva and Gaurī (he should say:) 'Salutation to Pāṭalā'. Saying, 'Salutation to Śiva and Jayā' he should worship the ankles of both.

20. (Saying) 'Salutation to Tryambaka and Bhavānī' (he should worship) the two shanks of Rudra (and Lalitā). (Saying:) 'Salutation to 'Rudreśvara and Vijayā' (he should worship) the knees (of the images).

21. (Saying) 'Salutatiou to Harikeśa and to you, O giver of boons' (he should worship) the thighs. (Saying) 'Salutation to Rati' he should worship the waist, and (saying) 'Salutation to Śaṅkara' he should worship Śaṅkara.

22-23. (Saying) 'Salutation to Koṭavī[1] and the Trident-holder' (he should worship) the two armpits and the Trident-holder respectively. (Saying) 'Salution to you, Maṅgalā', he should also worship Rudra and the breasts (of the image of Gaurī). In the same way he should worship Śiva (saying) 'Salutation to Vedātman' and should worship the throat (of Gaurī's image saying) 'Salutation to Rudrāṇī.'

24. He should worship Viśveśa (the lord of the universe, saying) 'Salutation to Tripuraghna'. (Saying) 'Salutation to Trilocana' he should worship Hara, and should worship the arms (of Gaurī's image, saying) 'Salutation to you, O Kālānalapriyā'.

25. He should always worship the ornaments (of the image saying) 'Salutation to Saubhāgyabhavana (i.e. the abode of good fortune)'. He should worship the mouth (of the image saying) 'Salutation to Svāhā Svadhā' and should worship Śūlin (i.e. the Trident-holder saying) 'Salutation to Īśvara'.

26. (Saying) 'Salutation to Aśokavanavāsinī' he should worship (the image's) lips, granting well-being. He should worship Hara (saying) 'Salutation to Sthāṇu'. In the same way he should worship the face (of the image saying) 'Salutation to you, O Candramukhapriya'.

27. (Saying) 'Salutation to Ardhanārīśvara', he should worship (Śiva, and should worship) the nose (of the image of

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1. *Koṭavī*—an epithet of the goddess Durgā (represented as naked).

Gaurī, saying) 'Salutation to you, O you of white complexion.' He should worship Lokeśa (the lord of the worlds saying) 'Salutation to Ugra', and should worship the eye-brows (of Gaurī's image saying) 'Salutation to you, O Lalitā'.

28. He should worship Purāhartā (saying) 'Salutation to Śarva', and should worship the (image's hair saying:) 'Salutation to Vasudevī'. (Saying) 'Salutation to Śrīkaṇṭhanātha', he should worship Śiva's hair.

29-32a. Saying 'Salutation to Bhīmarūpiṇī, of a terrible and fierce form, and to Sarvātman', having duly worshipped Hara and the group of eight objects causing good fortune he should place them before him. (They are:) greasy beans, saffron, milk, cuminseeds, *tāla*, sugarcane, salt and gourd as the eighth. He should offer this group of eight '*saubhāgya*' (to a brāhmaṇa), as it causes good fortune. Having thus presented all that in front of Śiva and Pārvatī, he should eat *Śṛṅgāṭakas* in Caitra, and should sleep on the (bare) ground, O you tamer of enemies.

32b-34a. Then again in the morning, having bathed and muttered sacred texts (and thus having become) pure, and having honoured a brāhmaṇa couple with flowers, clothes and ornaments, he should give a couple of golden images (of Śiva and Pārvatī) along with the eight auspicious things to a brāhmaṇa, (saying) 'May Lalitā be pleased here (i.e. as a result of this vow) with me'.[1]

34b. O king, he should always do like this on the third (day of every month) for a year.

35. Listen to the speciality (that lies) in eating (*Śṛṅgāṭakas* etc.) and in the sacred text used at the time of making an offering. In Caitra water (flowing from) a cow's horns is recommended while in Vaiśākha cowdung is recommended.

36. *Mandāra*-flower is recommended in Jyeṣṭha, and *bilva*-leaf in Āṣāḍha. In Śrāvaṇa curds should be eaten and water flowing from *darbhas* should be drunk.

37. In the month of Āśvina milk should be drunk, and ghee mixed with coagulated milk should be eaten in Kārtika. He should drink cow-urine in Mārgaśīrṣa, and ghee in Pauṣa.

1. The list given here slightly differs from the one given in 29.9; and the last word is not clear.

38-39. He should eat black sesamum in Māgha and the five products of cow in Phālguna; and at the time of making an offering he should say: 'May Lalitā, Vijayā, Bhadrā, Bhavānī, Kumudā, Śivā, Vāsudevī and also Gaurī, Maṅgalā, Kamalā, Satī and Umā be pleased'.

40. Then in the twelfth month he should worship Kṛṣṇa on the twelfth day; similary he should worship Lakṣmī along with her husband there only (i.e. on the same day).

41. A wise man desiring his well-being in the next world should similarly worship Brahmā with his wife on the full-moon day.

42-43. Similarly desiring his well-being he should give the *Saubhāgyāṣṭaka* (i.e. the group of eight things leading to good fortune). (He should also offer) the flowers of *mallikā* (i.e. jasmine) and of *aśoka*, lotuses, *kadamba* flowers, blue lotuses, *campaka* flowers, flowers of *kubjaka*, *karavīra*, *bāṇa*, and fresh lotuses. *Sinduvāra* flowers and (other) flowers are recommended in all the months.

44. The flowers of *japā* (i.e. the china roses), safflowers, flowers of *mālatī*, *śatapatra* and *karavīra* flowers when available are always recommended.

45-46a. Thus, for one year, a man or a woman or a maiden, having duly observed a fast at night and having devoutly worshipped Śiva for a year, should give a fully furnished bed at the end of the vow.

46b-47a. Having placed on the bed golden images of Umā and Maheśvara, and also (the image of) a bull with a cow he should offer it to a brāhmaṇa.

47b-48. A man, who, for one year on the twelfth day (of every month) worships Keśava with Mahālakṣmī, and Brahmā with Sāvitrī fulfils all desires that he thinks of.

49-50a. He, free from vanity of wealth and free from pride, should worship other couples (i.e. couples of images of other deities), according to his capacity, with garments, grains, ornaments and gifts of cows and other large quantities of valuables.

50b-51. He, who properly observes the vow of *Saubhāgya-śayana*, obtains all desired things and an eternal position. He should, while observing this vow, abandon eating one fruit each month.

52-53a. O king, he (then) gets success and fame. O king, he who makes gifts at the vow of *Saubhāgya-śayana*, is not separated from good fortune, good health, handsome form, garments, ornaments and decorations.

53b-55a. He, who observes the vow of *Saubhāgya-śayana* for twelve years, or for seven or eight years, is honoured in in Brahmā's world. Then having reached the world of Viṣṇu and that of Śiva, and being honoured there he duly lives there for a couple of *Kalpas*.

55b-56a. O lord of men, a lady or a maiden who observes that vow, also, being graced by the favour of Lalitā, gets the same fruit.

56b-58. He too, who listens to (the account of the vow) or intends to observe it, becomes a Vidyādhara, and lives for a long time in heaven. This vow was formerly created (i.e. introduced) by Madana. It was observed by Śatadhanu and Nara, also by Pavana and Nandī. How then, O lord of people, is it not wonderful?'

CHAPTER THIRTY

Origin of Viṣṇu's Steps:

Bhīṣma said:

1-4a. Having reached the sacrificial mountain. the powerful Viṣṇu planted his foot (-steps) there. What is the purpose of this line of the foot (-steps) which the lord of lords planted? O highly intelligent one, tell me (about) that. O great sage, tell me which demon he subdued after having planted his foot (-steps) there. The residence of Viṣṇu is in heaven, the great-souled one lives in Vaikuṇṭha. How is it that he planted his foot (-step) in the human world?

4b-5. O brahman, lords of gods (i.e. great gods) with Indra as their leader, and also devotees who continuously (please) the lord by means of great penance (live in the world of gods). It is said that the residence of Śrīvarāha is in the *Mahar*-world.

6-8. Similarly the residence of Nṛsiṁha, the great-souled one, is said to be in the *Jana*-world. The residence of Trivikrama is said to be in the *Tapas*-world. Tell me in detail, O brahman, how (is it that the lord), leaving these worlds, planted his two foot-steps on the earth and (how is it that he) planted his foot-steps on the sacrificial mountain in this place, viz. Puṣkara, which is sacred to Brahmā. By hearing (this account) all sins will certainly perish.

Pulastya said:

9. That you have asked properly, listen attentively to (the account as to how) in olden days, lord Viṣṇu having come to the sacrificial mountain, planted his foot (-step) on the embankment of it.

10-12a. O Bhīṣma, formerly in the *Kṛtayuga* Viṣṇu performed a (mighty) deed for the attainment of gods' purpose and for the (good of the) earth. The stronger demons, having conquered gods along with Indra, had brought under their control the entire heaven, after subduing the three worlds.

12b-14a. The very mighty demon Bāṣkali had made the stronger demons the enjoyers (of portions) at sacrifices. When the three worlds with the mobile and the immobile were reduced to this condition, Indra, being disappointed with life, became very much distresed.

14b-16a. (He thought:) 'Due to the grant of boon to him by Brahmā, that Bāṣkali, the lord of demons, cannot be killed in a battle by all the residents of heaven. So surrounded (accompanied) by all gods in the world of Brahmā, I shall seek refuge with the lord (i.e. Brahmā). There is no other course.'

16b-18a. O Bhīṣma, thinking thus, the lord of gods, surrounded by all residents of heaven, quickly went to Brahmā's place. Surrounded by those residents of heaven he reached (i.e. touched) the feet of Brahmā and told (i.e. acquainted) him (with) what should be done about the world and also about the worst calamity that had befallen the world.

18b-20. "O god, do you not know wherefrom fear has come to us? O lord, I have told you what the demons have snatched,

and also everything of (i.e. done by) that wicked Bāṣkali; you are our grandsire; (so) do (something) without delay (to save us). O lord of gods, think now about some measures for world-peace.

21. When they (i.e. the demons) have been watching, the rites laid down in the śrutis and smṛtis have not proceeded. Everyday they are causing harm to us.

22. As an insignificant person speaks about (i.e. gives importance to) his own interest, in the same way, we who have thrown into the background your obligations, have always spoken to (i.e. requested) you.

23-24. If a man with a false mind does not do (i.e. return the favour) thousandfold to him who has obliged him, then for that bad and shameless man of wicked action and scorched by obligation there is residence in hell alone.

25. Goodness does not lie in this much (i.e. in merely) returning an obligation; but those whose minds are bent on selfishness do not do even this (i.e. do not even return a good turn).

26. (I wish) if only the stability of the world should not have become a cause of worry; my heart is rent into a hundred (pieces); it is not satisfied (i.e. happy).

27. I am going (i.e. wandering) here and there (for help). (Please) drag us up who are drowned (in grief), by telling us a means by which our lustre will again shoot up.

28. I have told you as I have seen the world. You (can) see it as it is. It is bereft of Vedic studies and the exclamation of Vaṣat. Festivals (and other) auspicious (rites) have ceased.

29. Contact with study i.e Vedic study has been abandoned (by the brāhmaṇas); agriculture[1] is given up; it (i.e. the world) is left by administration of justice; it remains merely in breath (i.e. it is barely alive).

30. The world has met with distress; and by (the passing of) this much time we are exhausted."

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1. *Vārtā*—agriculture, the occupation of Vaiśya.
Daṇḍanīti—administration of justice, judicature.

Brahmā said:

31. I know that Bāṣkali has become arrogant as a result of (my) having granted him a boon; I think he cannot be conquered by you; (but) he will be conquerable by Viṣṇu.

32-33. Having restrained (his senses) Brahmā then remained in his original nature (i.e. resumed his usual silence). When the self-born Brahmā was thinking about him, the four-armed one[1] (i.e. Viṣṇu) came there after a while merely as the result of Brahmā's meditating on him, when all (the gods) were looking on.

Viṣṇu said:

34. Warded off (by) me, O Brahman, stop this meditation. I, for whom this meditation was intended, have approached you.

Brahmā said:

35. It is indeed a great favour that the lord has manifested himself here. Who else would have so much anxiety for the world as the lord has ?

36. For the (good of) the world I brought about its creation. Virtually the world depends upon you. There is no doubt about this.

37-38. You should protect the world, and Rudra should destory it. When such was the case with the world, Bāṣkali snatched off the kingdom consisting of the three worlds and of the mobile and immobile, of (i.e. from) this great-souled Indra. O Keśava, help your servant by offering him counsel.

Vāsudeva (i.e. Viṣṇu) said:

39. That demon (viz. Bāṣkali) has been now immune to being killed due to your having granted him a boon. By captivating him he must be conquered by intelligent handling.

40. I shall be a dwarf, the destroyer of the demons. This one (i.e. Indra) should go with me to Bāṣkali's residence.

41. Having gone there he should ask him for this boon for me:

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1. *Caturbhuja*—an epithet of Viṣṇu.

42. 'O king, O magnanimous one, give (a piece of) land (measuring) three steps to this short brāhmaṇa. This is the request I make to you'. Asked by Indra the lord of the demons might offer even his own life.

43-44. O grandsire, having accepted the gift from that demon, having bound him carefully and made him the resident of the nether world, I shall be (born), taking the form of a boar, to kill that wicked one. There is no uncertainty about this. O Indra, move on quickly.

45-46a. Having thus told (Brahmā) he ceased (speaking) and disappeared. Then after some time, when Viṣṇu was conceived by Aditi,[1] many fearful ill omens appeared.

46b-47a. When Viṣṇu, the prop of the entire world, was conceived (by Aditi), an excellent auspicious omen also appeared.

47b-48. Breezes carrying the fragrance of *Mālati* flowers blew. Then, having reached (i.e. at) the time as ordained, the god, the lord of gods (i.e. Viṣṇu), kind to all beings, of pure and scanty hair, having the beauty of the moon, the conch and the (sun-) rise, became (i.e. was born as) Aditi's son.

49. When Viṣṇu thus descended (on the earth), the faces of Siddhas, gods and demons with the winkings of their eyes stopped, were pleased; and that day, too, on which Viṣṇu got into that excellent womb, was having breezes, of scanty pollen, blowing (gently).

50. That respectable Aditi also, having the unborn one (i.e. Viṣṇu) in her womb, walked charmingly, distressed by her heavy hips. Her face was dull, gloomy and pale. Thus she carried the embryo that was heavier and was (lying) low (in her womb).

51. When, Nārāyaṇa thus entered the womb (of Aditi) as a result of the past and future (deeds), all beings got their desires fulfilled without any difficulty.

52-53. (When) the wind was blowing very gently; and (when) indeed people had gone to other regions by isolated paths; when the sky was being deserted by dust-particles and

1. *Aditi*—daughter of Dakṣa and wife of Kaśyapa and mother of Ādityas.

when darkness was gradualsly disappearing; (and) when Viṣṇu was in (Aditi's) womb, that mother of gods entertained a malicious design.

54-55. Listen to it, O lord of kings, in succession: "What is the use of proceeding in order? I shall spring over the heaven; and I shall make that Bāṣkali, the lord of demons, the resident of the nether world. I have (already) given wealth and handsomeness to Indra.

56. I alone shall be able to destroy the demons. I shall throw (at them) volleys of arrows and trains of discs in many ways.

57-58a. (I shall also discharge) multitudes of maces for the destruction of the demons; and as fate would have it, I shall make gods the residents of heaven and the demons the residents of the nether region".

58b. (Thus) the words that were (lingering) in her mouth at once came out.

59. "See (now), I shall, through anger, bind the chief of the demons in such a way as was not thought of before, nor seen before nor (also) heard of before.

60. Formerly I have given wealth and handsomeness to Kaśyapa. Why has he lost his energy and (why is) the wind gusty?

61. My eyes are as it were reeling; let me not have conceived this form. By what am I possessed that I am uttering these improper words?"

62. Got into (i.e. caught between) alternatives she repeatedly reflected in her heart. She carried (in her womb) the divine lord for a thousand divine years.

63. Then Vāmana (i.e. Viṣṇu), the cause of the beings, was born of her—(Vāmana) who, when born, attracted the eyes of the demons.

64. As soon as that Janārdana, the god of gods, was born, rivers flowed with clear water, and fragrant breezes blew.

65-66. Kaśyapa too obtained pleasure due to that bright son. O lord of men, no sooner was Janārdana born, than the minds of all the residents of the three worlds were full of enthusiasm, and kettle-drums that were beaten in heaven gave out sounds.

67-68. Due to extreme joy the delusion and miseries of the three worlds came to an end. The group of Gandharvas sang with notes full of emotion; and the groups of heavenly damsels, mingling with their lords, and full of emotions, danced there (i.e. in the heaven). In the same way, groups of Vidyādharas and Siddhas wandered in (i.e. being seated in) aeroplanes.

69-71. They discussed the verdict about good and bad deeds and exhibited acting and singing. Free from passions and full of pain and pleasure they sang songs, and being in the heaven they danced and (i.e. since they) have gone to the heaven from here after having obtained it by dint of their religious merit. Then some, being very much delighted, uttered (the words:) 'Victory (to you), O lord'. Others, with a steady mind, repeated these words loudly. Others secretly meditated upon him through fear of (re-) birth and for the destruction of old age and death. Thus the entire world was fully delighted.

72-73. (It was said:) 'Though a dwarf, this is the lord, who has been born for you, and after having approached whom, Brahmā had told (i.e. requested) about the (well-being of the) world. This one (i.e. he) is Brahmā, Viṣṇu and Maheśvara (i.e. Śiva) himself; also be is the sacrifices; he is the heaven. There is no doubt about it.

74. This entire world—immobile and mobile—is pervaded by Viṣṇu. He, the self-born one, though one only, is known to be many.

75. The crystal-gem is (i.e. appears) variegated at a place where there are colours (which get reflected in the gem). The self-born one behaves in the same way (i.e. appears to be many) due to (his contact with) the constituents (like *sattva*, *rajas* and *tamas*).

76. As the Gārhapatya fire gets another name, similarly this lord gets appellations like Brahmā etc.

77-78a. By all means god Vāmana will accomplish this feat (of subduing Bāṣkali).' When the residents of heaven were thus thinking and reflecting, (Viṣṇu), with Indra, went to Bāṣkali's residence.

78b-80. Having seen (i.e. he saw) the city adorned with prominent white buildings approachable by Gandharvas, and decorated with all (kinds of) jewels, and well-separated (from

one another) by big roads; (it was) adorned with hundreds of elephants always in rut, resembling the mountain of collyrium, and born in the family of divine elephants.

81. (It was also) adorned with horses with bodies having (almost) no flesh (i.e. having slim bodies), having small ears, having the speed of the mind, having long necks and long prominent parts of the foreheads above the eyes.

82. There were thousands of courtesans having excellent complexion like the interiors of lotuses, having faces resembling the full moon, and skilled in conversation and caressing.

83. There was no religious merit, no lore, no architecture, no art that did not exist (i.e. that was not found) in the city of this Bāṣkali.

84-86. It was crowded with hundreds of gardens. In it having a series of social festivals, endowed with all chiefdemons except Yama, resounding everywhere with sounds of lutes, flutes and tabors, sons of Danu, always joyful, decorated with many jewels, were seen sporting likegods on the Meru mountain. There was a great sound of (the recitation of) the Vedas made by the venerable demons.

87-88. That demon Bāṣkali having subdued the three worlds lived happily in that city, the sins in which were destroyed by the smoke of the ghee of (i.e. put into) fires, and by wind, in which the breezes were made fragrant by the moving about of the fragrant incense, and which was crowded with virtuous demons.

89-90. Living there he protected the three worlds along with the mobile and the immobile. He was conversant with righteousness, was grateful, truth-speaking, and had his senses controlled, was handsome, and knew the good and bad ways of life of the ancient gods. He was well-versed in the Vedas, was a protector and was kind to the distressed.

91-92. He was endowed with all the (regal) powers[1] like the Vedic, that of good counsel, personal preeminence and energy. He was interested in the six measures to be practised

1. The three *Śaktis* (powers) are—(1) *Prabhutva*—personal preeminene; (2) *Mantra*—good counsel; (3) *Utsāha*—energy. *Sāḍguṇya*—the six expedients to be used by a king in foreign policies: (1) *Sandhi*—peace or

by a king, and talked with a smile. He knew the essence of the Vedas and the *Vedāṅgas*, performed sacrifices and was engaged in (practising) penance. He was not ill-mannered and always abstained from causing harm to others.

93. He honoured those who deserved honour, was pure, pleasing, and worshipped the venerable. He knew all objects; he was invincible, agreeable and of a pleasing appearance.

94. The demon had ample grains, wealth, and vehicles. He always accomolished the three objects[1] (of worldly existence). He was the best person in the three worlds.

95-97a. He always lived in his own city nnd always removed the pride of gods and demons. In this way he protected all the beings in the three worlds. When he was the king (i.e. in his kingdom) there was no mean person, no poor person, no sick person, no short-lived person, no unhappy person, no foolish person, no person of a dull form, no unfortunate person, nor a person that was expelled.

97b-99a. Seeing that excellent chief of the demons, who was endowed with multitudes of pure qualities and who was bright like the sun, and taking him to be a person of a controlled mind, and capable of sustaining the three worlds, Indra was amazed.

99b-100a. O king, seeing Indra to have entered the city the demons maddened for fight, said this to the lord of demons:

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alliance, (2) *Vigraha*—war, (3) *Yāna*—march or expedition, (4) *Sthāna* or *Āsana*—halt, (5) *Saṁśraya*—seeking shelter, (6) *Dvaidha* or *Dvaidhībhāva*—duplicity.

Vedāṅga—Name of certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the mantras in ceremonies. They are six in number: (1) *Śikṣā*—the science of proper articulation and pronunciation; (2) *Chandas*—the science of prosody; (3) *Vyākaraṇa*—grammar; (4) *Nirukta*—etymological explanation of difficult Vedic words; (5) *Jyotiṣa*—astronomy and (6) *Kalpa*—ritual or ceremonial.

1. *Trivarga*—the three objects of worldly existence viz. *Dharma*, *Artha* and *Kāma*.

100b-101a. "It is something strange that Indra is doing when he, all alone, except being accompanied by a short pre-eminent brāhmaṇa, is coming.

101b-102. O king, tell us what we should do now." He said to all the demons: "Assembled together you remain in the city. Let the lord of gods enter the city. Today he is to be honoured by me."

103. In the meantime that short (brāhmaṇa) and Indra arrived there; they were looked at affectionately by the lord of demons.

104. He regarded himself as blessed and the king, the leader of the demons said (to them) after saluting them:

105-106. "Today, in the three worlds, there is no person who is luckier than I, who, chosen by Glory, am seeing Indra coming (to me). With a desire to receive something from me he will beseech me. I shall certainly give (up) even my life for him who has come to my house.

107a. (I shall even give up) my wife, sons, and also my residence. What then should I say (even) about the three worlds?"

107b-108. Going to meet him, and bringing him near himself with respect, and embracing and greeting him, and carefully offering him welcome and worship with materials of worship etc. he brought him (i.e. Indra) into his house.

109. (He said:) "Today my birth is fruitful, all my desires are fulfilled, that, O Indra, I am seeing you who have visited my house.

110. O lord of gods, I have (today indeed) been proclaimed to be the king of demons by you who have come to my house. It is my great religious merit.

111. O Purandara, one would get that fruit, which is obtained by sacrifices like the Agniṣṭoma, on seeing you.

112. I have today obtained that fruit which is obtained by the grant of land, or of cows to a priest, or (the fruit that is obtained by the performance) of the *Rājasūya* sacrifice.

113. O Vāsava, you are not to be seen by little penance. Tell me what I can do, that is dear to you, in my house.

114. Do not entertain any other doubt in your heart. Know that it shall be done even if it is very difficult.

115. O you, killer of enemies, I am lucky, I have obtained religious merit on having seen you, since I have saluted your feet adored by excellent gods.

116. O lord, tell (me) all that has made you come (to me). I take the intention of your arrival to be a great surprise (your arrival has caused surprise)."

Indra said:

117. O Bāṣkali, I know you to be the chief among the pre-eminent demons. It is not a great surprise to have seen you, O best of the demons.

118. Suppliants who have visited your house never go (back) being averse (i.e. disappointed). You are the desire-yielding tree to the suppliants. There is no other donor (like you).

119. In lustre you (i.e. as far as lustre is concerned) are comparable to the sun; in (i.e. as far as) depth (i.e. seriousness is concerned), you are the earth and in (i.e. as far as) wealth (is concerned) you are like Nārāyaṇa.

120. This short brāhmaṇa is born in the auspicious family of Kaśyapa.

121. I was requested by him: "Give here (a piece of) land measuring the distance covered by three steps, to me who want a fire-sanctuary where I would perform a sacrifice." I have, therefore, O lord, asked you on his behalf.

122-123. O Bāṣkali, having overpowered (me) you have taken away the three worlds belonging to me. I have nothing to subsist upon; I am poor; I do not want for myself what you desire to give. For someone else I am going to beseech you as a suppliant (does). For this (brāhmaṇa) I have turned a suppliant. Do what is proper.

124. You, who have exalted the family, are born in the family of Kaśyapa. You are born from the womb of Diti and your father is revered in the three worlds.

125-126. Knowing that you are like this I am requesting you. O demon, give a piece of land measuring three footsteps to this one (i.e. this brāhmaṇa)—this dwarf, with short limbs, who desires to have a fire-sanctuary.

127. I do not dare to give the portion of land belonging to someone else. This is what is given (i.e. what is said)

by me since you asked me to ask for something. You may give the piece of land measuring three steps if your preceptors and ministers agree.

128. When I, your kinsman of the same family have come to your house as a suppliant, do what is proper.

129. O you hero, O you lord of demons, O you of great lustre, if you like then quickly give (a piece of land) to this short, great-souled (brāhmaṇa).

Bāṣkali said:

130. O lord of gods, welcome and well-being to you. With pleasure look upon yourself as the highest object of all.

131. The grandsire, having placed the burden (i.e. the responsibility of looking after the three worlds), given to meditation and reflecting upon the highest position, lives happily.

132. Keśava (i.e. Viṣṇu), exhausted due to (having fought) many battles, after having given up anxiety about the world, and after having gone to the milky ocean, sleeps (there) happily.

133. O Śakra, even all other powerful demons having weapons were destroyed by you without (the help of) anybody else.

134-135a. The twelve Ādityas, the eleven Rudras, the two Aśvins, the Vasus and eternal Dharma are enjoying the portions of sacrifice in the heaven (only because they have) resorted to the power of your arms.

135b-136a. You have performed a hundred sacrifices endowed with excellent sacrificial fees; and O Pākaśāsana, you killed Vṛtra Namuci.

136b-137. Powerful Viṣṇu, who obeyed your order, formerly also killed Hiraṇyākṣa, the brother of Hiraṇyakaśipu. He also killed Hiyaṇyakaśipu by striking on his shank.

138. All demons seeing you, when you, with the thunderbolt in your hand and seated on the head of Airāvata, come to the battle-field, flee away.

139. In no way shall I be even equal to one-thousandth part of you who formerly defeated the very powerful demons.

140. O lord of gods, you are like this. What need I say

about you? You have arrived here with a desire to emancipate me.

141. I shall do (what you tell me). There is no doubt that I shall even give up life. For what purpose, O lord of gods, you have asked me to give this land?

142. Let all these—my wife, sons, cows, and whatever other wealth I have, and also this entire kingdom of the three worlds be given to this brāhmaṇa.

143. There is no doubt that infamy will accrue to me and my ancestors, viz. 'Bāṣkali did not give to Śakra (what he asked for and) who had come to his house.'

144. Even if some other suppliant had come here, he would be dearer to me. You are especially so. Do not hesitate at all.

145. O lord, O god of gods, it causes me great shame that you have asked only for a piece of land measuring three steps and that too for the sake of a brāhmaṇa.

146-147. I shall give this brāhmaṇa excellent villages and will give you heaven; (I shall give him) horses, elephants, land, wealth and ladies with sprout-like breast-nipples, seeing whom even an old man becomes young. The brāhmaṇa will receive those ladies and this earth.

148-149a. I shall give (these things), O lord of gods. (Please) favour me (by accepting them).

When, O king, Bāṣkali had said these words, his family priest Uśanas (i.e. Śukra) said these words to the lord of demons:

149b. "O lord of demons, you are a king remaining in (i.e. having) eightfold prosperity.[1]

150-151. (But) you do not realize what is proper and what is improper. (You also do not understand) : 'I should give something to someone after having consultations with my ministers and after having assessed what is proper and what is improper'. Having conquered the gods along with Indra you have obtained the kingdom of the three worlds. (Just) as the sentence (I am speaking) is over you will be made a captive.

152-153. This dwarf is that eternal Viṣṇu only. Do not give (anything) to him. This is the one who is the killer of your

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1. *Aiśvarya*—divine faculties like omnipotence, omnipresence etc.

father, mother, and relatives. He has formerly cut off (i.e. destroyed) your family and will do the same in future.

154. Interested in the well-being of Śakra and others he does not know (i.e. does not care for) moral merit. He is the deceitful one who vanquished the demons with trickery.

155. He has manifested this form of a dwarfish brāhmaṇa through trickery (only). What is the use of prolixity in this matter? Nothing should be given to him.

156. You will perish even if you give a (particle of) land measuring just the foot of a bee. This is the truth, the only truth I have heard about."

157. Even though he was thus addressed by his preceptor he again spoke (these) words: "O preceptor, desiring religious merit I have made this promise.

158. It is the eternal duty of the good to keep their promise. If this is revered Viṣṇu then there is none else luckier than I (am).

159. (Even) after receiving a gift from me he (still) desires to become (i.e. to be called) a god, (then) I am, O preceptor, again made blessed by this god.

160. I have seen him, whom the devotees meditating on him with concentration and the brāhmaṇa also, do not see.

161-163. They, who give gifts with darbhas and water in their hands and utter the sacred text, 'May the revered Viṣṇu, the highest soul and the eternal one, be pleased,' share (i.e. obtain) salvation. If there was any doubt doing this act (of giving, it was because) I was advised and was determined to be a fool by you. There is nothing that should not be given even to an enemy when he comes to one's house.

164-166a. O preceptor, having given thought to this, I shall give even my life to this dwarf and heaven to Indra. In this world that gift which causes suffering is said to be impure." Having heard this, the preceptor remained there with his face hung down in shame.

Bāṣkali said:

166b-167a. O god, when you have asked for (a gift of land) I should give you the entire earth. It would be shameful to me to give him (the piece of) land measuring three (foot-) steps.

Indra said:

167b-169a. O lord of demons, these words which you have said to me are true; (but) this brāhmaṇa has asked me for a piece of land measuring three (foot-) steps (only). He has asked me for this much land; and I have (therefore) asked you to give that much (only). You, the son of Danu, have thus been implored by me. Grant me this boon.

Bāṣkali said:

169b-170a. O King of gods, accept from me (the piece of land measuring) three (foot-) steps for (this) dwarf; (and) O lord of gods, live there (i.e. in the heaven) happily for a very long time.

170b-171a. Saying so, Bāṣkali then gave (the piece of land measured by) three (foot-) steps to the dwarf, after (pouring) water (on his hand), saying, 'Let Hari himself be pleased with me.'

171b-172. Desiring the well-being of gods, Hari (i.e. Viṣṇu), when he was given the gift by the lord of demons, gave up the dwarf-form and with his face turned towards the north, he having reached the sacrificial mountain, took possession of the worlds.

173. The residence of the demons came to be put under the god's left foot. Then the lord of the world first put his step on the Sun.

174. He placed the second step on Dhruva, and with the third, the god of wondrous deeds, struck the universe.

175-176. When the universe was pierced with the tip of his toe profuse water flowed out. That stream, having inundated all Brahmā-worlds one by one, and also the place of Dhruva, the world of the Sun, and the sacrificial mountain, entered, having washed Viṣṇu's feet, the Puṣkara (Tīrtha).

177-178. He, who, having gone to (the spot) where the foot-prints were produced on the earth, bathes in the well in the hermitage (there), gets the fruit of the Aśvamedha (sacrifice) merely by seeing (the spot). With the group of the twentyone attendants he obtains (i.e. reaches) Vaikuṇṭha.

179. Then having enjoyed many pleasures (there) for three hundred Kalpas, he, at the end of it (i.e. that period), becomes a sovereign emperor on this earth.

180. O Bhīṣma, the stream of water that flowed out from the tip of (Viṣṇu's) toe, is called the river Viṣṇupadī (since) it sprang up from Viṣṇu's foot.

181. For this reason (i.e. this is the reason why), O king Gaṅgā became (i.e. came to be known as) Viṣṇupadī, which has pervaded all this universe along with the mobile and the immobile.

182. That auspicious water, which entered (Puṣkara after flowing out) from the wound (i.e. the hole made into) the universe caused by the tip of (Viṣṇu's) toe, obtained the status of a divine river. It is that river called Viṣṇupadī.

183. O you illustrious one, that divine river, with a desire to favour all, has occupied the universe with the mobile and immobile, by means of its splendours.

184. Vāmana said to that Bāṣakali: "(Now) fill out (i.e. give space for) my steps". He hung down his face (as) he did not find an answer (i.e. a solution).

185-186a. Seeing him silent the family-priest (i.e. Śukra) said (these) words: "The power of giving is natural (i.e. it cannot be increased and so) we are not able to create (another earth where Vāmana could put his steps). O lord, he has given you whatever land exists."

186b-187. Bāṣkali said to Viṣṇu: "That much earth (i.e. of that extent) which you formerly created (has been given to you); I have not held it back. The earth is small (and) you are great; (and) I am not capable of creation.

188. O lord, your will power always prevails." Viṣṇu, finding no reply, and taking him to be truth-speaking, (said to him):

189-190. "O chief of the demons, tell me, which desire (entertained) by you I should satisfy. Since I have in my hand the water offered by you, you, deserve a boon. You are an auspicious receptacle of boons. I shall give what you desire. Ask for the object of your desire."

191-193. He (i.e. Bāṣkali) then requested Janādana, the lord of gods: "O, lord of gods, I seek devotion to you and death at your hands. I shall enter Śvetadvīpa[1], which is inaccessible

1. *Śvetadvīpa*—name of one of the eighteen minor divisions of the known continent.

to the ascetics." When he spoke thus, Viṣṇu, said to him: "Do remain (there) till the end of the age of the world. When I, taking the boar-form, shall enter (i.e. come to) the earth, I shall kill you when you will come before me."

194. The demon, thus addressed by him, went away from him. Then, O king, Vāmana occupied all worlds.

195. Those demons then gave up speaking truthfully with gods. The powerful lord, having snatched the three worlds, disappeared.

196. Bāṣkali lived happily in the nether world where he took residence. The wise Indra also protected the three worlds.

197. This manifestation of the lord of the world is called Traivikrama. It is connected with the rise of the Ganges and is the destroyer of all sins.

198. O king, I have told you this origin of the steps of Viṣṇu hearing which a man becomes free from all sins.

199. At the sight of the three steps of Viṣṇu, (the effects of) an evil dream, an evil thought, a difficult or bad deed perish quickly.

200-202. Sinful beings (have emancipated themselves) age after age after having seen (the steps of Viṣṇu). O Bhīṣma, Viṣṇu has shown ingenuity in manifesting the steps. A man, who, observing silence, climbs up (the mountain) and takes up the pilgrimage of Puṣkara gets the fruit of *Aśvamedha* (sacrifice). He is free from all sins and would go to Viṣṇu's city.

CHAPTER THIRTYONE

The Account of Śivadūti

Bhīṣma said:

1-2. O revered one, the killing of Bāṣkali is a great wonder I have heard (the account) being narrated by best brāhmaṇas (that Viṣṇu) had taken the form of Trivikrama (i.e. Vmana) when he had formerly subdued Bali, the son of Vairocana who even now stays in *Pātāla*.

3. (Tell me now as to) how Nāgatīrtha came into being, and also (tell me about) the origin of goblins, and how Śivadūtī came there and who made her auspicious.

4. O great sage (tell me) who took Puṣkara into the intermediate space. Tell me all this as (you told me) about the killing of Bāṣkali.

5. Formerly (i.e. when he subdued Bali) god Viṣṇu had trodden upon the earth. What is the reason for the second treading for which he (again) did it?

6. Tell me all that accurately and as it took place, for it destroys sins, and should be heard by him who desires his well-being.

Pulastya said:

7. O king, you have put on me this load (i.e. volley) of questions through curiosity only. O best king, I shall tell you all as it happened.

8. The subduing of Bāṣkali (took place) in connection with the steps of Viṣṇu. You have heard all that. I have narrated all that to you.

9-10. When the age of Vaivasvata (Manu) set in, Viṣṇu again did it. The three worlds were occupied by Bali. Powerful Viṣṇu, having gone all alone, subdued Bali like that in a sacrifice. The lord of gods again trod upon the earth.

11. O king, Vāmana appeared like that. Vāmana having become Trivikrama, again became Avāmana (non-Vāmana).

12. O you descendant of the Kuru(-family), I have told you all (about) this becoming visible (of Viṣṇu). O you of a great vow, listen as to how the place sacred to the Nāgas (came about).

13-15. Ananta, Vāsuki and the very powerful Takṣaka, Karkoṭaka—the chief of Nāgas, and also another Nāga (named) Padma, Mahāpadma, as well as Śaṅkha, and Kulika, the undefeated one: these were the heirs of Kaśyapa and had occupied the world. Their issues also ocoupied this world. These (issues) were crooked, performed fearful acts, had sharp mouths, and were strong with poison.

16. Seeing dull persons, they reduced them to ashes in a

moment. O king (merely) by seeing them people perished (i.e. died).

17-18a. Day by day very terrible destruction took place. All the beings seeing their destruction sought refuge with the great god Brahmā.

18b-19a. O king, with this object in mind all the beings saw the ancient (god) born from a lotus and named Brahmā and said to him:

19b-22a. The beings said: "O lord of gods, the origin of the worlds, O highest god, protect us from the great-souled serpents of sharp fangs. We, the extremely distressed ones, day by day are seeing (i.e. anticipating) fear. All men, beasts and birds will be reduced to ashes. O god, you fashioned the creation of the world; but that is being destroyed by the serpents. O grandsire, considering this, do what is proper."

Brahmā said:

22b-23a. I shall undoubtedly protect you. Go to your (respective) residences without anguish and fear.

23b-24a. Thus addressed by Brahmā, who had manifested his form, all the beings, being very much pleased, returned (home) after having praised the self-born one.

24b-25a. When the beings had left, Brahmā who was very angry, called the serpents led by Vāsuki and cursed them.

Brahmā said:

25b-27. The wicked ones are day by day eating the beings. Men and beasts, bitten by serpents, are perishing. (He said to them:) Since you are always destroying the men born of (i.e. created by) me, therefore due to my terrible wrath, you you will meet with a terrible destruction in the future Vaivasvata Manu-ages.

28-29. Similarly king Janamejaya, of the Lunar dynasty will burn you in blazing fire by (performing) serpent sacrifice; and the son of your mother's sister (viz. Garuḍa) will (also) swallow you. Thus all of you of wicked hearts will perish.

30a. I curse the thousand families (i.e. the effect of my curse will last) till only one family (of the serpents) survives.

30b-31a. When Brahmā spoke like this, the excellent serpents, trembling, fell at the feet of Brahmā and said these words to him):

31b-32. "O revered sir, O you cause of the beings, our species is crooked. O god, you have effected in us profuseness of poison, cruelty and biting. Then how do you curse us now?"

33. Brahmā said: "Granted that I have made you of crooked hearts. Then, why say much? You (should) always eat without anxiety."

34. The serpents said: "O lord of gods, fix a rule and allot separate places (to men and us) and bring about an agreement between men and us.

35. You have given us this curse that a man (called) Janamejaya will bring about a great destruction of the serpents in a serpent-sacrifice."

Brahmā said:

36. There will be a man, best among the knowers of the Veda, by name Jaratkāru[1]. Jaratkanyā will be given to him (in marriage). A son will be born to her.

37. That brāhmaṇa will be your protector and the purifier of your family. I shall also bring about an agreement between the serpents and men.

38-39a. So listen with concentration to my order. I have given you three places of residence, viz. *Sutala*, *Vitala* and the third called *Talātala*.[2] You will go there.

39b-41. By my order, enjoy there pleasures of various kinds. Remain there till the seventh *Kāla* i.e. the *kalpa* period. Then at the beginning of the Vaivasvata the son of Kaśyapa, Suparṇa the relative of all gods, the devourer of all serpents, will be born.

42. Then the progeny of the serpents will be burnt by fire. There is no doubt that your progeny will be (burnt by fire). Those serpents who are cruel and wicked will perish. This (statement) will not be falsified.

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1. *Jaratkāru*—a great sage who married a sister of Vāsuki.
2. The seven lower regions under the earth are: *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala* and *Pātāla*.

43a. You should eat that being which is possessed by death and also (you should eat) a man when (he) has done harm to you.

43b-44a. Of those men, who are endowed with charms against snake-poison or spells or snares, you should be afraid. Do not entertain any other idea in your mind. Otherwise you will perish.

44b-45a. When Brahmā finished speaking thus all the serpents went to the place named Sutala. All (the serpents) lived in the lower world enjoying pleasures. They lived there comfortably.

45b-46. Thus having received a curse and a favour from Brahmā, they lived in (the lower world viz.) *Pātāla* with their hearts pleased. Again when (some) time passed, they thought like this:

47. 'There will be born a king of the Bharata race, and a descendant of Pāṇḍu who, through some (stroke of ill) luck, will destroy us.

48. How is it that the grandsire, the lord in (i.e. of) the three worlds, the creator, and the one respected by the world cursed us?

49. We have no other recourse than god Brahmā. That god stays in Vairāja, the best residence.

50. Now, that god, living in Puṣkara, is performing a sacrifice. Going (there) we shall propitiate him. Being pleased he will grant (us) a boon'.

51. Thinking thus, all the serpents, having reached the sacrificial mountain, resorted to its slope.

52. Seeing the serpents fatigued like that cool streams of water, turned towards the north, came out and delighted all.

53. O best among the Bharatas, as a result of those (streams) Nāgatīrtha was formed. Some call it Nāgakuṇḍa; others call it a river.

54-55a. The sacred place is the holiest of all and destroys (i.e. removes the effect of the) poison of serpents. Serpents do not cause any harm to any member of the family of those mortals who bathe there on the fifth day of Śrāvaṇa.

55b-56a. There is no doubt that Brahmā gives an excellent place to those men who offer *Śrāddha* to their dead ancestors in that region.

56b-59a. Realising the fear of the serpents, Brahmā again said the words which he had uttered before: "That fifth day (of Śrāvaṇa) is blessed, removes all sins and is auspicious, since the work of the emancipation of the serpents was done on that day. They befriend him who completely avoids pungent and sour (things) on this day and bathes (an image of) a cow with milk."

Bhīṣma said:

59b-60a. You (please) tell me how Śivadūtī was born and how she was installed.

Pulastya said:

60b-61a. O king, a power called Śivā, sprung up from the matted hair of Rudra, and determined to (practise) penance went to Nīlagiri. Listen to (the account of) the vow in her (honour).

61b-62a. 'Practising penance, I shall devour the entire world.' With this intention, the beautiful young woman accomplished (the vow of) the five fires.

62b-65a. When that goddess was practising excellent penance, there lived in the wealthy city called Ratnākhya in the middle of the ocean, a demon by name Ruru, who was very lustrous and to whom a boon was given by Brahmā. That lord of demons, fearful to all gods, wealthy and respected by many hundred thousands of excellent demons, was like another Namuci.[1]

65b-66. After a long time he went to the city of the regent of the quarter. He, desirous of conquering, and adorned with an army liked enmity with gods. When that great demon rose up, the water of the ocean increased with a great speed.

67-69 Possessed of many sharks, crocodiles and fish it inundated the peaks of mountains. A huge, fearful army, having in it many groups of the enemies of gods, having a variegated beauty due to various armours and weapons, consisting of excellent warriors, set out of the water of the ocean. Elephants, with demon-warriors (on their backs), with moving bells, and endowed with supremacy, and very much demonstrating their

1. *Namuci*—a demon slain by Indra.

similarity with large fish by means of their own figures, moved out.

70. Lakhs and crores of horses, tied with golden strings, resembling rohita fish, arranged in order in the water also quickly moved out with them (i.e. elephants).

71-72a. Similarly, chariots, having the speed of the Sun's chariot, with wheels and sticks and with unrent bamboos, with banners moving (on their tops), made a noise. In the same way warriors, with excellent missiles in their hands, hidden in boats and desiring to cross (the ocean in the boats), victorious in every battle and the followers of the demon shone very brightly.

72b-73a. When in the fights the gods fled, the demons particularly pursued all of them.

73b-74a. Then all groups of gods, distressed with fear and fleeing went to that excellent Nīlagiri, where the goddess herself had remained.

74b-76a. That goddess, Raudrī (i.e. sprung up from Rudra), endowed with penance, blessed one, and the excellent power of Śambhu, causing destruction, and known as the night of the destruction of the world, and having eyes like blooming lotuses, seeing the gods distressed with fear and confounded, asked them through amazement:

76b-77a. "I am not seeing any (cause of) fear for you. How is it that all gods, led by Indra, have fled away?".

The gods said:

77b-78. This Ruru, the lord of demons, of a fearful valour and surrounded by great complete army is coming. Therefore, we being distressed, have sought the resort of you, the goddess.

79. Hearing these words of gods she laughed loudly. From the mouth of her who was laughing, excellent ladies came out.

80-81. They all held nooses and goads; their breasts were stout and raised; all held tridents, all were fearful; their mouths had goads in the form of large teeth; they had put on crowns; they bit their lower lips; they frightened the mobile and the immobile with the sounds of their hissing.

82. Some had put on white garments; some had put on

variegated garments. The garments of some were dark-blue; some had a strong desire to drink blood.

83. Their faces had various forms; their dresses were of various kinds, so also their bodies. That goddess, causing absence of fear among the gods, was thus surrounded by them.

84-85a. No sooner did she say to the gods, 'O gods, do not be frightened; well-being to you', than the demon Ruru came with his complete army[1], to that excellent Nīla-parvata, in search of gods.

85b-86a. Seeing in front of them the army of gods with the goddess, the demons came there saying, 'Wait, wait'.

86b-90a. Then a great war was waged between them, when all the demons who had come to the battlefield, whose bodies were pierced with arrows, who were moving on the ground, whose staffs were broken in anger, and who were creeping (i.e. moving) like serpents, with the wounded horses, the broken chariots, the injured elephants and the foot-soldiers, with their chests pounded by the mace that came out from the heart of that Śakti (i.e. that goddess), with their heads cut off with axes and broken with pestles, with their bellies pierced with the tips of tridents, and with their necks cut off with excellent swords, fell (on the ground) in the war, except Ruru.

90b. Then seeing his army destroyed Ruru created (malignant) illusion.

91. Gods and goddesses were deluded by that (illusion) on the battlefield. Everywhere pitch-darkness prevailed due to the malignant illusion.

92. Then the goddess (i.e. Śivadūtī) struck the demon with great power. When the demon was struck by her, the darkness (caused) by the demon passed away.

93-94. When the illusion came to an end, the demon Ruru quickly entered Pātāla. There too the angry goddess, along with (other) goddesses stood before Ruru, the lord of demons, who had gone there before.

95-96a. Cutting off Ruru's head with the tips of her nails,

1. *Caturaṅga sainya*—a complete army consisting of elephants, chariots, cavalry and infantry.

and taking off his skin, she speedily went out of *Pātāla*, and again came to the Puṣkara (Tīrtha) and to the mountain (called Nīlagiri), along with the bright and multi-formed army of the maidens (created by her).

96b-98a. The gods saw with amazement the goddess holding Ruru's head and skin and remaining at the place of her penance. Then the magnanimous, hungry and bewildered goddesses (created by Śivadūtī) stood surrounding her and implored her:

98b. "O goddess, we are hungry; give us excellent food."

99. Thus addressed, she pondered over the food to be given to them. But she did not get the food though she very much thought about it.

100. Then she meditated upon the mighty Mahādeva, the lord of beings. He, the three-eyed highest soul, stood up (before her) as a result of her meditation.

101. Rudra said to that goddess: "What is the mission that you desire to tell me? O you goddess, the great creator of illusion, tell me what is in your mind."

Śivadūtī said:

102. O you god, in a goat you remain in the form of a goat. These will eat you with great respect as their desired food.

103. O lord of gods, please give them something as their food. Otherwise the mighty ones, desiring food will put me (and roast me) on an iron-spit.

104. The hungry ones may even forcibly devour me. Taking me to be like this (please) prepare (i.e. bring about) food quickly.

Rudra said:

105. O Śivadūtī, I am telling you one (incident) that took place in another (i.e. previous) yuga. My attendants destroyed Dakṣa's sacrifice (being performed) at Gaṅgādvāra.

106. There (i.e. at that time) sacrifice, being (i.e. turning himself into) a deer ran fast. He was pierced by me with an arrow and (as a result) he was sprinkled with blood (i.e. started bleeding.

107-108. Then Ajagandha sprang up. Gods gave me the (same) name (saying:) 'You yourself are Ajagandha'. I shall give (these goddesses) other food also. O you Kālarātri of great lustre and beautiful one, listen to (the name of) the food suited to these (goddesses, now) being told by me.

109-110a. Let that woman, who, while pregnant, puts on or touches the garment of another woman and especially of a man be the food of some of these (goddesses) on the earth, O you chief goddess.

110b-111. Also let them forcibly seize the child of such a lady till that child becomes a year old, and then let them remain well-pleased for many hundreds of years. Let others, who will not be worshipped, find a flaw in the lying-in chamber.

112. Also, (some goddesses) seizing new-born infants will live in houses, fields, lakes and also in gardens.

113. Those and others possessing the bodies of those women who always weep, will satisfy themselves (by eating) such women.

Śivadūtī said:

114-115. O Śaṅkara, you have given them (food) which is despised and which would inflict pain on them. You do not realize that you should give them some special food. O Śaṅkara, please do not give them food which would cause shame to them, and which would cause pain to the beings.

Rudra said:

116-117a. When, formerly, in Avanti, I (got) Skanda shaved, (that is) when the auspicious tonsure-ceremony[1] of Kumāra (i.e. Skanda) took place, the mothers, having come there, prepared unprecedented food.

117b. Groups of gods came from the world of gods to enjoy the food of (i.e. prepared by) the mothers.

118-121. At that olden time in their house best gods like Brahmā and Gandharvas, celestial nymphs, Yakṣas and Guhyakas, mountains like Meru and rivers like Gaṅgā, as well

1. *Cūḍākarman*—Ceremony of tonsure.

as all serpents, elephants, Siddhas, birds and killers of the demons, female goblins with vampires[1] and surrounded by all planets had gathered. What should I say, O goddess? All that was created here by Brahmā was given.

Śivadūtī said:

122. For these goddesses give me food which is inaccessible in heaven, which is oily, mixed with jaggery, tasty and well-cooked and which is intended for them, and which is not enjoyed by anyone else before, O great god.

123. Thus addressed Maheśvara, the god of gods, told them in the vicinity of Pārvatī about their food:

124. "I have accomplished the food prepared in many ways. All that is exhausted. And no other (kind of food) is seen here.

125. Tell me what I should today give to you who have come (to me). I have especially to give something quite new.

126-127. I shall give you as food which has never been tasted before by anyone. Below my navel are these two circular long and fruit-like testicles. Even with this food you will have great satisfaction."[1]

128. Receiving that great favour all the goddesses saluted Śiva. Śarva said these words to them:

129-130. "The wealth, beasts, sons, wives and houses etc. of those who perform auspicious deeds without laughing, will be given to you by me; and also whatever else is in your mind. Those who by laughing have long teeth (i.e. show their teeth) (will) become poor.

131. Therefore, one who is wise, should not indulge in censuring or laughing (at others). In this world you will be known as mothers.

132-133a. The lineage of those men, who, along with their relatives and kinsmen, prepare (articles from) a lotus, grams, and also cakes and sorts of bread with (i.e. having the shape of) testicles, as an offering, is not cut off.

133b-134. A man who has no son, gets a son; he, who desires

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1. *Vetāla*—a kind of ghost—particularly a ghost occupying a dead body.

wealth, obtains it; he, being handsome, lucky, enjoyer, well-versed in all sciences, is honoured in Brahmā's world with (i.e. being taken in) a vehicle to which swans are yoked.

135. O Śivadūtī, thus I have given them food. Does it bring shame to you? Please listen to what I said:

136-142. Be victorious, O goddess, Cāmuṇḍā; victory to you who snatch away beings. Victory to you who are omnipresent; O goddess Kālarātri, salutation to you. O you (goddess) endowed with the universal form, O you Virūpākṣī (of deformed eyes), O you Trilocanā, O you Bhīmarūpā (i.e. of a terrible form), O Śivā, Vidyā, Mahāmāyā, Mahodarā, Manojayā, Manodurgā, Bhīṃākṣī, Kṣubhitakṣayā, Mahāmārī, Vicitrāṅgī, O you to whom singing and dancing are dear, O you auspicious one, O Vikarālī, Mahākāli, Kālikā, Pāpahāriṇī, Pāśahastā, Daṇḍahastā, Bhīmahastā, Bhayānakā, Cāmuṇḍā, Jvalamānāsyā, Tīkṣṇadaṃṣṭrā, Mahābalā, Śivayānapriyā, Devi, Pretāsanagatā, Śivā, Bhīmākṣī, Bhīṣaṇā, O you goddess, Sarvabhūtabhayaṅkarī, Karālī, Vikarālī, Mahākālī, Karālinī, Kālī, Karālavikrāntā, Kālarātri, salutation to you. O you goddes, salutation to you who hold all weapons and who are saluted by all gods.

143. Śivadūtī, who was thus praised by Parameṣṭhin Rudra, the great goddess was pleased and said these words:

144a. "O lord of gods, ask for a boon which you have in your mind."

Rudra said:

144b. O goddess of a beautiful face, being present everywhere grant boons to those men who praise you with this eulogy.

145-146a. May he, who climbing up this mountain, worships you with devotion, have sons, grandsons and prosperity.

146b-147a. He, who hears this eulogy rising from (i.e. about) the goddess, becomes free from all sins, may obtain (i.e. obtains) the highest bliss.

147b-148. If a king, who has lost his kingdom, being controlled and pure, (praises) while observing a fast, (the goddess)

on the ninth, or eighth or fourteenth (day of a month), he regains his kingdom, free from enemies, after a year.

149-151a. This power endowed with knowledge is called Śivadūtī. O king, he, who listens to this (eulogy) with great devotion, being free from all sins, would obtain the highest salvation. He, who, after having bathed in the water of the Puṣkara (Tīrtha), recites this (eulogy), gets all this fruit, and is honoured in the world of Brahmā.

151b-152a. That house, in which a written (copy) of this (eulogy) is kept, has no fear of terrible fire or fear due to thieves etc.

152b-154. A wise man, who devoutly worships this remaining in a book-form, has everything desired by him—(even) the three worlds with the mobile and the immobile. Many sons are born (i.e. he gets many sons, and also he gets) wealth, grains, and excellent ladies; and also quickly gets gems, horses, elephants and servants. All this will certainly take place in the house in which this is kept in a manuscript-form.

CHAPTER THIRTYTWO

Descent of a Holy Place

Bhīṣma said:

1. O you highly intelligent one, tell me, as a result of which deeds the condition of an evil spirit is produced (i.e. as a result of which one turns into an evil spirit after death); and also (tell me) by (doing which) deeds one is freed from here (i.e. this condition of evil spirit).

Pulastya said:

2. O best king, I shall entirely tell you all this, hearing which you will not be deluded.

3. I shall tell you by which (deeds) one is reduced to the condition of a spirit, and by (doing which deeds) one is freed

from it; (I shall also tell you how) one reaches a terrible hell which is insuperable even to gods.

4. Men who have been reduced to the state of an evil spirit are emancipated by conversation with the good, and by (listening to) accounts of holy places.

5-6. O Bhīṣma, it is learnt that in olden times there was a brāhmaṇa, named Pṛthu, who had fulfilled his vow, who was well-known everywhere, who was always content, who was devoted to the study of sacred texts in his house, who always engaged in the practice of yoga (deep and abstract meditation) and who was a knower of yoga. He passed his time in muttering prayers and performing sacrifices.

7. He was endowed with forgiveness and kindness and with forbearance, and was a knower of truth. He had put his mind in (i.e. practised) harmlessness, and also he was steady in gentleness (i.e. he was gentle).

8. He was devoted to self-restraint and penance and meditation; he was engaged in (performing) rites (in honour) of the dead ancestors and in rites enjoined by the Vedas.

9. He entertained fear of the other world; he was given to truthful speech; he was devoted to (speaking) sweet words and to honouring guests.

10. He was engaged in performing sacrifices and doing acts of charity[1]; he avoided the pairs (of pleasure, pain etc.); he performed his duties; and busied himself in the study of sacred texts.

11. Thus many years passed when the brāhmaṇa, residing in his house, performed acts like these with a desire to conquer (i.e. to go beyond) the worldly existence.

12. He made up his mind to visit holy places: 'I shall make my body wet with the auspicious water of the sacred places.'

13. At the time of sun-rise, he, having bathed in the Puṣkara (Tīrtha) and become pure, and muttered prayers and having saluted (the deities), resorted to the path (i.e. walked ahead).

14. In a lonely forest, full of thorny trees and void of birds, he saw in front of him five very fearful men.

1. *Iṣṭāpūrta*—performing sacrifices and digging wells and doing other acts of charity.

15. Seeing the deformed, very terrible men of a wicked appearance he, with his heart slightly frightened, remained still.

16. He, of a sweet tongue, then mustered courage and casting off his fear asked them (in sweet words) : "Who are you and what makes you deformed ?

17. Or which deed did you perform by (i.e. as a result of) which you got this deformity? How are you like this? Which way are all of you setting on (i.e. where are you going) ?"

The evil spirits said:

18. We are always hungry and thirsty, and are enveloped by great grief. We all have lost our understanding, our intellect and have become confounded.

19. We are unable to recognize a direction or an intermediate direction, nor are we able to recognize the sky, or the earth or heaven.

20. But it would be (i.e. it is) a pleasure that we have told all (this) grief (of ours to you). Now it seems to be the morning that the sun is seen rising.

21. I am Paryuṣita by name. (This) other one is Sūcīmukha. (This is) Śīghraga. (This is) Rohaka and this fifth one is Lekhaka.

The brāhmaṇa said:

22. How is it possible that those, who have turned into evil spirits as a result of their deeds have names? For what reason did you have (these) names?

The evil spirits said:

23. I always eat (i.e. ate) dainty food; and would give stale food to a brāhmaṇa. For this reason my name is Paryuṣita.

24. This one pierced many brāhmaṇas desiring food etc.; for that reason he is regarded as having the name (i.e. he is named as) Sūcīmukha.

25. O best brāhmaṇa, I am (called) Śīghraga for the reason that when solicited by a hungry brāhmaṇa I moved (away) quickly.

26. This one, through fear of (being requested by) a brāhmaṇa (to give him food), always ate delicious food on the top of

the house (to avoid the brāhmaṇa) of whom he was afraid. So he is called Rohaka.

27. This one is called Lekhaka, the most sinful amongst us, who always remained silent, scratching on the ground, when solicited (by someone for something).

28. Lekhaka walks with (great) difficulty. Rohaka has his head hung down. Śīgharga has become lame. Sūcīmukha has become (like) a needle.

29. Paryuṣita's neck is long and he is called pot-bellied. As a result of this sin his scrotum and his lips are protruding.

30. Thus I have told you everything about our mode of life and its cause. If you have a strong desire, then ask (further questions). When (thus) asked we shall state (further).

The brāhmaṇa said:

31. All the beings that live on the earth, depend upon food. I desire to hear the truth about your food.

The evil spirits said:

32. O brāhmaṇa, listen to (the description) of our food condemned by all beings, hearing which you will again and again censure us.

33. The evil spirits enjoy in those houses where purity is ignored (i.e. which are impure) due to phlegm, urine, feces and the dirt of the bodies of women.

34. The evil spirits enjoy there (i.e. in those places) where the remnants of food are burnt or scattered or thrown out by ladies or which are censured due to fith.

35. The evil spirits enjoy there (i.e. in those houses) where there is no sense of shame in the hearts (of the residents), in which no sacrifices are performed, and which are void of vows.

36. The evil spirits enjoy in those houses where the elders are not respected, and which are dominated by ladies, and (the inmates of) which are overpowered by anger and greed.

37. O dear, I am ashamed of telling you about my food. It is not possible even to tell you still further.

38. O you of a firm vow, I am asking you about (i.e. as to how to bring about) the cessation of this condition of an evil

spirit. O you whose wealth is penance, tell me how (a man) does not become an evil spirit.

The brāhmaṇa said:

39. A man does not become an evil spirit if he always performs vows lasting for a day or two days or *Kṛcchra Cāndrāyaṇa* and other vows.

40. One who, full of compassion for beings, serves (i.e. worships) three, five or one fire everyday does not become an evil spirit.

41. One who looks equally upon honour and dishonour, upon gold and a clod of earth, and upon friend and foe, does not become an evil spirit.

42. One who is always engaged in worshipping deities, guests and preceptors and also in worshipping his dead ancestors, does not become an evil spirit.

43. One who, with faith, offers a *śrāddha* on the fourth day of a month which falls on a Tuesday in the bright half of a month, does not become an evil spirit.

44. One who has conquered his anger and doubt and is free from desire and attachment, is given to forgiveness and charity, does not become an evil spirit.

45. One, who salutes cows, brāhmaṇas, sacred places, mountains and rivers, and also gods, does not become an evil spirit.

The evil spirits said:

46. O highly intelligent sage, we have heard about various duties. Being distressed we are asking you. Tell us (about that) by (doing) which a man becomes an evil spirit.

The brāhmaṇa said:

47. If a man, especially a brāhmaṇa, dies having eaten Śūdra's food, (with the food) lying in his belly, he becomes an evil spirit.

48. He, who abandons his mother, father or brothers, or his sister or his son in whom no fault is seen, becomes an evil spirit.

49. A man who performs sacrifices for those for whom no

sacrifice should be performed, or who does not perform sacrifices for those for whom they should be performed, or who is engaged in serving the Śūdras, becomes an evil spirit.

50. A man who takes away a deposit (kept with him), or harms his friends, or is always engaged in cooking for a Śūdra, or is a betrayer of trust (i.e. deceives a person who trusts him), becomes an evil spirit.

51. A man who kills a brāhmaṇa or a cow, who is a thief, or who drinks liquor, or who violates his teacher's bed (i.e. his teacher's wife), who abducts a virgin or misappropriates a land, becomes an evil spirit.

52. He who, having received a gift in common, conceals it (for himself), or he who is attached to atheism, is born as an evil spirit.

53. When the best brāhmaṇa was speaking like this, there was (produced) a sound of kettle-drums in the sky and a shower of thousands of flowers discharged by gods fell on the earth.

54. Due to the talk of the brāhmaṇa and his telling about virtue many aeroplanes of the evil spirits came (there) from all sides.

55. Therefore, O Gaṅgāsuta (i.e. son of Gaṅgā), if you want bliss, then being vigilant, make every effort to converse with the good.

56. In the family of him who recites for a lakh of times this account of the five evil spirits—which is the ornament of all virtue—no one is born as an evil spirit.

57. He, who, endowed with devotion, repeatedly listens to it with great faith, is not born as an evil spirit.

Bhīṣma said:

58. Why is Puṣkara (Tīrtha) said to be (situated) in the sky? How is it that the sages, given to virtue, have it here (i.e. on the earth)?

59. Tell me, who am asking through curiosity, all that as to who secures it and (tell me) how it gives fruit when secured?.

Pulastya said:

60. O king, a crore of sages, living in the southern part came to Puṣkara to bathe; but Puṣkara went up to the sky.

61. All the sages, knowing this, absorbed in suspending the breath, remained there for twelve years, meditating upon the highest Brahman.

62. Brahmā, great sages, gods with Indra came there. The (great) sages, concealing themselves, told the very difficult restraints:

63. "O brāhmaṇas, invoke Puṣkara with a prayer. It will come near you by your reciting (i.e. if you recite) the three *ṛks* (beginning with) *Āpohiṣṭha*.

64. It will give you fruit by your muttering the expiatory prayer".[1] At the end of the words (uttered by the sages) all brāhmaṇas did like that (i.e. as they were told).

65-66. The brāhmaṇas, who did like that according to the instruction, obtained religious virtue. The brāhmaṇas living in the south and north censured in the codes of laws and other brāhmaṇas dwelling in mountains do not deserve an invitation to a *śrāddha*. O king, for this reason, it (i.e. Puṣkara) remained in the sky only.

67. O king, Puṣkara gives purity (to a person) by bathing (in it) on the full moon day of Kārtika. It gives religious merit to all including even Brahmā.

68. O king, (persons of) all castes who come there to obtain religious merit become equal to brāhmaṇas (even) without (the recitation of) a prayer.

69. The day on which the Moon is in the lunar mansion viz. Kṛttikā on the full moon day of Kārtika, should be regarded as important, and is good for (taking) a bath and (giving in) charity.

70. When on this day the Moon is in the lunar mansion called Bharaṇī that (day) also is declared to be very auspicious by the ascetics.

71. That full moon day of Kārtika on which the Moon enters the mansion called Rohiṇi, that day, O king, is said to be *Mahākārtikī*; it is difficult to be had even by gods.

72. Brahmā himself has declared these three lunar mansions (to be auspicious) when they fall on Sundays or Thursdays or Mondays.

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1. *Aghamarṣaṇa*—a prayer repeated by brāhmaṇas: Ṛgveda X.190.

73. He, who takes a bath (on one of these days in Puṣkara), obtains greater religious merit than (by performing) an *Aśvamedha* sacrifice. Gifts (given on one of these days) and also offering of libations to the manes (made on one of these days) become inexhaustible.

74. That combination when the Sun is in the Viśākhā and the Moon in the Kṛttikā is called Puṣkara and very difficult to be had at the Puṣkaras.

75. Those, who take bath at Puṣkara, which has come down (to the earth) from the sky, which is auspicious and which is sacred to the grandsire (i.e. Brahmā), obtain worlds of prosperity.

76. O great king, I have told you the truth that these people will not long for any other religious merit done or undone.

77. It is said to be (the best) holy place of all holy places here on the earth. O king, no holy place is said to be superior to this.

78. Especially on the full moon day of Kārtika that auspicious Sarasvatī that removes sins has arrived (here) from that Udumbara forest.

79-80a. She has filled up (with her water) the holy place resorted to by sages. Not far from it shines the mountain-peak called Nīlāñjanacaya and dark- blue in colour like a grass-plot.

80b-81. Due to her the peak appears to be the Puṣkara high up in the sky full of lofty multitude of clouds in the rainy season. It was full of the fragrance of *Kadamba* flowers and decorated with *Kuṭaja* and *Arjuna* flowers.

82-83. It remained there as it were to go up to the path of the Sun. The peak shines (i.e. shone) with beautiful coconuts on all sides. The coconuts were round like the glossy round breasts of ladies full of horripilation. It was adorned all round with the humming swarms of bees.

84-85. It was charming with the notes of cuckoos and full of the notes ofpeacocks. This auspicious river, having auspicious water, the daughter of Brahmā and very beautiful has risen on that charming peak; and from that cluster of bamboos that very great river has flowed towards the north.

86-87a. Not flowing far away from that place she again flows towards the west. Thereafter that goddess, who was pleased,

having given up her concealment, stays manifest due to her compassion for beings.

87b-88a. At Puṣkara Brahmā has given her, having five streams (five names viz.) Kanakā, Suprabhā, Nandā[1], Prācī and Sarasvatī.

88b-89. On her bank there are very charming holy places and temples, which have been resorted to by sages and Siddhas from every side. In all these (sacred places etc.) the cause of religious merit is Sarasvatī.

90. Gift of gold, dwelling or land made at these holy places by men who have bathed (i.e. after having bathed) causes great prosperity and generates inexhaustible fruit.

91. The best sages declare that the gift of grains is excellent, and also the gift of oil. That which is given by men at the holy places is said to be superior.

92. A woman or a man, who, being restrained and having fixed her or his mind on the holy places would fast unto death with perseverance, enjoys fruit at Brahmā's residence as much as he desires.

93. All those—the immobile and the mobile—who die in her vicinity as a result of the exhaustion of their deeds, get the excellent fruit of a sacrifice which is difficult to obtain.

94. Therefore, men with all their heart should, with great effort, resort to the great river Sarasvatī that gives a charming fruit, gives the reward of religious merit to those whose minds are afflicted with the grief of birth etc.

95. Those who always drink that sacred water there, are not men but gods dwelling here on the earth.

96. That fruit which the brāhmaṇas get by (performing) sacrifices, (making) gifts, is obtained even by śūdras born according to their innate nature by taking a bath here.

97. Even great sinners, by the sight of Puṣkara, being free from sins, go to heaven after they cast their body.

98. By observing a fast at Puṣkara a man quickly and with little effort obtains that fruit which is the fruit of a fire-sacrifice.

99. He, who, in the month of Māgha, offers, with devotion

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1. The reason why she is called Nandā is given in Chapter 18 above.

and according to his capacity, sesamum to a virtuous brāhmaṇa, would live in the house of Viṣṇu.

100. That man also, who observes a fast there, bathes and eats the five products of a cow, would obtain (i.e. go to) heaven after death.

101. Even the thieves who live in its vicinity go to heaven due to its power. There is no doubt about it.

102-103. Also men following the occupation of śūdras, who, by fasting for three nights, give money to brāhmaṇas, being endowed with the power due to pious utterances, and being immortal and having four arms, get into a vehicle having a lotus-seat and obtain union with Brahman and are not reborn.

104. Gaṅgodbheda is the place where Gaṅgā came to see and appease Sarasvatī, the best river, rising from the sky.

105-106a. He, who, having gone there, has drunk a cavity-ful pure water (of Gaṅgā) resorted to by gods and Siddhas and also the pure water of Sarasvatī, worshipped by groups of Vidyādharas, attains to that highest (Brahman).

106b-107a. Looking in the east, Sarasvatī said: "O friend Gaṅgā, you have left me alone. Where are you going? I am friendless."

107b-108a. Gaṅgā, finding her to be weeping and distressed with grief, came there from the eastern region to see her of afflicted mind.

108b-111a. Seeing the highly virtuous one and having embraced the distressed one, and having wiped her eyes Gaṅgā said these words at that time: "O you glorious one, do not weep. O friend, you have done, for the gods, a difficult task, which none else can do. For this reason, O you highly virtuous one, gods have come to see you. Worship them with words and with mental and physical acts."

111b-112a. Sarasvatī, Brahmā's daughter, having duly worshipped the best gods, got united with (i.e. mixed with) her friend.

112b-114a. The confluence of the two between the Jyeṣṭha and the Madhyama Puṣkara is well-known in the world. Brahmā's daughter (i.e. Sarasvatī then flowed) towards the west

and Gaṅgā towards the north. Then all the gods who had come to Puṣkara, realising the difficult task (she had done) praised her:

114b-115. "You are intellect; you are thought; you are Lakṣmī (i.e. prosperity): you are knowledge; you are faith; you are highest devotion; you are intellect; you are retentive faculty; you are love; you are forbearance; you are success; you are libation offered to dead ancestors; you are oblation offered to gods; you are pure thought.

116. You are twilight, night, lustre, prosperity, retentive faculty, and faith. You are sacrificial lore, great knowledge, secret knowledge and bright.

117. You are said to be metaphysics, agriculture, and judicature. O you of auspicious water, salutation to you who go to the ocean.

118a. Salutation to you who liberate (persons) from sins; salutation to you, O goddess dear to the world".

118b-119. Thus the divine goddess was praised by (the gods) intent upon securing their own interest. Thus that goddess Sarasvatī, full of all holy places, remained there with all gods, facing the east.

120. She is to be known as Prācī—these are the words of Brahmā. There is a place named Śuddhavaṭa, said to (be sacred) to the grandsire (i.e. Brahmā).

121. Even those, who are great sinners, becoming pure merely by seeing it, obtain the pleasures of the happy persons, in the vicinity of Brahmā.

122. Those who observe there a fast unto death, being immortal and having no fear from anywhere, go to heaven in Brahmā's vehicle.

123. Those who have even given very little to the knowers of Brahman—to those whose thoughts are fixed on the supreme spirit—have given a hundred existences (are not to be born for at least a hundred existences).

124. Those men who perform there the purificatory rite called *Khaṇḍasphuṭita*[1], reach the world of Brahmā and are always happy there.

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1. *Khaṇḍasphuṭitasaṁskāra*—repairing of dilapidations.

125. The fruit of the worship offered, or prayers muttered or sacrifice performed here, which is obtained by men whose minds are engrossed in devotion to Brahman, is infinite.

126. A person offering a lamp there, gets intellectual vision and becomes one with the supreme soul. A person, by offering incense (there) obtains the place resorted to by Brahmā.

127. Or what is the use of talking much? Whatever is offered at the confluence (of Gaṅgā and Sarasvatī) is said to give infinite fruit to a person alive or dead.

128-129a. An unending fruit accrues by taking a bath or muttering prayers or performing a sacrifice there. Having come to that place Rāma offered a *piṇḍa* and a *śrāddha* to Daśaratha as directed by that (sage) Mārkaṇḍeya.

129b-130a. There is a well with four corners. All men who offer *piṇḍas* there go to heaven (borne) in a car to which swans are yoked.

130b-131. Brahmā, the best among those well-versed in (performing) sacrifices, performed at that well a sacrifice in honour of manes in which excellent gifts were given. Vasus should be known as the manes and Rudras as the grandsires.

132. Similarly Ādityas are mentioned as their great grandsires. (All these) of the three categories were called and addressed by Brahmā:

133a. "Always remaining here you should accept the offering of *piṇḍas* etc."

133b-134. Since what is done for (i.e. offered to) manes for their maintenance would give unending fruit, the manes and the grandsires also are pleased with them. By the libation they are satisfied and by the offering of *piṇḍas* they obtain (i.e. go to) heaven.

135. Therefore leaving everything (else) (a man) should offer *piṇḍas* at Prācīna. A son by offering (*piṇḍas*) should please all his manes.

136. It is preferred and valued by Prācīneśvara, is called the Āditīrtha (i.e. the best sacred place) and brings about salvation even by (merely) being seen.

137. A person merely by touching the water there becomes free from the bondage of birth (and death); by bathing in it he ever becomes the follower of Brahman.

138. A man who having bathed at Āditīrtha, gives even little food, would generally obtain (i.e. go to) heaven.

139. A man, who, after having bathed there, would offer money with a dish consisting of sesamum and rice and with gold, being happy, enjoys in heaven.

140. Prācī Sarasvatī resides there; what else do men seek? The fruit of a bath in her (water) leads to satisfaction, and is of the nature of (the fruit of) penance, sacrifice etc.

141. Those men who drink the auspicious (water of) goddess Prācī Sarasvatī are not men. They should be known as gods. So said sage Mārkaṇḍeya.

142. After having reached river Sarasvatī, there is no (strict) rule about bath. (A person can have it) after having eaten food or without having eaten food, or by day or at night.

143. That sacred place, viz. Prācīna is said to be best of all. It is said to destroy the sins of beings, and to be give religious virtue.

144. Again, those devout persons, who having bathed there, worship Janārdana according to their capacity, go to heaven.

145. Viṣṇu is the best among gods. So that place where he resorted to Sarasvatī is a great holy place—so said the son of Brahmā.

146. Therefore (i.e. because Viṣṇu resorted to that place), Sarasvatī, looking upon it as a great and very glorious sacred place, remained there waiting for Mandākinī (i.e. Gaṅgā).

147-148a. The son of Brahmā said, that sacred place is the best of all sacred places; gods praised Sarasvatī that remained there, where they obtained religious merit equal to (that obtained by resorting to) Gaṅgā.

148b-149. Knowing her to be of a melancholy face and of a distressed mind, Brahmā created her beautiful friend of spotless eyes.

150-151a. Viṣṇu also created Lakṣmī of eyes like lotuses. Śiva (called) Nīlakaṇṭha, Vṛṣadhvaja, Vajrapāṇi, who was the lord of lords, created Sarasvatī's friend, viz. Vajriṇī, having the lustre of an excellent doe.

151b-153a. That great river, that divine beauty, being seen by her friends and being very much delighted started to pro-

ceed by the command of gods. Then that Sarasvatī, regarded as the best of all those (friends), turning towards the east, was eager to proceed.

153b-154. Even those beasts who drink the water of Prācī Sarasvatī go to heaven as the best brāhmaṇas (go to heaven) by (performing) sacrifices. Prācī Sarasvatī at this place should be looked upon as the desire-yielding gem.

155-156. Like it this great river has become the fulfiller of desires. Having seen (i.e. flowed towards) the southern direction she has gone to the west. She said to Gaṅgā: "Go to the eastern region; forget me not; O goddess, go as you had come."

CHAPTER THIRTYTHREE

Rāma's Visit to Mārkaṇḍeya's Hermitage

Bhīṣma said:

1. O sage, how was Rāma enlightened here by Mārkaṇḍeya? How did they meet? When did they meet?

2. Whose son was Mārkaṇḍeya? How was the one of great penance born? O great sage, tell me the exact explanation of his name.

Pulastya said:

3. I shall tell you about the birth of Mārkaṇḍeya. In the old Kalpa there was a well-known sage by name Mṛkaṇḍu.

4. The illustrious (sage), the son of Bhṛgu, practised penance with his wife. When he was living in a forest, a son was born to him.

5. That boy, superior in virtues, became five years old. At that time a sage saw the boy roaming about in the courtyard.

6. Remaining there for a pretty long time, he knew the future (events in the life of the boy). He was asked by the boy's father: "What is the spanof the life of my son?

7. Calculate and tell me (the number of) years (of the

span of his life—whether they are) few or many." Thus addressed by Mṛkaṇḍu, the wise sage spoke:

8. "'O best sage, the Creator has determined (the span of) your son's life to be six months. Do not grieve. I have told you the truth."

9. The father, having heard what the sage had said, then performed the thread-ceremony of the boy.

10. And the father said (to the son): "O son, salute the sages." Thus told by the father, he took delight in saluting people.

11. He did not care for the (high) caste or the absence of it (in the case of persons whom he saluted since) he saluted (persons belonging to) all castes. (In this way) five years and twentyfive days rolled by.

12. There were going seven sages along the path. The boy saw them, and he saluted them all.

13. The boy having a staff and wearing a *muñjā*-girdle was addressed by them: "Live long". Having spoken thus, they observed (that) the boy (would) be short-lived.

14. O king, knowing that his life would be just five days (more), they were frightened. Taking the boy, they went near Brahmā.

15. And, O king, leaving (i.e. placing) him there, they saluted the grandsire. They gave Brahmā information about (i.e. told Brahmā the account of) the boy. Then he saluted Brahmā.

16. In the presence of the sages, Brahmā said to the boy: "Live long". Then all the sages. having heard those words from the grandsire, were pleased.

17. The grandsire, seeing the sages, was amazed and said (to them): "Tell me for what purpose this boy has come to me and also tell me who is."

18. Then, O king, the sages told him everything. "This is the son of Mṛkaṇḍu. His life is short. Make him long-lived.

19. The sage (Mṛkaṇḍu) tied a (*muñjā*-) girdle (round) his (waist), gave him whose life was short a sacred thread and a staff (i.e. the sage Mṛkaṇḍu performed his thread-ceremony) and advised him:

20. 'O boy, salute every person whom you see going about on the earth'. The father said these words to him.

21. O grandsire, we, who were going on a pilgrimage, saw, by chance, this boy disposed to saluting (everyone he saw).

22. We said to him: O son, live long. How will our words along with (words uttered by) you come true?"

23. Thus addressed by them, Brahmā, the grandsire of the worlds (said): "This land stands fearless due to true words (being spoken on it)".

Brahmā said:

24. This boy, Mārkaṇḍeya, will have the (span of) life as I (shall have). (This) best sage is commended by me (to be present) at the beginning as well as at the end of a *Kalpa*.

25-26. Thus the sages having got the boy made safe by the grandsire, sent him to the earth, and proceeded with their pilgrimage. Mārkaṇḍeya went home. When they had left, he said to his father:

27. "Sages, teachers of the Vedas, had taken me to Brahmā's world. Having made me a long-lived person (i.e. granting me a long life) and having given me boons, they sent me (home).

28-29. (They gave me) this and other things. The cause of your anxiety has (now) gone. I shall be present continuously at the beginning and also at the end of a Kalpa, as a result of the favour of Brahmā, the creator of the worlds and the father (of all). Being eager I shall (now) go to Puṣkara to practise penance.

30-31. There I shall wait upon the grandsire, the lord of gods. I shall please Brahmā, who fulfils all desires, who destroys all enemies, who gives all pleasures, who is the highest object of Indra and others and who is the grandsire of all the worlds."

32-33a. Having heard the words of Mārkaṇḍeya, the best sage Mṛkaṇḍu was extremely pleased. Being relaxed in a moment, and mustering courage with a good (i.e. strong) mind, he said these words:

33b-34a. "Today my existence is fruitful and my life has proved to be well-lived, since I have seen the grandsire, the creator of all worlds.

34b. With you as my son, upholding (i.e. continuing my) family, I am having an heir.

35. Go and see the lord of gods, the grandsire, living at Puṣkara. When that lord of the worlds is seen (by a man) neither old age nor death (comes to him).

36. Men obtain pleasures, and also prosperity and inexhaustible penance. There are three white peaks and three streams.

37. Similarly there are three (holy places called) Puṣkara. We do not know the reason (for this number three): There is Kanīyāṁsa (Puṣkara), (there is) Madhyama (Puṣkara) and there is Jyeṣṭha (Puṣkara).

38-39. There are also the three white streams called Śṛṅga. The three viz. Brahmā, Viṣṇu and Rudra are always present in the vicinity of the (three) Puṣkaras. O great king, there is no other place more auspicious than these. The water there is free from dust, is pure, and is well-known in the three worlds.

40-41a. The blessed (alone) see Puṣkara, the path to Brahmā's world. (The fruit that) one, who maintains the sacred fires for full one hundred years, obtains, is equal (to the fruit that one would get) by giving at Puṣkara on (just) one full moon day of Kārtika.

41b-42. O boy, you have, without effort, accomplished that which I could not do, or what I could not accomplish by means of deeds (i.e. rites), viz. you have conquered death that takes away everyone. There you saw that Brahmā, the lord of gods and the grandsire of all the worlds.

43. There is no other mortal on the earth who can be compared to you, who, being just five years old, have pleased me.

44. As a result of my boon you will obtain the resemblance of a long-lived one (i.e. you will live a very long life); there is no doubt about it; for such is my blessing.

45-47a. All they (i.e. all people will) say to you: 'Go to the worlds liked by you.'" A hermitage was (then) set up by Mṛkaṇḍu's son, who had thus obtained (his father's) favour. It is (called) Mārkaṇḍeya's Hermitage. One would get the fruit of *Vājapeya* (-sacrifice) by bathing there and by (thus) purifying

(oneself). A man (who bathes there) becomes purified from all his sins and lives a long life.

Pulastya said:

47b-49a. Similarly I shall narrate to you another old historical account as to how Rāma brought about the sacred place, viz. Puṣkara. Rāma, having come from Citrakūṭa with Sītā and Lakṣmaṇa, to Atri's hermitage, asked the best sage.

Rāma said:

49b-50. O revered saint of a good vow, tell me which are the auspicious sacred places or which is the sacred place, going where, a man is not separated from his relatives?

51. I am being tormented by the three, viz. this residence in the forest, the death of King (Daśaratha) and the separation from Bharata.

52. The best brāhmaṇa (i.e. Atri), having heard the words uttered by Rāma, and having thought for a very long time, said these words:

Atri said:

53. O you here, the perpetuator of the Raghu-family, you have asked well. My father has fashioned the well-known sacred place, viz. Puṣkara.

54. (He has also fashioned) the two well-known mountains Maryādā and Yajña. Between them there are three wells (called) Jyeṣṭha, Madhyama and Kaniṣṭhaka.

55. Go to them and gratify Daśaratha by offering him a piṇḍa. It is the best among the holy places and the best place of pilgrimage.

56. O you, perpetuator of the Raghu-family, there is a well, containing good water, called Aviyogā. O you descendant of Raghu, there is also another well containing good water called Saubhāgya-kūpa.

57. If piṇḍas are offered into these (wells), the manes obtain salvation till the time of the destruction of beings. This (is what) the grandsire said.

58. O Rāghava, go there; and come back again.

Saying 'All right' Rāma too decided to go (there).

59. Having approached Ṛkṣavān and Vidiśā city, and having crossed (the river) Carmaṇvatī, he reached Yajña-parvata.

60. Having crossed it speedily, he arrived at the Madhyama Puṣkara. He fully gratified the manes and gods with (libation of) water.

61. After Rāma had finished his bath, he, the intelligent one, saw the best sage, viz. Mārkaṇḍa, arriving (there) with his disciples.

62. Having gone facing (i.e. to) him, and having respectfully saluted him he asked him: "O lord, in which direction is the well called Aviyogadā (i.e. that brings about union)?

63. I am Daśaratha's son, known by people by the name Rāma. By Atri's instruction I have come here to see that Saubhāgya-vāpī.

64. May the revered one tell me about the place and the two wells." Thus addressed by Rāma, Mārkaṇḍa replied:

Mārkaṇḍeya said:

65. Well, O Rāghava, well-being to you; you have done a meritorious deed, since, now, while on a pilgrimage to sacred places, you have come here.

66-67a. Come, come along, see that Aviyogadā vāpī (i.e. the well bringing about union). Here union with all (one's kinsmen)—residing in the other or this world and living or dead—takes place.

67b-68. O king, at that time, Rāma, the elder brother of Lakṣmaṇa, having heard these words of the best sage, remembered king Daśaratha, Bharata with Śatrughna, and other citizens also.

69-70a. When he was thinking like this, the evening-time came on. Rāma, having offered the evening prayer with the sages, slept there that night with his brother and wife.

70b-71a. At the end of the night and after his sleep was over Rāma verily remained in Ayodhyā with his father, mother and others.

71b-72. When his auspicious marriage took place, he was seated there along with his wife and many relatives and was surrounded by sages. Lakṣmaṇa also saw him exactly like that i.e. along with Sītā.

73. In the morning he told all that to the sages. The sages also said: "O best among the Raghus, it is true.

74. *Śrādaha* is said to be essential on having the sight of the dead. The manes have a longing for prosperity and they desire food.

75-76. O Rāghava, they appear before a devout person in (his) dream. O Rāghava, surely for fourteen years you will not have separation from your brother, father and Bharata. O hero, perform a *Śrāddha* (in honour) of King Daśaratha.

77-78. All these sages, your devotees, are impatiently waiting for the exact moment (i.e. for the invitation). Six best brāhmaṇas are present at the *Śrāddha*: I myself (i.e. Mārkaṇḍeya), Jamadagni, Bhāradvāja, Lomaśa, Devarāta and Śamīka. O mighty one, fetch the requisites.

79. The chief (things are): *Iṅgudi*, an oil-cake with *badaras* and *āmalakas*; ripe coconuts, roots of various kinds.

80. O you of a good vow, satisfy the brāhmaṇas with musk, and flesh and various kinds of grains, and by offering a *śrāddha*.

81. He, who, being restrained and having come to the Puṣkara-forest, and having controlled his diet, satisfies his manes (with a *śrāddha*), would get the fruit of a horse-sacrifice.

82. O Rāma, we are (now) going to Jyeṣṭha Puṣkara to have a bath (there)." O king, speaking thus to Rāma all the sages went (to Jyeṣṭha Puṣkara).

83-84. Rāma said to Lakṣmaṇa: "Bring me a deer fit for a sacrifice. Also bring a hare with bright eyes, black vegetable, *jambīras*, and various important roots, as well as ripe *kapitthas* and whichever other fruits (you can get) at (i.e. for) the *Śrāddha*.

85. This should be (done) quickly, O Lakṣmaṇa." Lakṣmaṇa did all that according to the instruction of Rāma.

86. Having brought *badaras*, *iṅgudis*, vegetables and various roots, Rāma made a great heap of them.

87. Having cooked and made ready (the food), Jānakī

reported to Rāma. Rāma bathed in the Yoga-vāpī and looked after the sages.

88. All the sages that were invited by Rāma arrived when the sun moved on from the mid-day and when it was eighth *muhūrta*[1] of the day.

89-90a. Janaka's daughter, Vaidehī) (i.e. Śītā), having seen the sages that arrived there, being abashed, left Rāma's vicinity and with her eyes blooming with amazement, and reflecting and trembling, she remained somewhere else.

90b. The brāhmaṇas, who had come there at the time of the *śrāddha*, did not know this.

91. Rāma fed the brāhmaṇas according to the proper procedure (and) as prescribed in the *Smṛtis*; he performed all the auspicious rites that were prescribed (in the Vedas).

92-93. He also performed the rite as prescribed in the Purāṇas after (having performed) the sacrifice in honour of the Viśvedevas. When the priests had eaten (the food), and when they were dismissed after the *piṇḍas* had been offered in due order and after gifts had been given to them according to (Rāma's) capacity, and when the chief brāhmaṇas had left, Rāma said these words to his beloved.

94-95. "O you of charming eyebrows, why, did you disappear (i.e. go away) when you saw that the sages had come here? Tell me all the true reason for this. Do not delay. There must be some reason for this. Do not hide it from me. O you of bright smile, I swear you by my life and that of Lakṣmaṇa also."

96. Thus addressed by her husband at that time, Sītā remained with her face hung down through shame. Shedding tears, she said (these) words to Rāma:

97-98. "O lord, listen to what kind of miracle I saw here. O Rāma, the lord of kings (i.e. Daśaratha) being thought of by you, came here with all ornaments (on his person). Two more persons also, (adorned) like that (came there). O you descendant of Raghu, they were united with the bodies of the brāhmaṇas.

99. On the bodies of the brāhmaṇas I saw the manes. See-

1. *Kutapaka Kāla*—eighth *muhūrta* of the day.

ing them and (overcome) with bashfulness, I went away from your vicinity.

100-101a. You fed the brāhmaṇns, you performed the *Śrāddha* according to the proper procedure. O you killer of the heroes of the enemy, how should I, clad in bark-garments and deer-hide, move before the king? I have told you the truth.

101b-102. Kaikeyī had taken away all the silken garments. Since then I, clad in tattered garments, and knowing that I have to resort to (i.e. live in) a forest, I do not (i.e. did not) say anything, so that you should not be unhappy.

103-104. I am neither thinking of (my) mother or (of my) father, O conqueror. O lord, O Rāma, I swear by your feet that I pass my days repeatedly and incessantly thinking as to when this residence in the forest will come to an end.

105-107. How should I, with my own hand give (i.e. serve) the king (with) food which even a servant of servants would not enjoy? How would I, who was formerly seen by the king adorned with all ornaments, and who had fanned him with a fly flapper in my hand, (now) like this (i.e. reduced to such a condition) dare give (him i.e. serve him with food)? How should I, with my body smeared with perspiration and dirt, see the king (now)?

108-109a. It is elear that he, emancipated by you, his son, has reached heaven. Seeing me, an innocent unhappy young lady, being distressed in the forest, the king would have been pained; so I concealed myself.

109b-110a. O Rāma you are like my (own) life; so nothing is to be concealed from you. This being the truth I touch your feet (i.e. I swear by your feet that this is the truth)".

110b-111. Hearing those (words of Sītā), Rāma was pleased. He put that sweet-speaking beloved (of his) on his lap and embraced her closely and respectfully. The two heroes (i.e. Rāma and Lakṣmaṇa) then took food and after (they had eaten) Sītā took food.

112. She and the two descendants of Raghu (i.e. Rāma and Lakṣmaṇa) remained there like that. When the sun rose, they decided to go.

113-114a. When Rāma walked towards the west for two Krośas upto the Jyeṣṭha Puṣkara, and when he stood in the

eastern region of Puṣkara, he heard the words uttered by a divine envoy:

114b-115. "O Rāghava, well-being to you; this is a holy place access to which is difficult. O hero, remaining here, bring religious merit to yourself. You have to carry out the mission of gods. You have to kill the enemies of gods."

116. Then the hero, with his mind pleased, said (these) words to Lakṣmaṇa: "O son of Sumitrā, I have been favoured by Brahmā, the lord of gods.

117. O Lakṣmaṇa, putting up a hermitage here, I desire to observe an excellent vow, purifying my body for a month."

118-119a. When Lakṣmaṇa said, "All right", Rāma completed the vow, and gratified, according to the proper rites, the grandsires by means of offering piṇḍas, giving gifts and performing *śrāddhas* there i.e. at Puṣkara.

119b-121a. At the (three) Puṣkaras there is the river pleasing the manes and having the five streams viz. Kanakā, Suprabhā, Nandā, Prācī and Sarasvatī. Rāma having daily worshipped first his father and then other manes said (these) words to Lakṣmaṇa:

121b-122. "Come on, O Lakṣmaṇa, quickly bring water from Puṣkara. Having washed (my) feet sleep on the bed. When the night will come to an end (i.e. in the morning) we shall proceed towards the southern ditection.

123. But Lakṣmaṇa said (these) words: "Let Sītā bring the water. I shall not always act as your servant, O Rāma.

124. She is (more) strong and stout (than) even I (am). Tell me now, what You will do with a wife like this.

125. Will this one, dear to you, follow you when you die? You have always been protecting this very stout (lady).

126. O best of the Raghus, she, being delighted, torments me (i.e. she takes delight in tormenting me); O Rāma, you too trouble me. In the sequel there is a loss.

127. For you I am always putting up with thirst and hunger. There is no doubt about it. Listen further:

128. The wise say that nobody—the wife, the son—goes after a dead person. Nor even wealth goes (after a dead person).

129. With a desire to do what was dear to Kaikeyī, your father put you, O Rāma, into the forest and (then he) died leaving the kingdom free from any source of vexation.

130. That Kaikeyī, (this) wealth and all (his) relatives remained here (i.e. on the earth only). The great king all alone went his way.

131. I think Sītā will certainly not accompany you. Tell me now, O Rāghava, what will you do with her?"

132. Having heard (these) words of Lakṣmaṇa, which he had never heard before, Rāghava remained dejected; so also Sītā of a charming face.

133-134. Sītā did whatever was told by Lakṣmaṇa. The two lotus-eyed heroes, having bathed at Puṣkara and having eaten (food there) and having passed the night there, decided to leave that place. (Rāma said to Lakṣmaṇa): "O son of Sumitrā, come on, get up. We shall proceed to southern direction."

135. Lakṣmaṇa said: "O Rāma, I shall in no case go (with you). O you lotus-eyed one, go with this your wife.

136. O Rāghava, I shall not go to any other forest, nor shall I go to Ayodhyā. For fourteen years I shall stay in this forest (only).

137. If you will not go (i.e. if you do not want to go) to Ayodhyā without me, then O king, O lord, (please) come this way.

138. If till that time I shall survive then I shall go to (our) father's city (with you). I shall practise penance (here). What will you (i.e. what have you to) do with me?

139. O dear one, go; a happy journey to you. Let there be no obstructions in your journey. I shall see you, the lotus-eyed one, when you will again come with your wife.

140. O king, in Ayodhyā there is the kingdom that has come down from our grand-father and father. Śatrughna and Bharata obey your orders.

141-142. I am against you, especially as far as the residence in the forest is concerned. O you tormentor of enemies, I am unable to work incessantly day and night. O dear one, go as you please." Rāma said to Lakṣmaṇa, who was speaking thus:

143-144. "How (is it that) you formerly went out of (i.e.

left) Ayodhyā with me? (Why did you say) 'Rāma, I shall stay in the forest with you for fourteen years but not even in heaven without you; O best among men, I shall meet the same fate as you.

145. O Rāghava, (please) do me a favour; take me too (with you).' Then, O you killer of enemies, how are you remaining (i.e. leaving me) half way?"

146. However, Lakṣmaṇa said to Rāma: "I shall not go to the forest again". Seeing Lakṣmaṇa stationary (i.e. not making a move), Rāma said (these) words:

147-148. "O Lakṣmaṇa, follow me, or I shall (all) alone go to forest. This Sītā will be second to me (i.e. will accompany me)." Thus addressed by Rāma, Lakṣmaṇa accepted (i.e. agreed to) Rāma's words, and got up. The two tormentors of enemies (i.e. Rāma and Lakṣmaṇa) reached the boundary of the sacred place, the Maryādā mountain.

149-151. Rāma, having gained the virtuous feeling[1] and having cast off the feelings of great activity and ignorance, joining the palms of his hand, and with his body horripilated, having made a respectful obeisance by the prostration of the eight limbs of his body to Ajagandha, the trident-holder, the god with three eyes, the god of gods, and remaining restrained, glorified Śaṅkara, dear to Pārvatī. He regarded the god, the lord of gods, as the cause of the worlds.

Rāma said:

152. "I seek the refuge of that Śaṅkara, who affords protection, who has fashioned this entire mobile and immobile world and who is the doer of (all) deeds and who gives pleasure and pain, and who, at the time of the end (of the world), is also the cause of the destruction of the world.

153. I seek the refuge of that Śaṅkara, who affords protection, and who held on his head, like a garland of unsteady flowers, Gaṅgā with her water at once pure, charming and rolling, and having fearful waves, falling from the sky.

154. I seek the refuge of that Śaṅkara, who affords protection, and sustained by whose lotus-like foot the peak of the

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1. *Sāttvika bhāva* etc. see chapter 2 above.

Kailāsa-mountain, when tossed by Rāvaṇa resembling the peak of the Kailāsa-mountain, became steady.

155. I seek the refuge of Śaṅkara, who affords protection, and who on many occasions destroyed the sons of Danu and who united with (i.e. granted) boons to the groups of Vidyādharas and serpents and the best sages eating (i.e. subsisting on) fruits and roots.

156. I seek the refuge of Śaṅkara, who affords protection, and who in Dakṣa's sacrifice destroyed Bhaga's[1] eyes and knocked out Pūṣan's rows of teeth, and who paralysed Indra's hand holding the thunderbolt.

157. I seek the refuge of that Śaṅkara, who affords protection, and by resorting to whom men who have committed sins, whose minds are attached to sensual pleasures, and who are not endowed with qualities of learning, following understanding, become enjoyers of happiness.

158. I seek the refuge of that Śaṅkara, who affords protection, and whose lustre resembles that of a crore of moons and suns, who is held in awe, by the best demons and gods and who drank the exceedingly burning Kālakūṭa.

159. I seek the refuge of that Śaṅkara, who affords protection, and who, the revered great lord, many times would grant (i.e. has granted) a boon to Brahmā, Indra, Rudra, Maruts and Skanda and who also took out Nandi from the jaws of death.

160. I seek the refuge of that Śaṅkara, who affords protection, who was propitiated (by Pārvatī) by means of the *Dhūmavrata* involving a severe penance in Himālaya's bower, which was even mentally inaccessible; and who, the great-souled one, told Bhṛgu (the lore of) bringing back (a being) to life.

161. I seek the refuge of that Śaṅkara, who was worshipped by various mighty lords of his attendants having faces like those of elephants and cats and destroying Dakṣa's sacrifice and (who was) also (worshipped) by the groups of gods along with the regents of quarters.

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1. *Bhaga*—according to a later legend his eyes were destroyed by Rudra.

Pūṣan—In the *Brāhmaṇas*, he is represented as having lost his teeth and feeling on a kind of gruel (See e.g. *Kauśītaki Brāhmaṇa*—VI.13), whence he is called Karambhād.

162. I seek the refuge of that Śaṅkara, who affords protection, who, having mounted upon a strong bull white like a conch-shell, a *Kunda* flower and the moon, and (who) being followed by the daughter of the lord of mountains, moves in the sky decorated with the clouds at the dissolution of the world.

163. I seek the refuge of Śaṅkara, who affords protection, who vehemently protected the tranquil sage, humble with devotion, intent on praising (Śaṅkara), that was being taken back by those terrible and very fearful men bent upon the application of restraints.

164. I seek the refuge of that Śaṅkara, who affords protection, and who, the god, forcibly cut off the fifth head of Brahmā resembling a fresh lotus in the presence of gods with the nail-tip of his lotus-like right hand.

165 I seek the refuge of that Śaṅkara, who affords protection, and having saluted the feet of whom, the granter of boons, with devotion, and having praised whom with chaste words, the careful, blazing sun, removes the darkness with his rays.

166. (O god) those stupid men of impure minds, who, due to their close attachment to grandeur, pride and trade, do not recognise you to be the lord of the best gods and of this mobile and immobile world, (later) experience tortures of hell.

167. To Rāma, who was praising (Śiva) with these words, Vṛṣadhvaja the trident-holder, being glad and with his mind pleased said (these) words:

Rudra said:

168. I am pleased; well-being to you; you are born in a pure family. You are god, who has taken up a human form and are adorable to the world.

169-171. With you as their lord, gods will enjoy happiness for a long time. Those men on the earth who will see you having returned to Ayodhyā after fourteen years have elapsed, will be happy here (i.e. in this world) and will also have an unending residence in heaven. Come back to the city (of Ayodhyā) after having done a great mission for the gods.

Rāma also, saying 'All right', quickly left.

172. Having reached the Indramārgā river and having tied the long tresses of hair twisted on the top of his head he said to Lakṣmaṇa: "Give this bow to me."

173. Hearing those words of Rāma, Lakṣmaṇa said to Sītā: "O revered lady, why has Rāma abandoned me without any reason?

174. I do not know the fault for which the great-armed one has forsaken me. Rāma has abandoned me. I shall certainly give up my life.

175. There is no use of this life to me? Fie upon me who am a disgrace to the family, and who, a sinner have thus angered my elder brother.

176. When the great-souled one has had a bad opinion about me which worlds shall I go to?" Putting both his hands on his face, he, with his throat (choked) with tears, said this (i.e. these words):

177. "I (shall) not harm Rāma by means of deed, thought or speech. O revered lady, I have touched your feet. I have no other course."

178. Then Sītā said to Rāma: "Why have you forsaken your younger brother? Give up harshness to young Lakṣmaṇa, bestower of prosperity".

179. Then Rāma said to Sītā: "I shall not forsake Lakṣmaṇa; O dear one, I have not given up thinking about Lakṣmaṇa even in a dream.

180. I have formerly heard about the working of this holy place. In this place all people are really intent upon self-interest.

181. They do not care for one another, nor do they listen to words beneficial to themselves. Sons do not (care to) listen to the words of their father, nor do fathers (care to) listen to the words of their sons.

182. Also disciples do not (care to) listen to the words of their preceptor nor preceptor to those of disciples. Love always depends upon money. No one is dear to anyone (else)."

183. While talking like this only, he reached the great river

Revā. (Then) the descendant of Kakutstha[1] (i.e. Rāma) with his younger brother and Sītā bathed (there).

184. Having gratified his manes and deities with water, and having repeatedly looked up, at the Sun and (other) deities, he remained in abstract meditation.

185. Rāma who had bathed (there) shone with Sītā and Lakṣmaṇa like lord Śiva with Pārvatī and Skanda.

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1. *Kākutstha*—descendant of Kakutstha.

Kakutstha is an epithet of Purañjaya, a king of the solar race. See *Raghuvaṁśa* 6.71.

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PADMA-PURĀṆA

PART II

TRANSLATED AND ANNOTATED BY

Dr. N.A. DESHPANDE

MOTILAL BANARSIDASS

Delhi Varanasi Patna

Bangalore Madras

PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of Ancient Indian Tradition and Mythology in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English Translation is a step towards that goal.

PREFACE

Here is Part II of the *Padma-Purāṇa* in English translation, being the 40th volume in the series of *Ancient Indian Tradition and Mythology* (AITM). It comprises the remaining 49 chapters, viz., chaps. 34-82, of the first *Sṛṣṭikhaṇḍa* or the *Section on Creation*, which is now complete.

The reader would like to have some idea of the contents of this part at the outset. As usual this part also contains a number of well known narratives such as those of Rāma, Śiva-Pārvatī, Nṛsiṁha, Garuḍa, Gaṇeśa, the rape of Ahalyā, Viṣṇu's incarnation in the form of Varāha, the descent of Gaṅgā etc. The birth stories of Kapila, Vajrāṅga, Pārvatī, Kārtikeya and a number of demons such as Madhu and Kaiṭabha are also found in this part. The long-drawn war between gods and demons is described graphically in detail in several chapters, some prominent generals of the latter mentioned by name being Kālanemi, Tāraka, Namuci, Muci, Kālakeya, Kāleya, Tāreya, Devāntaka, Durdharṣa, Durmukha, Madhu and Vṛtra. Finally gods come out victorious with the slaying of Hiraṇyākṣa by Viṣṇu.

Several stories occurring in this part are related for the inculcation of religious and pious deeds as well as moral virtues, e.g., celibacy, chastity, truthfulness, making various kinds of gifts, adoration of parents, devotion to the performance of duties pertaining to one's caste (*varṇa*) and stage (*āśrama*), of *Śrāddha* etc. In this connection mention may be made of the stories of kings Śveta, Akṣaya and Daṇḍa, of Mūka, Tulādhāra, Adroha, Pativratā, Vaiṣṇava, Sevyā, Māṇḍavya etc.

The reader will also find here a number of hymns to gods Brahmā, Viṣṇu, Śiva, Gaṇapati, the Sun, the Moon etc. composed for the benefit of the devotees. Rites are described for the appeasement of evil Planets. Great merit has been attached to benevolent deeds such as digging wells and tanks, planting trees, constructing bridges, providing drinking water to pilgrims and travellers etc. Some chapters are devoted to the praise of

Rudrākṣa, Tulasī and Dhātrī (Āmalaka). An interesting and noteworthy feature of this part is the mention of sinful tribes such as Nagnakas, Avācakas, Kuvadas, Kharpas, Dāruṇas—probably some heretical religious sects of India—and, more importantly, of foreigners such as hairless and beardless Yavanas, cow-eating Turuṣkas (Turks?) and Mlecchas, obviously referring to the historical event of foreigners' invasion of India especially by the Muslims. This event gave rise to the glorification and worship of cows which came to be considered as sacred as Agni and Brāhmaṇas, all the three together with the Vedas spoken of as born from Brahmā's mouth.

Acknowledgements

It is our pleasant duty to put on record our sincere thanks to Dr. R.N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. To Dr. N.A. Deshpande we are grateful for giving this nice translation. We are also thankful to all those who have been helpful in our project.

—Editor

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ABBREVIATIONS

Common and self-evident abbreviations such as Ch(s)—Chapter(s), p—page, pp—pages, V—Verse, VV—Verses, Ftn—footnote, Hist. Ind. Philo.—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
AIHT	*Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi
AITM	*Ancient Indian Tradition and Mythology* Series, MLBD, Delhi
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
Arch.S.Rep.	Archaeological Survey Report
AV	*Atharva Veda*, Svādhyāya Mandal, Aundh
Bd. P.	*Brahmāṇḍa Purāṇa*, MLBD, Delhi 1973
BG	*Bhagavadgītā*
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
Br.	*Brāhmaṇa* (preceded by name such as Śatapatha)
BS. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai
BV. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57
CC	*Caturvarga Cintāmaṇi* by Hemādri
CVS	*Caraṇa Vyūha Sūtra* by Śaunaka, Com. by Mahidāsa
DB	*Devī Bhāgavata*, GM, 1960-61
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*, N. L. De, Oriental Reprint, Delhi, 1971
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama)
ERE	*Encyclopaedia of Religion and Ethics* by Hastings
GP	*Garuḍa Purāṇa*, ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964

GS	*Gṛhya Sūtra* (preceded by the name of the author such as Āpastamba)
HD	*History of Dharma Śāstra*, P. V. Kane, G. O. S.
IA	*The Indian Antiquary*
IHQ	*The Indian Historical Quarterly*
JP	*Purāṇa* (Journal of the Kashiraj Trust), Varanasi
KA	*Kauṭilya Arthaśāstra*
KP	*Kūrma Purāṇa*, Veṅkaṭeśvara Press Edn., Bombay; also Kashiraj Trust Edn., Varanasi, 1971
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi, 1981
Manu.	*Manusmṛti*
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur, VS 2014
MkP	*Mārkaṇḍeya Purāṇa*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur, VS 2016
MtP	*Matsya Purāṇa*, GM, 1954
MW	Monier Williams' *Sanskrit-English Dictionary*, MLBD, Delhi, 1976
NP	*Nāradiya* or *Nārada Purāṇa*, Veṅkaṭeśvara Press, Bombay
PCK	*Bhāratavarṣiya Prācina Caritrakośa*, Siddheshwar Shastri, Poona, 1968
Pd.P.	*Padma Purāṇa*, GM, 1957-59
PE	*Purāṇic Encyclopaedia*, V. Mani, English version, MLBD, Delhi. 1975
PR or PRHRC	*Puranic Records on Hindu Rites and Customs*, R. C. Hazra, Calcutta, 1948
ṚV	*Ṛg-Veda*, Svādhyāya Mandal, Aundh
Śat.Br.	*Śatapatha Brāhmaṇa*
SC or SMC	*Smṛti Candrikā* by Devanna Bhaṭṭa
SEP	*Studies in Epics and Purāṇas*, A.D. Pusalkar, Bharatiya Vidya Bhavan (BVB), Bombay

CHAPTER THIRTYFOUR

The Gift of Brahmāṇḍa

Bhīṣma said:

1. Please tell me when revered Brahmā, the creator of the worlds, commenced to perform a sacrifice with the requisites.

2. Who were the priests that he employed at the sacrifice? What sacrificial fees did the great-souled one pay them?

3. (Please) tell me as it happened, as it took place; there is a great curiosity in me to know about the sacrifice of (i.e. performed by) Brahmā.

Pulastya said:

4. I have already told you that he having created the (ten) lords of created beings said to Svāyambhuva Manu, "Fashion the creation".

5. He himself, having gone to Puṣkara, and having collected the minute details about the sacrifice, and having brought the materials, lived in the fire-chamber.

6. (At the sacrifice) Gandharvas continually sang (songs) and the hosts of celestial nymphs danced. (There were) the four performing priests, viz. Brahmā, Udgātṛ, Hotṛ and Adhvaryu.

7. He himself also appointed three attendants to each of them. (The first group consisted of) Brahmā, Brahmaṇācchaṁsī, Potṛ and Agnīdhra[1].

8. This group of four was metaphysics, all lores and Vedic lore (combined). The second group consisted of Udgātṛ, Pratyudgātṛ, Pratihartṛ and Subrahmaṇya.

---

1. Brahmā—One of the four priests employed at a Soma-sacrifice.

Brahmaṇācchaṁsi—A brāhmaṇa in the second stage (between brāhmaṇa-mātra i.e. a brāhmaṇa only by birth and śrotriya).

Potṛ—One of the sixteen officiating priests at a sacrifice; assistant of the priest called Brahman.

Agnīdhra—The priest who kindles fire.

9-10. This second group of four belonged to (i.e. was led by) Udgātṛ[1]. The third group consisted of Hotṛ[2], Maitrāvaruṇa, Acchāvāka and Grāva. The fourth group consisted of: Adhvaryu, Pratiṣṭhātṛ, Neṣṭṛ and Unnetṛ.[3]

11. O you son of Śantanu, this is said to be the fourth group. Those who have pondered over the Vedas have recommended these sixteen priests.

12. The self-born one has created three hundred and sixty sacrifices. They (the authorities) say that these brāhmaṇas are always (employed) at these sacrifices.

13. Some also desire (i.e. recommend) a superintending priest, a group of three sāmans and the Adhvaryu also. He made Nārada the Brahmā-priest; he appointed Gautama as the Brahmaṇācchaṁsī-priest;

14. He (appointed) Devagarbha as the Potṛ-priest and Devala as the Agnīdhra-priest. Aṅgiras was the Udgātṛ-priest and Pulaha the Pratyudgātṛ-priest.

15. Nārāyaṇa was the Pratihartṛ-priest and Atri was said to be the Subrahmaṇya-priest. In that sacrifice Bhṛgu was the Hotṛ-priest, Vasiṣṭha the Maitrāvaruṇa-priest.

16. Kratu was the Acchāvāka-priest and Cyavana was the Grāva-priest. Pulastya (i.e. I) was the Adhvaryu-priest and Śibi was the Pratiṣṭhātṛ-priest.

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1. Udgātṛ—One of the four chief priests at a sacrifice; he chants the hymns of the Sāmaveda. Pratyudgātā, Pratihartā and Subrahmaṇya are his three assistants.

2. Hotṛ—A sacrificial priest, especially one who recites the prayers of the Ṛgveda at a sacrifice.

Maitrāvaruṇa—One of the sixteen officiating priests at a sacrifice.

Acchāvāka—The invoker or inviter; a priest who is employed at Soma-sacrifices and is a co-ordinator of Hotṛ.

Grāvastut—One of the sixteen priests called after the hymn (Ṛgveda X.94) addressed to the Soma stones.

3. Adhvaryu: One of the priests at a sacrifice. His duties are: to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it. While engaged in these duties he repeated hymns from the Yajurveda.

Pratiṣṭhātṛ—Adhvaryu's assistant.

Neṣṭṛ—One of the chief officiating priests at a Soma-sacrifice; he leads forward the wife of the sacrificer and prepares Surā.

Unnetṛ—The priest who pours Soma into the receptacles.

17. There (i.e. at the sacrifice) Bṛhaspati was the Neṣṭṛ-priest and Śāṁśapāyana was the Unnetṛ-priest. Dharma was the Sadasya-priest; he was assisted by his sons and grandsons.

18-20. Others that were appointed as Sāma-singers and Adhvaryus were Bharadvāja, Śamīka, Purukutsa, Yugandhara, Enaka, Tīrṇaka, Keśa and Kutapa, also Garga and Vedaśiras. Similarly Kaṇva and others, and also Mārkaṇḍa and Gaṇḍi were present there with their sons, grandsons, disciples and relatives. They carefully worked there day and night.

21. (Thus) when one Manu-period passed (i.e. at the end of one full Manu-period) the ablution at the (completion of the) sacrifice took place. As the fee the (region of the) eastern direction was given to Brahmā and (the region of) the southern direction was given to Hotṛ.

22. The (region of) the west was given to Adhvaryu, and (the region of) the north to Udgātṛ. Brahmā gave all the worlds as the (sacrificial) fee to them.

23. For the successful accomplishment of the sacrifice a hundred cows should be given to a wise man. Eight (cows) should be given to the performing priests or more than forty also (may be given).

24. Gift of twentyfour cows is recommended for those of the second rank. Also sixteen auspicious cows should be given to the priests of the third rank.

25. Similarly other twelve cows etc. should be caused to be given to Agnīdhras etc. The same number of villages, maids and small cattle (should be given).

26. At the bathing at the completion of a sacrifice a feast to one thousand (brāhmaṇas) should be given. The self-born has said that the sacrificer should give all his wealth (to brāhmaṇas).

27. Gift according to the desire of the sacrificer is recommended to the Adhvaryus and the superintending priests. Brahmā called Viṣṇu and said to him gladly:

28. "O you of good vow, having propitiated Sāvitrī, bring her here. That (goddess) of an auspicious face, will not be angry on seeing you (i.e. when she will see you).

29. You, using pleasing, courteous and especially logical speech, always speak sweetly. Your tongue oozes nectar.

30. No one who would not do what you tell is (to be) seen in the world. Going with Gandharvas, bring my beloved (here).

31. The good lady, propitiated by you, will certainly come. You should not delay. O Mādhava, go quickly. Do not tarry.

32. Auspicious Lakṣmī should go before you to Sāvitrī's residence. Follow her path, and pacify my beloved.

33. O goddess (Lakṣmī), Sāvitrī does not desire to do anything all alone, which is not liked by you. O beautiful lady, she always behaves (by) seeing your face (i.e. as you desire).

34. Such and many other sweet words should be spoken to the goddess, so that she would be soon pleased."

35. When Viṣṇu was addressed like this by Brahmā, the creator of the worlds, he quickly went to that place where Sāvitrī remained.

36. (When she saw) even from a distance Viṣṇu coming with his wife, she quickly got up, and was saluted by Viṣṇu.

37. "My salutation to you, O chief goddess; my salutation to you, O wife of Brahmā, for every person gets absolved of sin (only) after he salutes you.

38. You are loyal to your husband; you are illustrious. You are in the heart of Brahmā. Thinking of you day and night, he desires your favour.

39. You (may) even ask this your dear good friend Lakṣmī, the daughter of Bhṛgu. O you of beautiful eyes, if (you feel), trust these words."

40-42. Speaking thus, Śauri (i.e. Viṣṇu) then touched with both his hands the two feet of Sāvitrī saying: "Pardon me, O goddess, salutation to you, O you venerable to the world and the mother of the world." Withdrawing her feet, the goddess holding with her hand the hands of Viṣṇu, said to him: "O Acyuta, I have forgiven everything. O son, this Lakṣmī will always live in your heart.

43. She will never have attachment for anyone else but you. This one, born of Bhṛgu's wife, is your good-vowed wife.

44. By the effort of gods and demons she was again born of the ocean. She would incarnate where you, the revered one, would (take birth).

45. In godhead (i.e. when she is born as a goddess), she has a divine body, and (when born) as a human being she has a human form. With you as her companion, she has been practising the vow of matrimonial relation for a long time.

46. O lord, tell me what I have to do in this matter."

Viṣṇu said:

The end of the sacrifice has come. I have been sent to your vicinity (i.e. to you, by Brahmā).

47. (He told me:) "Bring Sāvitrī quickly; she would bathe with me." (Therefore) O goddess, come on quickly. Go there happily.

48. Going there, see your husband followed by all gods.

Lakṣmī said:

O noble lady, get up quickly, go where the grandsire is.

49. I shall not go without you. I have touched (i.e. I am touching) your feet.

Getting up, the generous one held her hand in (i.e. with) her right hand.

50. The grandsire (i.e.) god (Brahmā) seeing that Sāvitrī was getting late, said these words to Mahādeva, who was near him:

51. "O you destroyer of the demons, go with this Pārvatī. Let Gaurī go before you, and O Śaṅkara, you go after her.

52-53. Having advised her, bring her (here). Act in such a way that she comes quickly." That couple viz. Pārvatī and Śiva, thus addressed and instructed (by Brahmā), went and spoke to Brahmā's beloved (i.e. Sāvitrī): "O you loyal wife, you have to do a lot of work there.

54. O you of a charming face, ask this beautiful Pārvatī, the daughter of the (Himālaya) Mountain or this Lakṣmī of broad eyes or this Indrāṇī.

55. Or, O goddess, ask them whom you trust. Salutation to you." She gave a blessing to the trident-holder, the god of gods:

56. "O Śaṅkara, O you handsome one in the three worlds, Gaurī will remain on (i.e. occupy) half of your body. O god, you will look graceful on account of her.

57-58. O killer of enemies, the entire world is enjoying happiness due to you." Gaurī held the left hand, and Lakṣmī the right hand of Sāvitrī, the beloved of Brahmā, who was speaking thus. Saluting that goddess, Śaṅkara said these words:

59. "Come on, come, O illustrious one, go to that place, O you beautiful lady, where your husband is (waiting). For women husband is the highest resort.

60. Due to (this) great persistence (of us) please show regard (for us), and go. O goddess, this Lakṣmī and this Pārvatī are standing before you.

61. By (honouring) the words of these two and of us two (i.e. of Viṣṇu and Śiva), O you of a charming face (please come). O you beloved of Brahmā, the sacrifice is not being performed to insult you.

62. Requested by us, O goddess, please go there gladly."

Gaurī spoke:

O goddess, you yourself always say that I am dear to you.

63. Lakṣmī also has held your right hand; I too have held (your left hand). O you illustrious one, come to that place where your husband is (waiting).

64-65. Then keeping her between themselves the two (i.e. Lakṣmī and Pārvatī) took her. Viṣṇu, Rudra and other gods like Śakra led them, and also Gandharvas, celestial nymphs and the three worlds with the mobile and the immobile. That goddess Sāvitrī, Brahmā's beloved, came there (i.e. to the place of the sacrifice).

66. Seeing Sāvitrī, of a beautiful face, the grandsire of all the worlds with Gāyatrī, said these words to her:

67. "This goddess (Gāyatrī) is (your) servant; and I am obedient to you. O you beautiful lady, order what I should do for you."

68. When that goddess was thus addressed by the self-born god Brahmā himself, she, with her face hung down through bashfulness, did not say anything.

69. Directed by Brahmā, goddess Gāyatrī fell at (her) feet. (She said:) "O goddess, I have offended you; (please) pardon me; my salutation to you."

70. Having firmly and respectfully embraced her at the throat, she consoled Gāyatrī (thus) pressed (i.e. embraced by her) : "This my husband is honourable.

71. You should obey his words (i.e. command). A husband is the master of the life of women. Formerly, at the time of creation revered Brahmā has said:

72. 'For women no separate sacrifice or vow or fast (is enjoined). A woman should do, without censure, whatever her husband tells her.

73. She, who censures or scandalizes her husband or sister or wails, goes to hell.

74. That woman, who observes the vow (involving a) fast even while her husband is alive cuts off her husband's life, and desires (i.e. goes to) hell after death.'

75. O you good lady, realising this, you should not do anything not liked by your husband. You should never resort to right side of his body.

76. (For) in all deeds (i.e. rites he has performed) I have resorted to his right side. O you good lady, you should come (and resort) to his left side, and Nārada and Puṣkara will be by his side.

77. There are other places for Brahmā (i.e. Brahmā resides at other places) and (there are) his temples also. I, looking beautiful, (shall) obtain them, till the creation is fashioned.

78. There is no doubt that you and I should stay by the side of Brahmā at Puṣkara. You should resort to his left side.

79. With (i.e. following) this advice stay happily with me."

Gāyatrī said:

Following your advice, I shall do so.

80. I shall obey your order only. You are my friend (and are) like my life (to me). O goddess, I am younger to you; please always protect me.

81. Then Brahmā, the god of gods, after having bathed at Puṣkara with Viṣṇu, granted boons to all gods.

82. He made Indra the lord of gods; the Sun the lord of luminaries; similarly (he made) the Moon the lord of the stars; and Varuṇa the lord of liquids.

83. (He made) Dakṣa the lord of Prajāpatis, and (made) the Ocean the lord of rivers. (He made) Kubera the lord of wealth and demons.

84. (He made) the trident-holder (i.e. Śiva) the lord of all beings and attendants. (He made) Manu the lord of human beings and Garuḍa the lord of birds.

85-86. (He made) Vasiṣṭha the lord of sages and the Sun the lord of planets. Granting all these (positions), the grandsire, the lord of lords, respectfully said to Viṣṇu and Śaṅkara: "At all sacred places on the earth, you will be most adored.

87a. No sacred place will have religious merit in your absence.

87b-88a. That sacred place where the Phallus or image is seen is auspicious, and gives all the fruit.

88b-89a. Where can there be a fear of disease to those men, who worship you with me being prominent, with gifts?

89b-90a. Listen to the fruit that will be obtained in those countries where your festivals like your worship etc., and also rites in your honour will take place.

90b-91. There will be no mental pains, no bodily pains, no calamities, no fear of hunger, no separation from one's dear ones, and no contact with those that are not desired (i.e. liked); there will be no eye-disease, no pain of veins, no pain due to (excess of) bilious humour, no fistula.

92-94a. There will be no fear of employment of magical spells for malevolent purpose, no cholera. There will be prosperity though not longed for; there will be proper and excellent thoughts. There will be absence of disease everywhere, and the wealth in the form of beings will be long-lived. There will be no untimely death and the cows will not yield small (quantities of) milk. The trees will not have fruits out of season, and there will not be the slightest fear of portents."

94b. Hearing this, Viṣṇu, then engaged himself in praising (i.e. began to praise) Brahmā.

Viṣṇu said:

95-96. My salutation to Ananta (i.e. the endless one), to Viśuddhacetas (i.e. of a pure heart), to Svarūparūpa (i.e. of a lovely form), to Sahasrabāhu (i.e. having a thousand arms), to

Viśuddhakarman (i.e. of pure deeds), to Samastaviśvārtihara (i.e. he who removes all the sufferings of the entire universe), to Śambhu, to Samastasūryānilatigmatejasa (i.e. having scorching lustre of all the suns and fires); my salutation to Vidyāvitata (i.e. spread out with knowledge), to Cakrin (i.e. having a disc); I ever salute Samastadhīsthānakṛt (who abides in every mind).

97. I always salute you, O Anādideva (i.e. beginningless god), O Acyutaśekharaprabhu (i.e. he, who, being the lord, is at the top of all gods like Viṣṇu), O Bhāvyudbhava-bhūtapati (i.e. the lord of the future, present and past objects), O Maheśvara (i.e. great lord). I always salute you, O Mahatpati (i.e. mighty lord), O Sarvapati (i.e. lord of all), O Jagatpati (i.e. the lord of the worlds), O Bhuvanapati (i.e. lord of the world).

98-99. O Yajñeśa (i.e. lord of the sacrifices), O Nārāyaṇa, O Viṣṇu (i.e. victorious), O Śaṅkara, O Kṣitīśa (i.e. lord of the earth), O Viśveśvara (i.e. lord of everything), O Viśvalocana (i.e. seeing everything), O Śaśāṅkasūryācyuta-vīraviśvamūrti (i.e. from whom all forms like the moon, the sun, Viṣṇu, the heroes proceeded), O Amṛtāmūrta (i.e. of an immortal form), O Avyaya (i.e. the immutable one), O Jvalahutāśārciniruddhamaṇḍala-pradeśa (i.e. who has confined the global region to the flames of blazing fire), O Nārāyaṇa, O Viśvatomukha (i.e. having faces on all sides), O Samastadevārtihara (i.e. remover of the afflictions of all gods), O Amṛta (i.e. the immortal one), O Avyaya (i.e. the immutable one), O lord, protect me who am seeking your refuge.

100. O supreme lord, I see many faces of you; my salutation to you who are the ancient asylum of sacrifice; my salutation to Brahmā, the lord and the origin of the worlds; my salutation to you, the great grandsire.

101. Why are you, the lord of great gods, at times served by many beings purified by all that knowledge after having wandered in the cycle of the mundane existence? I salute you.

102. One who knows you to be superior to Prakṛti, is the greatest among those who know (everything). You deserve to be known very much among the virtuous ones. Your form is extensive and (at the same time) subtle.

103. How is it that you have a good speed and you do good deeds, even though you have no organs like (that of) speech, hands and feet? How are you, who, in spite of your senses being placed in the mundane existence, are the best god, to be known?

104. Incorporeal things are not had (i.e. known) from corporeal objects; but your highest form is known as having four faces by the sacrificers having pure thought like gods, and cutting off the (bonds of the) mundane existence.

105. Since, O you who take wonderful forms, even the gods and others do not know your form, O mighty one, a man should propitiate the old and the foremost god seated on the lotus-seat during the lord's incaration.

106. Even a man with a pure heart does not know the truth about you and the origin of (you) the creator of the universe. How then can I know you the ancient (god), the first (one) and pure with penance ?

107. The lotus-seated one is known as the father (i.e. the creator); that this (i.e. he) is conceived to be so is again and again known from the Purāṇa. O lord, a man having no penance to his credit does (i.e. can) not know you, the mighty one.

108. O god, those fools, without (i.e. not knowing) the Vedas, divide their thoughts (i.e. apply their mind) and desire to make known you who (in fact) should be made known by excellent (gods) like us.

109. Even though they are generous-hearted, they have no knowledge and after many existences having discriminating mind due to the (study of) Vedas and intent upon Brahmā, a man does not get the birth of a man or of the lord of gods or Gandharvas; he would be Śiva (i.e. get final beatitude).

110. You, being very subtle, are not of the form of Viṣṇu; you are gross (also); you are the master of realisation. O god, though gross, you are subtle. You are easy to be obtained. Those who do deeds outside you (i.e. prohibited by you) fall into hell.

111. A man with his original nature expanded is released by the original elements like the moon, the sun, the fire, the wind and the earth possessing their respective forms, when you, the wonderful one, remain in your original form.

112. O endless one, accept this praise of me, (who am) especially your devotee, who am endowed with concentration, who have a pure heart and who mentally follow your true state.

113. O revered one, my salutation to you, who always live in my heart. O ancient lord, I always salute you. Thus, O you knowing every condition, I have expressly praised you.

114. We (entertain) fear due to our moving in the cycle of worldly existence. Please protect us.

Brahmā said:

115. O Keśava, you are omniscient, there is no doubt. You are a heap of intellect (i.e. you are very intelligent). You will always be the first to be adored by gods.

116. After Nārāyaṇa (i.e. Viṣṇu), Rudra, bending down, praised with devotion, Viriñci (i.e. Brahmā) born from the lotus:

117. "(My) salutation to you, O Kamalapatrākṣa (i.e. having eyes like lotus-leaves); (my) salutation to you, O Padmajanman (i.e. born from a lotus); (my) salutation to you, O Surāsuraguru (i.e. best among gods and demons), O Kārin (i.e. creator), O Paramātman (i.e. highest soul).

118. O Sarvadeveśa (i.e. lord of all gods), (my) salutation to you; O Mohanāśana (destroyer of delusion), (my) salutation (to you) who remain in Viṣṇu's navel (and) who are born in a lotus-seat.

119. (My) salutation to you, O Vidrumaraktāṅga (i.e. whose body resembles coral), who look handsome with (tender) hands like foliage. I have sought your refuge; protect me from moving (in this cycle) of worldly existence.

120-121. O you grandsire, formerly having seen a full-blown lotus, resembling the shape of a dark cloud, and of red colour, and with leaves and filaments, and having many leaves, and spotless and not known before, you sat in it and brought forth this creation.

122. Leaving (i.e. without) you there is no protection from any other (source); my salutation to you, O adorable to the world. I am scorched by the curse of Sāvitrī. My genital organ has fallen on the ground.

123. Appease me now. Protect me along with my life. May Brahmā protect my feet. May Kamalāsana protect my shanks.

124. May Viriñci protect my waist. May Sṛṣṭikṛt (i.e. the creator) protect my organ of generation. May Padmanibha (i.e. one resembling a lotus) protect my navel. May Caturānana (i.e. one with four faces) protect my belly.

125. May Viśvasṛk (i.e. the creator of the universe) protect my chest. May Padmaja (i.e. born from the lotus) protect my heart. My Sāvitrīpati (i.e. the husband of Sāvitrī) protect my throat. May Hṛṣīkeśa protect my mouth.

126-127a. May Padmavarṇa (i.e. whose complexion is like a lotus) protect my eyes. May Paramātmā (i.e. the highest soul) protect my head." Thus having assigned the different parts of the body to deity, viz. Brahmā (while uttering) the epithets of the lord, Śaṅkara, who brings about the well-being, said: "Salutation to you, O Brahmā, O revered one", and ceased.

127b-128a. Then Brahmā, who was pleased, said these words to Śiva: "Which desire of you should I fulfil today? Ask me for whatever you desire."

Rudra said:

128b-130. O lord, if you are pleased with me, and if you (will) grant me boons, then tell me one thing, O lord: In which place do you reside? In which places do the brāhmaṇas always see (i.e. find) you? By which name does that place shine on the surface of the earth? O lord of all, tell that to me who am devoted to you.

Brahmā said:

131. I reside as (i.e. I am called) Suraśreṣṭha (i.e. best of gods) at Puṣkara. (I am called) Caturmukha (i.e. having four faces). (I am called) Devagarbha (i.e. containing all gods) at Kānyakubja. (I am called) Pitāmaha (i.e. grandsire) at Bhṛgukakṣa.

132. (I am called) Sṛṣṭikartā (i.e. the creator) at Kāverī. (I am called) Bṛhaspati at Nandipurī. (I am called) Padmajanma (i.e. born from the lotus) at Prabhāsa. (I am called) Surapriya (i.e. dear to gods) at Vānarī.

133. (I am called) Ṛgvedī at Dvāravatī. (I am called) Bhuvanādhipa (i.e. the lord of the worlds) at Vaidiśa. (I am called) Puṇḍarīkākṣa (i.e. having lotus-like eyes) at Pauṇḍraka. (I am called) Piṅgākṣa (i.e. having tawny eyes) at Hastināpura.

134. I am called Vijaya at Jayantī. (I am called) Jayanta at Puṣkarāvata. I am Padmahasta (i.e. having lotus-hands) at Ugra. (I am) Tamonuda (i.e. remover of darkness) at Tamonandī.

135. (I am called) Jayānandin at Ahichanna. (I am called) Janapriya (i.e. dear to people) at the city of Kāñcī. (I am called) Brahmā at Pāṭalīputra. I am called Muni at Ṛṣikuṇḍa.

136. (I am called) Mukunda at Mahitāra. (I am called) Śubhākāra (i.e. of an auspicious form) at Kāmarūpa. (I am called) Śivapriya at Vārāṇasī.

137. Similarly (I am called) Viṣṇu at Mallikākṣa; and Bhārgava at Mahendra. I am called Sthavirākāra (i.e. of an ancient form) at Gonarda. (I am called) Pitāmaha (i.e. grandsire) at Ujjayinī.

138. (I am called) Mahābodhi at Kauśāmbī. (I am called) Rāghava at Ayodhyā. (I am called) Munīndra (i.e. the best sage) at Citrakūṭa. (I am called) Varāha on the Vindhya mountain.

139. (I am called) Parameṣṭhin at Gaṅgādvāra. (I am called) Śaṅkara on the Himālaya (mountain). (I am called) Srucāhasta (i.e. having a wooden ladle in his hand) at Devikā, and Sruvahasta (i.e. having a sacrificial ladle in his hand) at Caturvaṭa.

140. (I am called) Padmapāṇi (i.e. having a lotus in his hand) at Vṛndāvana; and (I am called) Kuśahasta (having the darbha grass in his band) at Naimiṣa. (I am called) Gopīndra (i.e. lord of the cowherdesses) at Goplakṣa; and (I am called) Sacandra (having the moon) at the bank of Yamunā.

141. (I am called) Padmatanu at (the bank of) the Bhāgīrathī. (I am called) Jalānanda at Jalandhara. (I am called) Madrākṣa in Koṅkaṇa. (I am called) Kanakapriya (i.e. to whom gold is dear) at Kāmpilya.

142. (I am called) Annadātā (i.e. giver of food) at Veṅkaṭa

and Śambhu at Kratusthala. I am Pulastya in Laṅkā and Haṁsavāhana (i.e. having swans as his carriers) in Kāśmīra.

143. I am (called) Vasiṣṭha at Arbuda. I am (called) Nārada at Utpalāvata. I am (called) Śrutidātā (i.e. the giver of scriptures) at Melaka. I am (called) Yādasāmpati (i.e. the lord of the aquatic animals) at Prapāta.

144. I am Sāmaveda at a sacrifice. I am (called) Madhurapriya at Madhura. I am Yajñabhoktṛ (i.e. enjoyer of sacrifices) at Aṁkoṭa. (I am called) Surapriya (i.e. dear to the gods) at Brahmavāda.

145. (I am called) Nārāyaṇa in Gomanta and Dvijapriya (i.e. dear to brāhmaṇas) at Māyāpurī. (I am called) Durādharṣa (i.e. unassailable) at Ṛṣiveda and Suramardana at Devā.

146. (I am called) Mahārūpa at Vijayā, and Svarūpa at Rāṣṭravardhana. (I am called) Rasapriya at Śākambharī.

147. I am called Gopāla at Piṇḍāraka. I am called Aṅgavardhana at Śaṁkhoddhāra. (I am called) Prajādhyakṣa (i.e. lord of the beings) at Kadambaka. (I am called) Devādhyakṣa (i.e. lord of gods) at Samasthala.

148. (I am called) Gaṅgādhara at Bhadrapīṭha. (I am called) Jalaśāpī at Arbuda. I am Tripurādhīśa (i.e. lord of the three cities) at Tryambaka and Trilocana (i.e. having three eyes) at Śrīparvata.

149. (I am called) Mahādeva at Padmapura and Vaidhasa at Kāpāla. (I am called) Śauri at Śṛṅgiverapura, and Cakrapāṇika at Naimiṣa.

150. (I am called) Virūpākṣa (i.e. of deformed eyes) at Daṇḍapurī, and Gautama at Dhūtapātaka. (I am called) Haṁsanātha at Mālyavān, and Dvijendra at Valika.

151. (I am called) Devanātha at Indrapurī, and Purandara at Dyūtapā. (I am called) Haṁsavāha at Lambā, and Garuḍapriya (i.e. dear to Garuḍa) at Caṇḍā.

152. (I am called) Mahāyajña at Mahodaya; and Padmavarṇa at Siddhismara. (I am called) Padmabodhana at Vibhā.

153. (I am called) Liṅga in Devadāruvana. (I am called) Vināyaka at Mahāpatti. (I am called) Tryambaka at Mātṛkāsthāna. (I am called) Kulādhipa at Alakā.

154. (I am called) Gonarda at Trikūṭa; and similarly

Vāsuki in Pātāla. (I am called) Padmādhyakṣa at Kedāra, and Suratapriya (i.e. playful) at Kūṣmāṇḍa.

155. (I am called) Śubhāṅga at Kuṇḍavāpi and Takṣaka at Sāraṇī. (I am called) Pāpahā at Akṣoṭa and Sudarśana at Ambikā.

156. (I am called) Mahāvīra at Varadā and Durganāśana (i.e. destroyer of difficulties) at Kāntāra. (I am called) Ananta at Parṇāṭa, and Divākara at Prakāśa.

157. (I am called) Padmanābha at Virājā and Svarudra at Vṛkasthala. Also (I am called) Mārkaṇḍa at Vaṭaka and Mṛgaketana at Vāhinī.

158-159a. (I am called) Padmagṛha at Padmāvatī and Padmaketana at Gagana. I have (thus) narrated to you one hundred and eight places, where, O destroyer of Tripura, I am present for all the three times when Sandhyā is offered (i.e. I am always present).

159b-160a. A devout man, who sees (i.e. visits) even one of these (places), reaches Brahmā's place and enjoys for many years.

160b-161a. All that sin, committed mentally or in speech or with the body, perishes. No doubt should be raised in this matter.

161b-162a. A man who, after visiting these, sees me (there), enjoys salvation, and remains where I stay.

162b-163a. The highest god is immediately reached by him by means of offering flowers, incense, and gratifying the brāhmaṇas, and also by means of concentrated meditation.

163b-164a. The fruit of his religious merit is superior, and in the end he gets the fruit (in the form) of salvation. He instantly reaches Brahmā's world and stays there.

164b-165. He, with great penance (to his credit), would become a god among those belonging to Brahmā[1]; and all his sins committed intentionally or unintentionally like a brāhmaṇa's murder perish at that moment only.

166-167. He, who, in this world has become poor or is deprived of his kingdom, goes to these places and sees me (i.e. visits temples built in reverence to me) with concentration, and

1. Vairāja=belonging to Brahman.

having offered worship (to me) and having bathed, makes, offering (of *Śrāddha*) to the manes and offers *piṇḍas* (to them) is quickly freed from grief.

168-169a. He would become a sovereign emperor. There is no doubt about this. Kingdoms, good fortune, wealth, grains, excellent women of various kinds are his (i.e. are got by him) who has undertaken a pilgrimage to Puṣkara.

169b-170. He who executes or gets executed this pilgrimage or hears about it, becomes free from all sins; also a man, who knows he had a union with a woman with whom union is forbidden (becomes free from that sin).

171. A man who has missed the Vedic rites for many years would obtain the purity due to recitation of the Vedas, by undertaking this pilgrimage just once.

172. O Śaṅkara, what is the use of talking much in this matter? By it (i.e. by visiting Puṣkara) that which is unobtainable is obtained and the sin too perishes.

173-174. It is equal to the fruit of all sacrifices; it gives the fruit of (a visit to) all sacred places; all Vedas are accomplished by him who has offered Sandhyā at Puṣkara and waited upon Sāvitrī with water of Puṣkara offered by his wife.

175-176. Having brought that auspicious water in an excellent clay-pitcher[1] he should offer Sandhyā in the evening with concentration and with controlled breath. O Hara, today hear from me, what religious merit accrues to a man on having offered that (Sandhyā).

177. By (doing) that Sandhyā is well-worshipped (i.e. well-offered) for twelve years (i.e. doing it is as good as offering Sandhyā for twelve years). By bathing there one gets the fruit of an *aśvamedha* (-sacrifice), and by making offerings there the religious merit is ten-fold.

178-179. The fruit of fasting too is endless, O sinless one. One who offers food to a couple in front of Sāvitrī, feeds me by that. There is no doubt about it. He who offers food to a second couple, feeds Keśava.

180. He (i.e. Keśava), the granter of boons, accompa-

1. Bhṛṅgāra is a pitcher of a particular type.

nied by Lakṣmī, gives him boons. (O Śaṅkara) there is no doubt that you, with Umā, are fed when he feeds a third couple.

181-182a. And in the family of that woman, who devoutly offers food to maidens, an unfortunate barren woman is never born. Also a woman giving birth only to girls or one who is not dear to her husband (is never born in her family).

182b-183. Therefore, O Bhīṣma, men desiring (anything) either in the next or in this world should always give (food) that is not bitter and that is free from oil.

184. Food that is sour or salt should never be eaten by women. The food should be of five types and should be well-dressed (i.e. should have all the tastes).

185-186a. Cakes well-fried in ghee and (accompanied) with profuse milk (should be eaten) and *śikhariṇī* (i.e. a dish of curds and sugar with spices) with curds and milk should be drunk. It gives delight to men and is very much liked by women.

186b-187a. Wealth, grains, men and hundreds of women and also breads and cakes are had by (eating) it.

187b-188a. (In the family) there is no fever, there is no tormentation, no grief, no separation. He emancipates twentyone generations of his family.

188b-190a. The family of her who gives a fried cake, becomes full of relatives, sons and innumerable maids and servants. The entire family of him, who offers a baked cake, prospers with sons and grandsons for a long time.

190b-191a. The daughters of those young women who give *śikhariṇī* have sons, and their family is full of brothers.

191b-192. Her family with all desired things accomplished, is delighted by offering sweetmeats. This is what the creator has said. O Śiva, the same food is recommended for young girls eight years old.

193. O Śiva, she who gives food to a thousand persons, is fortunate, pious, has sons, and is endowed with wealth and prosperity, for existence after existence (i.e. many existences).

194-196. Sweetened cakes also are meritorious. One should cause to give food mixing it with Khandari made from corn obtainable in autumn and with grape-juice as the (ingredient), and mixed with jaggery-pieces. One should also give drinks

and articles of food to brāhmaṇa women; in the same way (one should give) woollen garments and garments fit for (being worn) in the rainy season and whichever drinks are suitable.

197. One should worship (women) according to the proper procedure by giving them money and bodices. One should besmear their bodies with saffron and adorn them with wreaths and garlands.

198. One should give (them) shoes for their feet, and also a coconut; should give them collyrium (to be put into) their eyes and place red lead on their heads.

199. Having given them jaggery and tasty, soft fruits desired by them and vessels into their hands, one should salute them and dismiss them.

200. After that one should eat along with one's relatives and children; or rather there is no accomplishment (without all this). One should give gifts (and) vessels at a sacred place.

201a. (One should say:) 'I shall make offerings on going home; O god, being pleased, favour me.'

201b-202. In the same way, after having come (back) to one's own residence, one should duly offer a *śrāddha* to the manes with tbe offering of *piṇḍas*. The manes become pleased with him (and remain so) for the (entire) day of Brahmā.

203. The religious merit obtained by those who give gifts at their residence is eight times more than that obtained by giving at a sacred place. And the low ones do not see the *Śrāddha* performed by brāhmaṇas (at the residence).

204. A *śrāddha* performed in honour of the manes secretly in a (well-) guarded house is desirable. If it is struck (i.e. spoilt) by the sight of a mean person it does not reach the manes.

205. Therefore one should, with all care, get performed a *śrāddha* secretly. It is said to satisfy the manes. This is told by the self-born himself.

206. That rite which involves greater devotion to Gaurī (and so is superior), is said to be a familiar rite. The mental one is (called) Rājasī and gives fame to people.

207. One who desires one's own good should always give secret gifts (i.e. give gifts secretly). If cooked food is given on the earth it is seen by people.

208-209a. If it is seen being given it never leads to anybody's satisfaction. If one brāhmaṇa is fed in the house a crore of brāhmaṇas are fed (i.e. feeding one brāhmaṇa in the house amounts to feeding a crore of brāhmaṇas). There is no doubt about this. The statement made in the Purāṇas is true.

209b. One should never test a brāhmaṇa at a sacred place.

210-211. Manu has said that a brāhmaṇa who comes with a desire for food should be fed. The sages have recommended an offering of *piṇḍas* with (i.e. made of) flour of barley first fried and then ground, and with cakes of wheaten flour or with milk or with oil cakes or nuts of *iṅgudi* tree. Men with devotion should always make offerings with oil (and) oil cakes.

212. Men should perform a *śrāddha* there without offering and invocation. Vultures or crows do not take away offerings made to manes of the deceased ancestors on being seen.

213. That is called a *śrāddha* offered at a sacred place and it satisfies the manes. It should be performed with great care. The cause for it is devotion alone.

214. The manes are pleased with devotion; and (when) pleased, they direct (i.e. fulfil) desires. They satisfy desires for sons, grandsons, wealth, grains and other desires as mentally entertained.

215-216. The grandsire, being propitiated with devotion (is) pleased (and) gives (desired objects) to men. Men, after having reached the sacred place, should always perform a *śrāddha* at a proper or improper time. They should bathe (there) and offer oblations to the manes. They should also offer *piṇḍas*, since it is very dear to the manes.

217. The manes, full of great hope, and desiring (oblation of) water, observe the man born in their family, who has come to the sacred place.

218. (Therefore) men should not delay (the offering), nor cause an impediment. They will always have (a) continuous (line of) descendants.

219. Manes give sons. They desire the prosperity (of their descendants) and *śrāddha*. Therefore, they never cut off the line of descendants.

220-221. For this reason (only), formerly the self-born one has himself recommended *śrāddha*, which brāhmaṇas devoted

to their manes should perform at a sacred place or in their houses on *Saṁkrānti* (i.e. passage of the sun from one zodiacal sign into another), on an eclipse (-day), on the equinoctial and solstitial points or when the star on which a person is born is suppressed.[1]

222-223. Formerly Svāyambhuva declared these to be the occasions of a *śrāddha*. When a *śrāddha* is performed, there is no bodily harm to a person; all bad deeds done by the son go away; and also there is no harm from the planets (turning evil) or thieves or kings.

224. (The effects of) all evil deeds perish, and (the son) obtains (i.e. goes to) a happy condition. There is no doubt about this; since (these) are the words of Prajāpati (himself).

225. The three Puṣkaras are said (to be meritorious) during the Kṛta age, Naimiṣa is said (to be meritorious) during the Tretā age, Kurukṣetra is said to be so during the Dvāpara age and one should resort to Gaṅgā during the Kali age.

226-227a. Residence at Puṣkara is difficult to be had; penance at Puṣkara is not easily had. (The effects of) sins committed elsewhere are diminished at Puṣkara; but the (effects of) sin committed at (this) sacred place are not removed at any other place.

227b-229a. O Bharata, who, with the palms of his hands joined, remembers Puṣkaras in the evening and in the morning, has (indeed) bathed at all the sacred places. Having bathed at Puṣkara in the evening and in the morning (i.e. one who has bathed at Puṣkara in the evening and in the morning), obtains (the fruit of) all sacrifices, and goes to the world of Brahmā.

229b-230. He who continuously stays at Puṣkara for twelve years, twelve days, a month or half a month would reach the highest station. Brahmā's world stands above all the (other) worlds.

231-232a. He who desires to go to Puṣkara should resort to it. He who bathes in Puṣkara with other people or singly, gets the fruit (of the bath which is) a crore times more.

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1. Viṣuva—The first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox.

Ayana—Equinoctial and solstitial points.

Janmarkṣa—The star under which a person is born.

232b-233a. The fruit which a man obtains by duly performing rites at different sacred places is obtained by one by merely looking at Puṣkara.

233b-234a. On the surface of the earth there are ten thousand crores of sacred places. O you descendant of Kuru, they are (said to be) in the vicinity of Puṣkara (i.e. are present at Puṣkara).

234b-236. There is no doubt that those who die at Puṣkara will go to Brahmā's world for as long as the mountains and the oceans stand (on the earth). The effect of all the evil deeds done (by a man) during thousands of existence, and from birth to death (during this existence) is completely burnt after having bathed in Puṣkara. Puṣkara is a sacred place to which access is not easy. It destroys all sins.

237. O king, now hear from me about the sacrifice in honour of the god of gods, which destroys the five sins and which gives Brahmanic power, sons and wealth.

238-239a. Wealth, full (span of) life, sons and happiness instantly come to that man who is oppressed with poverty, diseases, leprosy etc., who has no wealth or no son (if he visits Puṣkara).

239b-243. He, who sees the image of Brahmā, the highest god, the unborn one, conceived by prayers, along with (those) of the regents of quarters drawn in a circle, duly worshipped with Navanābha; or he, who worships (the image of) Brahmā in the month of Kārtika, especially on the full moon day, or duly worships (the image) on all full moon days, or he, who, O you of mighty arms, O king, sees (the image of the) mighty god worshipped by his preceptor on a *Saṅkrānti*-day or (a day auspicious due to the position) of the moon or the sun, gets satisfaction instantly and his sins are destroyed. O lord of men, he is honoured by gods here (i.e. in this world).

244. For one year, the preceptor should test the brāhmaṇa, kṣatriya and vaiśya devotees by birth and rites like those of purification etc.

245-246. Knowing him to be suitable he should understand him accurately. They (i.e. the devotees) too, being devout, should, for one year, be attached to the preceptor as (they

would be) to Viṣṇu; and then at the end of the year they should propitiate the preceptor.

247-249a. 'Instruct us, O revered sir, in such a way that we would cross the ocean of worldly existence by means of your favour, meditation on the highest Brahman, worship of Viriñci (i.e. Brahmā), muttering prayers to the thousand-headed (god i.e. Viṣṇu), Maṇḍala brāhmaṇa and by means of meditation; we especially long for the prosperity of the Vedas; (please) favour (us)'.

249b-252. The intelligent preceptor who is thus requested by them at that time should duly worship Brahmā and Viṣṇu first. On the fourteenth day (of the lunar fortnight) of (the month of) Kārtika they (i.e. devotees) with their eyes blindfolded should be made to sleep (?). Then they, having got up before sunrise and taking the posture known as *padmāsana*,[1] and meditating upon the main image of the preceptor in the Sahasrāra[2] with a white garment and a sacred thread, and white flowers and cloth, and with white sandal (applied over the body) should go out (of the village) to a river and perform the daily routine carefully.

253-254. The preceptor should give them a toothbrush made from the Kṣīra-tree; going to a river flowing seawards they should chew it; or having gone to some other tank, or even in the house (itself), they should chew it consecrated with the prayer addressed to the highest lord.

255. Having consecrated it seven times with the sacred prayer 'Āpohiṣṭhā', and with 'Devasya tvā', and 'Āyuñjānā...' he should put it in his hand.

256-257a. Washing it with the prayer 'Irāvatyā...' he should put it into the mouth, and chewing it, should throw it away and note if it has fallen in front, behind him, or in an intermediate direction.

257b-259. When it falls in front, the deity is obtained (i.e. reached), and the prayers are fruitful. When the toothbrush

1. Padmāsana—A particular posture in religious meditation in which the left foot is placed at the root of the thigh and the right foot on the left thigh.

2. Sahasrāra—One of the mystic centres of spiritual energy, located on the top of the brain and like a thousand-petalled lotus in shape according to the teachers of Kuṇḍalinī Yoga and Tantra.

falls behind, all the gods turn their faces away. When it has fallen in the northern direction, success may or may not be had. If it has fallen in the southern direction the teacher would die. There is no doubt about it. Seeing the inauspicious (omen) he should sleep on the (bare) ground near the lord of lords.

260. The wise ones, seeing dreams, should tell them before (i.e. to) the teacher. Then the great teacher should note the auspicious and inauspicious (omens).

261. The preceptor, having bathed on the full-moon day should go to a temple and draw a circle on the ground prepared (for that purpose).

262-263. Having duly marked the ground with various signs, he should draw there a lotus with sixteen or nine or eight petals. The wise (preceptor) should show it to the disciples. He should carefully cover their eyes with a white piece of cloth.

264-265a. He should bring in the disciples with flowers in their hands, in an alphabetical order. When the wise one would fashion the Navanābha circle with colours, he should worship Indra preceded (i.e. accompanied) by Indrāṇī in the east.

265b. The king should, like that, also worship Agni along with the regents of the quarters.

266. He should worship Yama in the southern direction, and Nirṛti in the south-east direction, and Varuṇa in the western direction and Vāyu in the north-west direction.

267. Keeping (the image of) Kubera in the northern direction he should place (the image of) Rudra in the north-east direction. He should put the water-pot in the east and the wooden ladle in the south.

268. He should place (the image of) Brahman in the west and the sacrificial ladle in the north. He should place the ascetic's seat in the south-east and the wooden sandals in the south-west.

269. He should put the *yogapaṭṭa*[1] and a small pitcher[2] in

1. Yogapaṭṭa—A cloth thrown over the back and knee of an ascetic during abstract meditation.

2. Galantikā—A small water-jar with a hole in the bottom from which the water drops upon the object of worship.

north-east direction. Viṣṇu should be worshipped in the east and Śaṅkara in the south.

270. God Ravi (i.e. the image of the Sun) should be worshipped in the west, and the sages in the north. Brahmā himself should be put in the centre and Sāvitrī to his south.

271-273a. (The image of) lotus-eyed Gāyatrī should be placed in the north. Having placed Ṛgveda in the east and Yajurveda in the south, and also Sāmaveda in the west and Atharvaveda in the north, he should put Itihāsa-Purāṇas, metrics, astronomy, Dharma-śāstras and other (lores) in the eastern and other directions.

273b-274. Having worshipped Bala(rāma) on the eastern petal, he should worship Pradyumna on the southern petal, Aniruddha on the western petal and Vāsudeva (i.e. Kṛṣṇa) on the northern one. He should worship Vāmadeva on the eastern (petal) and Śiva on the southern one.

275. He should place Īśāna (i.e. Viṣṇu) on the western petal and the supreme spirit (i.e. Brahman) on the northern petal. Aghora (i.e. one of Śiva's forms) should be worshipped on all sides. This is the worship (to be offered to the deities) in the circle.

276. He should worship Bhāskara in the east, Divākara in the south, Prabhākara in the west and the lord of planets in the north.

277-278. Having thus worshipped Brahmā, the highest lord, according to the proper procedure and having duly placed eight pitchers in the circle in various directions, he should keep the ninth pitcher—the one intended for Brahmā in the centre. He (i.e. the preceptor) should bathe him, who desires salvation, with (the water poured from) the Brahmā-pitcher.

279. O king, he should bathe him, who desires wealth, with (the water poured from) the pitcher meant for Viṣṇu. He should bathe him, who desires kingdom, with (the water poured from) the pitcher sacred to Indra.

280. He should bathe him, who desires wealth and valour, with the water (poured from) the pitcher intended for Agni.

He should bathe a man desiring victory over (i.e. to overcome) death with (water poured from) the pitcher sacred to Yama.

281. Bath with water from the pitcher sacred to Nirṛti, is laid down for the destruction of the wicked. He should bathe a man with (the water poured from) the pitcher sacred to Varuṇa, for the quick destruction of sins.

282. He should bathe a man, who desires health, with (water from) the pitcher placed in the north-west direction (and sacred to Vāyu). Bath with (water from the pitcher) sacred to Kubera is laid down for him who desires wealth.

283-284a. Bath with (water from) the pitcher sacred to Rudra is (laid down) for him who desires knowledge. These are the pitchers (sacred to) the regents of quarters. A man who bathes with water from each of these pitchers becomes free from all faults and instantly becomes a king like Brahmā.

284b-285a. Or he should duly worship the regents of all the quarters one by one with water from the pitchers by uttering the names of everyone of them.

285b-287a. Having thus worshipped the deities—the regents of the quarters—he, with a pleased mind, bring in the disciples with their eyes blind-folded, after having tested them. Burning (the sins of) them with (the power of) Agni with sustained breath, he should shake them (i.e. make them alert) with Vāyu, and making them corpulent with Soma, he should then make them hear (i.e. tell them) the usual practices.

287b-288. A man should not censure brāhmaṇas, gods, Viṣṇu and Brahmā, and also Indra, Āditya, Agni and regents of quarters and planets; also his preceptor, a brāhmaṇa, or a superior sage who has been formerly initiated.

289-290. Having thus made him hear (i.e. having thus told him) the usual practices, he should make him perform a sacrifice. 'Om, (my) salutation to revered Brahman of all forms. Huṁ, Phaṭ, Svāhā'. With (this) sacred text of sixteen letters he should make offerings into the blazing fire. He should offer into this fire all offerings made at the time of the rite of conception etc.

291. The initiated one (performing the sacrifice) should, at the end of the sacrifice (and) in the vicinity of the god of

gods, cause the sacrificial fee to be given to the teacher to the accompaniment of the three Vyāhṛtis[1] (i.e. the mystic utterances).

292. The wise one should cause to give (i.e. offer) elephants, horses, vehicles and carts, gold, grains etc. to the preceptor. O king, to the middle preceptor (i.e. the preceptor second in order) he should give mediocre ones (i.e. the elephants etc. of the second grade).

293-294a. To the next one he should give a couple (of cows etc.) along with gold. It is not possible to describe the religious merit produced when this is done even for hundreds of years (i.e. even if the description continues for hundreds of years).

294b-296a. He who, being initiated first, listens to the Padma (Purāṇa), has muttered all the Vedas, the Purāṇas, all the sacred texts in totality, at the holy place of Puṣkara, or at Prayāga or Sindhusāgara, or Devahrada, or Kurukṣetra or particularly at Vārāṇasī.

296b-298a. He, having seen (i.e. who sees) the grandsire residing at Puṣkara, gets the fruit that is equal to hundred times the fruit obtained by those who mutter sacred texts on (days of) equinoctial points and eclipses. If he entertains many desires (they are satisfied) if he, having been initiated, worships (the deity) and listens to the Purāṇa.

298b-300. O king, even gods, having practised penance, meditate and say: 'When shall I get birth (i.e. when shall I be born) in Bhārata? When shall we be initiated and listen to the Padma (Purāṇa)? When shall we, having put the Padma of the sixteen essences on our bodies, go to the highest place, having gone to whieh, there will be no rebirth ?'

301-302. The gods speak like this and think (like this). O king, (they also say:) 'When shall we see the sacrifice of Brahmā on the full moon day of Kārtika?'. O you best of the Kurus, I have thus told you the sacred precept of the gods, Gandharvas and Yakṣas, for it is always excellent.

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1. Vyāhṛti—The mystic utterances. They are three, viz. Bhūḥ, Bhuvaḥ and Svaḥ as mentioned here, or seven. They are preceded by the utterance of 'Om'.

303. The scriptures say that he who knows it correctly, he who sees the circle (in which the pitchers are placed), and he who would listen to this (account), all they are freed (from the mundane existence).

304-305a. Hereafter I shall tell you this excellent secret, with (the help of) which men can have wealth, steadiness, satisfaction and nourishment; and with (the help of) which, O king, all the planets become agreeable.

305b-306. Selecting first, a Sunday with the Hasta (constellation in union with the Moon), he should thereafter devoutly pass seven such Sundays eating once a day. When thus the seventh Sunday is over (i.e. on the seventh Sunday) he should feed brāhmaṇas.

307-308a. A man should fashion with care a golden image of the Sun, should cover it with a pair of red garments, and should place in a copper vessel the umbrella and wooden sandals and shoes to be presented (to a brāhmaṇa).

308b-309a. Having bathed it with clarified butter he should cause it to be given to a brāhmaṇa with full form (i.e. not having a deformed body), and especially to a brāhmaṇa, well-versed in (the performance of) rites.

309b-310a. If this is done, its fruit is excellent health, and also wealth, prosperity and the acquisition of everything. Such is the rite as described in the Purāṇas.

310b. It is not inconsistent, and gives peace and satisfaction to men.

311. Similarly a wise man should select a Monday when Citrā is (in union with the Moon); he, eating (only) at night, should carefully pass eight Mondays (in this way).

312. On every Monday wise brāhmaṇas should be fed (by him). When the ninth Monday is over (i.e. on the ninth Monday) he should feed brāhmaṇas.

313. He should give them pairs of garments, and should also cause (the image of) Soma, placed in a pot of bell metal full with milk, to be given.

314. Similarly an umbrella, two wooden sandals with shoes should be given to a brāhmaṇa, especially to one of a perfect body (i.e. whose body is not deformed).

315. He should similarly worship Aṅgāraka (i.e. Mars) on (the union of) Svāti (with the Moon) and pass eight Tuesdays by eating only at night till (on the last Tuesday) brāhmaṇas are fed.

316. He should cause to give golden image of Mars placed in a copper-vessel to a brāhmaṇa having a complete (i.e. not deformed) body.

317. A wise man should pass seven days in the order of the constellations by eating only at night, and on the eighth should cause to give golden horses (to a brāhmaṇa).

318. He should perform the fire-rites (i.e. the sacrifices) according to the procedure as seen (in the religious texts). O king, listen to what would happen when this is done.

319-320. All unfavourable planets become agreeable; all diseases vanish and deities are pleased. The serpents, and manes that are satisfied (by him) do not act against him. The wicked dreams of those who listen to or recite (the text), vanish.

321-322a. If Bhauma (i.e. Mars), the son of Ravi (i.e. Saturn), Bhāskara (i.e. the Sun), and Ketu stand atop and are terrible and cause trouble, they become auspicious when this is just done.

322b-323a. O king, all the planets become favourable to him and grant him peace who, full of devotion, always observes this (vow); not otherwise.

323b-324. He should place (the image of) Śanaiścara (i.e. Saturn), Rāhu and Ketu in an iron pot. He should get (the images of) these fashioned with iron and should cause them to be given to brāhmaṇas; and to please these (brāhmaṇas) a pair of black garments should be given.

325-326. Those who desire peace, wealth and victory should give golden (images of) cows. At the culmination of the vow the golden images of these planets should be given by those who desire peace. O king, at the end of the vow food should be served to brāhmaṇas. Similarly gifts according to one's capacity should also be given to please (i.e. pacify) the planets.

327-328. O lord of kings, he would fulfil all his desires with little effort. One should seek knowledge from Śaṅkara, and

(good) health from Bhāskara (i.e. the Sun). One should desire wealth from Hutāśana (i.e. Fire), and position from Janārdana (i.e. Viṣṇu). One should seek Vedic (i.e. sacred knowledge), giving peace to all beings, from the grandsire.

Bhīṣma said:

329. The sacrifice which you described as giving great fruit to the sacrificers, cannot be obtained (i.e. performed) by others due to the short span of life.

330. O best of the sages, tell me about the auspicious vow, practised with little effort by observing fasts during a year, and giving a great fruit.

Pulastya said:

331. O great king, for this reason only, king Śveta of great fame, very much oppressed with hunger, put a question to Vasiṣṭha.

332. In the country named Ilāvṛta there was a very powerful king named Śveta. He conquered the entire earth with the seven islands and cities.

333-334a. Vasiṣṭha, the son of Brahmā, was his family-priest. That best king, who was greatly religious, having (i.e. who had) conquered (the earth), once said these words to Vasiṣṭha, the best among those who muttered the sacred prayers.

Śveta said:

334b-336. O revered sir, I strongly desire to perform a thousand horse-sacrifices, and to give gold and gems to brāhmaṇas. O preceptor, I do not wish to give the gift of food on the earth. It is no use giving food, O master, when I gave gold as a gift; I never gave food as a gift taking it to be a non-entity (i.e. of no avail).

337-338a. That king Śveta, of great fame, gave red garments, ornaments, villages and cities to brāhmaṇas; but that king never gave food and water (to brāhmaṇas).

338b-339. Then, O best bing, that king having performed many horse-sacrifices went to heaven conquered (i.e. obtained) by religious merit after having practised penance (for three

arbudas (i.e. three hundred million years). Adorned with all ornaments he lived in the world of Brahman.

340-341. The celestial nymphs danced there and the Siddha-women sang (songs). Both Tumburu and Nārada, who were very intelligent, always arrived there and sang (there). Sages, with penance (to their credit), praised him, who had performed many sacrifices, with prayers from the Vedas.

342. The body of the great-souled king, who was endowed with such grandeur, was oppressed with hunger, and particularly with thirst.

343. That best king oppressed by that (strong) hunger, left heaven in an aeroplane, and came to the mountain Ṛkṣa.

344. He came to that great forest where formerly his body was burnt. There the king took the bones (of his body) and remained licking them.

345-346a. The king again got into his aeroplane and went to heaven. After a long time the king, of a praiseworthy vow, was seen licking his own bones (i.e. the bones of his body in the former existence) by his family-priest Vasiṣṭha.

346b-347. He said to the king: "O lord of kings, O king, why are you eating (i.e. licking) your own bones?" King Śveta thus addressed by the great sage Vasiṣṭha, said these words to the sage:

348. "O revered sir, I am oppressed with thirst and hunger. O best sage, formerly I never gave food (to anyone); therefore hunger is excessively oppressing me."

349. Thus addressed by the king, the great sage Vasiṣṭha, best among sages, again said these words to the king:

350-352a. "O lord of kings, what can I do for you especially (when you are so) hungry? A thing that is not given to anyone does not serve a person. A man gets enjoyments by giving gems and gold (to others). By giving food he shines with all desires (i.e. all his desires are fulfilled); (but) O king, you did not give that (i.e. food) taking it to be little (i.e. insignificant)."

Śveta said:

352b-353a. O preceptor, tell me how that which is not given is compensated. By your favour (i.e. favour me and) tell me who am asking you, O Vasiṣṭha.

Vasiṣṭha said:

353b-354. There is a cause for this about which there is no doubt. O best among men, listen to it as it is being told by me to you. In the former Kalpa there was a king known as Vinītāśva.

355-356. That king commenced to perform an excellent horse-sacrifice. At the end of the sacrifice he gave cows and horses to the best brāhmaṇas as asked by them; but he did not give them food looking upon it as insignificant; as you (regarded gift of food unimportant). Then after a long time he expired on the bank of Gaṅgā.

357. That king Vinītāśva became a sovereign emperor in Māyāpurī. O lord, like you he too went to heaven.

358. O king, he too, oppressed with hunger like you came in a bright aeroplane resembling the sun in colour, to the Nīla mountain on the bank of the river Gaṅgā on the earth.

359-361a. There, on the bank of Jāhnavī, he saw his own body and his priest by name Brāhmaṇa, performing a sacrifice. O king, seeing him, he too again asked him the reason for his hunger. The priest said to him:

361b-363a. "O best person, O king, quickly give a cow made of sesamum, and a cow made of ghee, and also of water, an (actual) cow and a liquid one, by (giving) which you will be free from thirst and hunger, and will enjoy in heaven as long as the sun and the moon shine (in the sky)."

363b-364a. Thus addressed, the king again asked him this (question): "Tell me the conditions (i.e. the attributes) of the cow of sesamum. I will fashion one accordingly and give it."

364b-365. The priest said (in reply): "O king, listen to the sacred injunction about the cow of sesamum: The cow should be fashioned out of sesamum measuring sixteen āḍhakas[1], and the calf (should be fashioned) out of sesamum measuring four (āḍhakas). The feet (of the cow) should be of sugarcanes and the bright teeth of flowers.

366. The nose should be made of sandal and the tongue should be made of jaggery. For the tail a garland should be used, and the cow should have a bell as her ornament.

1. Āḍhaka—A measure of grains, the fourth of a droṇa.

367. He should fashion the cow like this; she should have golden horns, silver hoofs and udders of bronze like the cow as told previously[1].

368-369. O king, having fashioned her like this, he should quickly cause it to be given to a brāhmaṇa, after having sanctified it with sacred texts. He should cause the auspicious cow, remaining (i.e. placed) on a black deer-hide, covered with clothes, tied with a thread, (adorned) with five gems, endowed with all herbs, to be given (to a brāhmaṇa).

370-371. (He should pray to the cow as:) 'O sesamum-cow, let me instantly have food, drink and all (kinds of) liquids. O you, who are presented to a brāhmaṇa, satisfy our desires. I am, O goddess, taking (to) you with devotion, especially for (the good of) my family. Satisfy all my desires. Salutation to you, O sesamum-cow.'

372. O best king, the sesamum-cow presented with this procedure, satisfies all desires. There is no doubt about this.

373. The cow of water is fashioned with pitchers only (i.e. pitchers are filled with water). When she is duly presented, she instantly satisfies all desires.

374. Similarly if a hundred cows are given following the rule (of the vow) of the full-moon day, Sāvitrī would satisfy all one's desires here (i.e. in this world) as well as in heaven.

375. Similarly the cow made of ghee presented like this according to the proper procedure by the wise men, satisfies all desires and would give lustre.

376. Similarly, O king, the cow of liquids given in the month of Kārtika, would satisfy all one's desires and would always give good position.

377. I have told you in brief this very extensive (account). It is described by Brahmā, the doer of all actions, to give unending fruit.

378-379. O best king, if a person is oppressed with thirst or hunger he should give this gift in Kārtika. Give first, O king, O lord, the 'Egg of Brahman', full of everything, having beings and gems and herbs, also full of gods, demons and Yakṣas.

380-381. Fashioning all this (and the egg covered) with

1. Pūrvadhenuvidhānataḥ... (see Chapter 21 above).

silver all round, endowed with gems and (forms of) the Sun and the Moon, a devout man should cause it to be given to his preceptor-priest on the twelfth day in (i.e. of) Kārtika or on the fifteenth day of Kārtika only, and not in any other way.

382. O king, all beings that lie within the 'Egg of Brahman' are (i.e. must be said to be) given by him. I have told you (this) in brief.

383. O king, all that fruit of the performance of sacrifices, accomplished with excellent gifts, which is obtained by a sacrificer, is obtained by the gift of a portion of the 'Egg', especially (i.e. more so) by the gift of the (entire) 'Egg of Brahman.'

384. A man, who again gives this (form of the) entire "Egg of Brahman', has (i.e. should be said to have) muttered prayers, offered oblations, given gifts and narrated (the account)."

The king said:

385-386. O innocent brāhmaṇa, one would be obtaining salvation by performing the rite of the gift of the 'Egg of Brahman.' Tell me about the time, region and the sacred place for it (i.e. tell me when and where it should be performed); (so that) by doing it I shall get all the fruit, and shall soon get rid of this contemptible condition.

Vasiṣṭha said:

387. O king, having heard this, the brāhmaṇa priest got fashioned the Egg of Brahman out of gold and all (other) metals.

388-390. He fashioned that lotus (-seat) of Brahman with a thousand niṣkas. In it (he placed the image of) Brahmā adorned with rubies, Sāvitrī, Gāyatrī, sages and ascetics. In front of (the image of) Brahmā he put the golden images of all sons of Brahmā like Nārada and all gods like Indra. There should also be the image of the eternal lord in the form of the boar along with Lakṣmī.

391-394. For his decoration he should use green emeralds. The wise one should adorn it with the gems called gomeda[1]. The (form of) Moon should be decorated with pearls and (that of)

1. Gomeda—A gem brought from the Himalayas and Indus, described as of four different colours: white, pale-yellow, red and dark-blue.

the Sun with diamonds. He should also cause golden (forms) of planets to be given. (If silver is used) its quantity should be seven times that of gold; similarly the quantity of copper should be seven times that of silver. The quantity of bronze that may be used should be seven times that of copper. The quantity of tin (if used for forming the images) should be seven times that of bronze. O king, the quantity of lead should be seven times that of tin, and the quantity of iron should be seven times that of lead.

395-396. In accordance with this number he should get fashioned by skilled artisans seven islands, seven seas and seven principal mountains[1]. He should get fashioned the trees and beings with silver; and he should get fashioned the forests and beasts with gold.

397. The wise ones should duly get fashioned trees, plants, thickets, grass, leaves and creepers and should present them at a holy place.

398-399a. At the time of the lunar or the solar eclipse he should present these things at these sacred places: Kurukṣetra, Gayā, Prayāga, Amarakaṇṭaka, Dvāravatī, Prabhāsa, Gaṅgā-dvāra and Puṣkara.

399b-400. O lord of kings, all this should be given on all the openings of days, during the summer and the winter solstice. It is very meritorious on days of portents and especially on equinoctial points. He should entertain no doubt about this.

401-403a. Appointing a brāhmaṇa who is handsome and endowed with five qualities as the chief of the fire-chamber, and having honoured him with his wife, and making him the chief priest, and in the same way, having invited other brāhmaṇas with twentyfour qualities, along with their wives, he should give them rings and ear-rings.

403b-404. Having honoured them thus and having placed himself before them, and having again and again saluted with the eight parts of his body touching the ground, he, with the palms of his hands joined in obeisance, (should praise the

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1. Kulaparvata—These principal mountains are seven in number. Their names are: Mahendra, Malaya, Sahya, Śukitmat, Ṛkṣa, Vindhya and Pāri-yātra.

brāhmaṇas) with the family-priest in the fore (i.e. headed by the family-priest with these words:)

405-407. 'O brāhmaṇas, being pleased you should favour (me) with a friendly attitude, and a kind disposition. I have again been more purified. Due to your devotion the grandsire himself is pleased. May Janārdana be pleased with (this) gift of Brahmāṇḍa. And also, O best brāhmaṇas, may the Pināka-holding god and Śakra, the lord of gods, be pleased by (my) meditation on them.'

408-409. Having thus praised the brāhmaṇas, who had mastered the Vedas, the king in a moment, duly presented the Brahmāṇḍa to his preceptor. Then with all his desires satisfied the king went to heaven.

410. That priest shared that (Brahmāṇḍa) with (the other) brāhmaṇas (i.e.) he too gave (portions of) it to other brāhmaṇas, O king. There should not be only one recipient of Brahmāṇḍa or the gift of land.

411-412. If only one man receives it he commits a sin—brāhmaṇacide—there is no doubt about it. This is witnessed by all. One should proclaim and give. Those also who see (the gift) being given are purified. Merely by seeing it, they are liberated. There is no doubt about this.

413-414. (On the day) which is called Bhīma-dvādaśī, he should make (offerings of) gold, water and deer-hide. Let them (i.e. people) see these. When seen by them they easily get the fruit of the rite, and get (i.e. go to) the same world as the performer (of the rite). O king, cows should always be saluted with this sacred prayer:

415. '(My) repeated salutation to the prosperous cows that have descended from Surabhi. (My) repeated salutation to the pure daughters of Brahman.'

416-417a. One would obtain the fruit of the gift of cows (merely) by remembering this sacred prayer. Therefore, O king, you too will obtain the fruit of the gift of cows, especially on the full-moon day of Kārtika, at the excellent holy place, viz. Puṣkara.

417b-418. Whatever sin is of (i.e. committed by) a woman or a man, all that (sin) completely perishes by merely having a

bath at Puṣkara. O descendant of Bharata, whichever sacred places there are on the earth right from the sea, they go to (i.e. merge into) Puṣkara, especially on the full-moon day of Kārtika.

CHAPTER THIRTYFIVE

The Killing of a Śūdra Ascetic

Bhīṣma said:

1. The revered one has told (me) everything based on the Purāṇa; and also (has narrated to me) how (king) Śveta presented Brahmāṇḍa to his preceptor.

2. Hearing this curiosity has arisen (in me) as to how, O brāhmaṇa, he licked (his own) bones in the absence of (i.e. as a result of his non-gifting of) food.

3. I desire to hear that; I also desire to hear about other kings on the earth who reached heaven due to (i.e. as a result of) giving food; for sacrifices are based on food.

4. How is it that the great-souled Śveta lost his good sense with the result that he neither gave food to the sages nor showed it to them.

5. Ah, just see the greatness of food. The fruit of the food that is given here is enjoyed by men in heaven; and (due to it) one would have unending (residence in) heaven.

6. The prominent brāhmaṇas have declared the gift of food as great. Due to the gift of food the lord of gods enjoys the three worlds.

7. All best brāhmaṇas call him Śatakratu. Due to that (i.e. the gift of food) the lord of the gods has attained that position.

8-9a. He went to heaven because of having given food. All (this) I have heard from you. If something else has formerly taken place I desire to hear that too again; so, O highly intelligent one, now tell me about it.

Pulastya said:

9b-10a. O king, formerly this old episode was narrated to Rāma by the great-souled Agastya. I shall now tell it to you.

Bhīṣma said:

10b-11a. In which family was Rāma, the best king, to whom Agastya narrated the old episode, born?

Pulastya said:

11b-12a. The very mighty (hero) named Rāma was born in the family of Raghu. He did the mission of gods: he killed Rāvaṇa in Laṅkā.

12b-13a. (Once) sages came to the house of him who had settled (himself) as (the king) of the kingdom of the world. The great-souled (sages) arrived at Rāghava's residence.

13b-14a. The doorkeeper, at the bidding of Agastya, immediately informed Rāma that the sages had come (to see him).

14b-16a. Seeing Rāma, like the full moon that had risen (he said:) "O son of Kausalyā, well-being to you. The night (has ended and) an auspicious dawn has broken. O king, O descendant of Raghu, to see your prosperity Agastya has today come with sages. He is waiting at the door."

16b-17. Hearing that the sages, resembling the sun in lustre, had arrived, Rāma said (these) words to the doorkeeper: "Quickly bring them in. Why have you detained the best sages at the door?"

18. At these words of Rāma the doorkeeper gladly ushered them in. Seeing the sages who had arrived, Rāma, with his hands joined in obeisance, spoke (words of greeting to them).

19-20. Rāma, having humbly saluted them made them sit on (i.e. offered them) seats. The best sages sat all around on golden, variegated, well-spread, comfortable seats, covered with Kuśa-grass. The family-priest offered them water for washing their feet, for rinsing their mouths and a respectful offering.

21. Rāma enquired after the health and welfare of all the sages. The great sages, well-versed in the Vedas said these words:

22. "O you Raghu's descendant of mighty arms, welfare to you everywhere. Luckily we are seeing you happy with your enemies killed.

23. O best of Raghus, the extremely vicious Rāvaṇa, the villain, kidnapped Sītā, your wife. He was killed by her vigour only.

24. O Rāma, you all alone killed him in a battle. No other person is (seen) who would do the deed that you did

25. We had come here to talk to you; and now, on seeing you, we all the ascetics, are purified, O lord of kings.

26. You have today wiped the tears (of the world) by killing Rāvaṇa (i.e.) by giving this auspicious gift of fearlessness to the world, O hero.

27. O Rāghava, we are glad due to this victory of yours, O you of unlimited valour. Now that we have seen and talked to you, we shall go to our respective hermitages.

28. O you tormentor of the enemies, I had given Indra's bow and two inexhaustible quivers and an armour to you when you had (formerly) entered the forest.

29. O you descendant of Raghu, (please) visit my hermitage again." Saying so all the sages disappeared.

30. When the chief sages had left, Rāma, the best among the supporters of righteousness, thought about the work (the sages wanted to assign to him. He said to himself:)

31. "What could be the mission (for which) the sage said to me: 'O you descendant of Raghu, please come to my hermitage again?' I must certainly go to Agastya.

32a. I must hear (what the) secret (intention) of the gods is, and the mission that he would tell (me to do)."

32b-33. Rāma, of unlimited lustre, thought like this: "I shall surely perform my duty; for duty is the highest recourse." He ruled for ten thousand years.

34. That great-souled Rāma, who gave gifts, performed sacrifices and protected his people, passed (this period just) like a year.

35. On this very day an old brāhmaṇa villager bringing with him his dead son, came to the door of (the residence of) Rāma.

36-37. He uttered many sentences with words full of affection: "O son, what wicked deed had I done in my previous existence, that I am seeing you, my only son, a child, who has not even attained youth and has just lived for five years, dead?

38. O son, you have died prematurely (only) to cause me grief. Without doing the obsequial rites you have gone to Yama's residence.

39-40. (Indeed) Rāma's wicked deed is evident that death has come to you. When I die with my wife the sin of killing a child, a brāhmaṇa, and a woman will accrue to Rāma; there is no doubt about it." Rāghava listened to all that accompanied by (i.e. causing) grief.

41. Rāma said (these) words to Vasiṣṭha who was sending the brāhmaṇa back: "When this is the state (of things) what should I do today?

42. I shall sacrifice my life or fall from a mountain. How shall I get purity (i.e. feel innocent) after I have heard the brāhmaṇa's words?"

43. Nārada who was there in Vasiṣṭha's proximity, told the dejected Rāma the words he had heard in the vicinity of (i.e. from) the sages:

44-45. "O Rāma, listen (how) at the right time the child's death has taken place. O Rāma, formerly in Kṛtayuga, everywhere there was the superiority of brāhmaṇas. No non-brāhmaṇa, O Rāghava, even practised penance. All (men) then were immortal and long-lived.

46. Again in Tretāyuga brāhmaṇas and kṣatriyas became superior. In Dvāparayuga their sin entered vaiśyas and śūdras.

47. Thus falsehood that was continuously resorted to, again came up (i.e. became effective). Three feet (i.e. three quarters) of unrighteousness and (only) one foot (i.e. quarter) of righteousness appeared there.

48. Then there were many casteless persons led by brāhmaṇas. Then again the second foot (i.e. quarter) of righteousness came (up).

49. In that (yuga) called Dvāpara, penance entered (i.e. went to) vaiśyas. The unrighteousness of the three yugas stood

50. O best man, then when the last yuga called Kali came, (both) unrighteousness and falsehood increased.

51-52a. In (this) Kaliyuga practice of penance will be (found) in the persons born as śūdras. O king, a śūdra, the tormentor of his enemies, and of a wicked mind, is practising a very severe penance at the border of your country. He killed the child.

52b-53. O best of kings, a king, in whose kingdom or (capital-)city, a wicked person does an unrighteous thing unfit to be done, instantly goes to hell (and stays there) till deluge.

54-55a. The king takes the fourth portion of his sin. So, O best among men, you go to that (part of) your country where you will see a wicked deed (being committed). Make an effort (to stop it).

55b-56a. O best of men, by (doing) this your religious merit and might will increase, and also (the span of) this child's life."

56b-57a. Thus addressed by Nārada, the descendant of Raghu, who was astonished, obtained incomparable joy, and said these (words) to Lakṣmaṇa:

57b-59a. "O dear Lakṣmaṇa, go to the best brāhmaṇa and console him. Get the boy's body placed in a trough containing oil. O dear one, using abundant perfumes and fragrant oils do that by which (the body of) the boy does not decay.

59b-60a. Do that by whieh the body of the boy, who has not done any deed of distress, would be preserved, and by which there would be no mishap or decomposition."

60b-61a. Having thus ordered Sumitrā's son Lukṣmaṇa of good marks he, of great fame, mentally thought of the Puṣpaka aeroplane and ordered it, "Come (here)".

61b-63a. Knowing the internal thought (of Rāma) that aeroplane, decorated with gold and moving according to (the occupant's) desire came near Rāma in a short time. He (i.e. the presiding deity of the aeroplane) joined the palms of his hands as a mark of humility and said: "O king, (here) I am. This servant, O you of mighty arms, stands before you."

63b-64a. Having heard, for a long time, the words (of the presiding deity) of the plane, the king saluted those great sages, and got into it.

64b-65. He, the well-composed one, leaving the two heroes Lakṣmaṇa and Bharata in the city, and taking his bow and two quivers as well as his very powerful sword, looking for (the culprit) quickly went towards the west.

66-67. Then he went to the north which was resorted to by the Himālaya (mountain). Then the king went in all parts of the eastern direction (where people followed) good practices and which was spotless like a mirror. Then the descendant of Raghu traversed the south.

68-69a. On the northern side of a mountain he saw a very big lake. In it Rāghava saw a terrible sage hanging upside down, practising very great (i.e. severe) penance.

69b-70a. Rāghava, the descendant of Kakutstha[1], approached the ascetic practising penance, and said (these) words: "O you having lustre like a god, you are lucky.

70b-71. O you of a firm resolve, in which caste does this penance prosper (i.e. to which caste do you, performing this severe panance, belong)? I am Rāma, Daśaratha's son, (who am) asking you through curiosity. Which object do you have in mind: heaven or some other world?

72-73a. O ascetic, I desire to hear (i.e. to know) why you are practising penance. Are you a brāhmaṇa? Well-being to you. Or are you an invincible kṣatriya? Or are you a vaiśya i.e. belonging to the third caste? Or are you a śūdra? Tell (me) the truth.

73b-74. Penance is full of truth (and) is always (useful) in obtaining heaven. Penance is Sāttvika and Rājasa and it (i.e. Sāttvika) is of the nature of truth. It is the cause of (i.e. leads to) helping the world, and is created by Viriñci.

75. The Raudra (i.e. terrible) penance springs from kṣatriya's lustre, and is called Rājasa. That which is (used) for the destruction of others is called Āsura.

76. He who conceals one by one the parts of his body smeared with blood, or he who practises penance to conquer the five fires[2]

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1. Kakutstha—See note on I.33.183.
2. Pañcāgni-sādhana—A form of self-mortification in which the ascetic sits with four fires burning in the four quarters around him with the sun, the fifth fire, overhead.

or (tries to) accomplish perfection or conquer death (belongs to the Āsura category).

77. This your disposition is Āsura; and I do not think you are a brāhmaṇa. If you speak the truth you will accomplish perfection; if yon tell a lie you will nol live."

78. Having heard those words of Rāma, who haa never done any harmful deed, the ascetic remained hung upside down like that (i.e. before) and said:

79. "O best king, welcome to you. O Rāghava, you are seen after a long time. O innocent one, I am your son, and you are my father.

80-82. Or this is not so; for the king is the father of all (his subjects). O king, such as you are, you deserve to be honoured. We are practising penance in your country. In it (you have) a share which is formerly produced (i.e. fixed) by the self-born. O Rāma, we are not lucky. You are lucky, O king, in whose country the ascetics desire perfection like this. O Rāghava, obtain prosperity with (i.e. as the the fruit of) my penance.

83-84. As to what you said (as to the question that you asked, viz.) 'in which caste (are you born and) are practising your penance' (I would say:) I am born in a śūdra family; and have resorted to a severe penance. O Rāma, of a good vow, I desire to have godhood with my body (i.e. I want to be a god, without casting off this body). O king, I am not telling a lie with a desire to conquer (i.e. go to) the world of gods.

85-86a. O descendant of Kakutstha, know me to be a śūdra, Śambūka, by name." When he was thus talking, Rāma, the descendant of Kakutstha, took out from the sheath, a spotless sword, and cut off his head.

86b-88a. When the Śūdra was killed, gods with Indra, led by Agni, repeatedly praised Rāma (saying), 'Well (done, well done)'; and a very fragrant shower of flowers discharged by the gods from the sky, scattered all around Rāghava.

88b. The gods, very much pleased, said these words to Rāma, the best among those who knew (the meaning of) sentence.

89-90a. "O you descendant of Raghu, O you good one, you have done this mission of the gods. O Rāma of a great vow,

take (i.e. choose) whichever boon you like. By your deed this śūdra has physically gone to heaven."

90b-91a. Hearing (these) words of the gods, Rāghava who was well-composed, and who had joined his palms in obeisance, said these words to Indra, the thousand-eyed (god):

91b-92. "If gods are pleased with me, if I deserve a (grant of) boon, if they are happy with my deed, then let this brāhmaṇa-boy come to life (again). This is the best boon desired by me from you.

93-94. Due to my fault this boy, the son of a brāhmaṇa, has met with an untimely death. He has been taken by Death to Yama's abode. Revive him, well-being to you, I should not prove to be a liar to my preceptor. I have given a promise to the brāhmaṇa: I shall bring back your son to life.

95. O gods, let this boy live by having the full span of my life, or half a portion or a quarter portion of (the span of) my life".

96. Hearing those words of Rāghava, the best gods who were pleased and were full of affection, said to the great-souled one:

97-98. "O descendant of Kakutstha, give up your anxiety; the only son of the brāhmaṇa has regained his life and is united with his relatives. O descendant of Kakutstha, the boy suddenly became united with (i.e. regained his) life, (just) at the moment when this śūdra was destroyed by you.

99-100. Obtain welfare; well-being to you; O you tormentor of your enemies, we (now) go (back). We shall see the great sage (viz. Agastya) in Agastya's hermitage". Having promised the gods with the words 'All right', the descendant of Raghu got into the Puṣpaka aeroplane decorated with gold.

CHAPTER THIRTYSIX

Conversation between Rāma and Agastya

Pulastya said:

1. Then the gods went by many aeroplanes. Rāma too quickly went to the penance-grove of Agastya.

2. (He thought:) 'The revered one, who had formerly come to see me in my assembly, had told me to go to him again.

3. So by the order of gods and for their work I shall go and see that great sage, honoured by gods and demons.

4. And the best one will advise me so that I shall never again be unhappy in this mortal world.

5. My father is Daśaratha and Kausalyā is my mother. I am born in the solar family. Still I am so much unhappy!

6. I had to stay in the forest with my wife and younger brother at the time (when I should have enjoyed) the kingdom. My wife also was abducted by Rāvaṇa.

7-8a. I met Sītā after having crossed the excellent ocean without anybody's help and having besieged that city (of Laṅkā) and having destroyed his (i.e. Rāvaṇa's) family. I abandoned her in front of the gods.

8b-9. They (then) told me that she was pure, so I, full of love, brought her home; but (again) forsook her on account of (an adverse) public opinion. That respectable lady is living in a forest, (while) I am living in the city.

10. I am born in the best family; I am best among the archers; I am suffering from the worst misery; (yet) my heart is not rent.

11. Surely the creator has created me with an adamantine essence. Now following the instruction of a brāhmaṇa, I wander over the surface of the earth.

12. Obeying the words of gods, I have destroyed this sinful śūdra who was practising penance. Again my life has stood still in my heart (i.e. I am very uneasy).

13. I (shall now) see the adorable sage, engaged in the well-being of this world, so that by seeing him my grief will soon come to an end.

14. As at the rise of the sun snow melts, in the same way (by seeing him) all the grief that has come to me will completely come to an end.'

15. The revered sage Agastya too, seeing the gods who had come there, and being very well pleased offered them a respectful offering and worshipped them.

16. They too, having talked to the great sage, and being delighted went to heaven with their followers.

17. When they had left, the descendant of Kakutstha (i.e. Rāma) got down from Puṣpaka and went to salute the best sage Agastya.

The king (i.e. Rāma) said:

18. O best sage, I am Daśaratha's son. I have come to salute you. (Please) look at me with a pleasing eye (i.e. favour me).

19. By seeing you my sins will be shaken off. There is no doubt (about it).

20. Saying this much and saluting the sage again and again, he (enquired after) the welfare of the servants, the beasts and his son (and said:) "After having killed the śūdra (viz. Śambūka) I have come here to see (you) the revered one."

Agastya said:

21-22. O you best among the Raghus, O you highly lustrous one, (please) accept the respectful offering meant for you. O best among the Raghus, O you who are adorable to the world, O you eternal one, welcome to you. O descendant of Kakutstha, your visit has purified me along with the sages. O you killer of enemies, due to my good luck, you have come here.

23. You are always very much respected due to your many excellent qualities. Therefore you deserve to be honoured. You have always remained in my heart.

24. The gods also proclaim that you, the killer of the śūdra, have come. You have righteously brought the brāhmaṇa's son back to life.

25. O Rāghava, (please) live with me. O you highly in-

telligent one, you will go to Ayodhyā in the Puṣpaka (next) morning.

26. O Rāghava, O gentle one, O king of kings, (please) accept this divine ornament well fashioned by Viśvakarman of a divine body and shining with its own lustre.

27. Do what is agreeable to me. It is said that great fruit accrues (to a person) when what is obtained is again given (by him).

28. You are capable of protecting the best gods including Indra. Therefore I shall duly offer (this to you). O best of men, (please) accept it.

29. Then the great warrior of mighty arms (i.e. very powerful) among the Ikṣvākus, remembering his duty, with the palms of his hands joined in obeisance, said:

30. "O revered sir, accepting a gift from you is censurable on my part. O brāhmaṇa, how can a wise kṣatriya accept a gift given by a brāhmaṇa? Please tell (i.e. explain) it to me.

31. I have sons, I am a householder and I am capable (of securing such gifts), O great sage.

32. I am not overcome with a calamity. (Then) how can I accept this gift? My wife has deceased long back: and I have not (taken to) another wife.

33-34a. Here (i.e. if I accept the gift), I shall merely commit an offence. There is no doubt about it. If a kṣatriya accepts a gift when he is reduced to a miserable condition, he does not incur sin. Manu is the authority in this matter.

34b-35. Manu has said that old parents, a virtuous wife, a young son should be taken care of (by a man) even by doing a hundred evil deeds. (So) O brāhmaṇa sage, I shall not accept the gift offered by you.

36. O you bonoured by gods, (please) do not be angry with me."

Agastya said:

37. O king, there is nothing wrong if kings accept a gift offered to them. O Rāghava, you are able to protect even the three worlds.

38. O Rāma, then protect this brāhmaṇa especially when he is also an ascetic. Therefore I shall duly give (the gift). (Please) accept it, O king.

Rāma said:

39. O brāhmaṇa, please tell me how should a wise kṣatriya accept what is offered by a brāhmaṇa.

Agastya said:

40. O Rāma, in the old Kṛtayuga, that had become one with Brahman, all the beings were without a king: (only) Indra was (the king) of gods.

41-42. Those beings went to the great lord of gods for (securing) a king. (They said to him:) "Gods have a king viz. Śatakratu (i.e. Indra), the gods of gods. O lord of the worlds, for our well-being make (someone) our king, offering worship to whom men enjoy the earth."

43. Then Brahmā, the greatest among gods, called the regents of the quarters with Indra, and said to all of them: "Bestow here a part of your lustre."

44. Then the regents of the quarters (each) gave a quarter of their lustre. Due to that Brahmā became inexhaustible (in lustre), and from (i.e. due to) him the king also became inexhaustible (in lustre).

45. Then Brahmā bestowed the portion (s) of the lustre of the regents of the quarters upon men. Due to that a king is skilled in (looking after) the welfare of these beings.

46. Due to the portion (received) from Indra, the king should order all; and on account of Varuṇa's portion (that he has in him) he nourishes all men.

47. The king directs (i.e. gives) wealth by means of the portion of Kubera (that he has in him); and the king governs his subjects with the portion of Yama that (he has) in him.

48. O best of Raghus, when such is the case, you are the lord of men due to Indra's portion (that you have in you). O lord, (please) accept the ornament to protect me.

49. Then Rāma accepted from the hand of the great-souled sage, the divine, bright ornament blazing like the sun.

50-53a. Rāghava, the killer of the heroes of enemies for a long time examined the ornament and thought again and again, and seeing that it had many bright pearls (big) like the āmalaka-fruits, and it was inlaid with gold, and was well-knit, well-divided and well-fashioned with diamonds, corals, sapphires, rubies, gomedhas[1], Lapis Lazuli and topaz, by Viśvakarman, he was pleased and again thought thus:

53b-54. 'I have never (before) seen such gems inlaid for beauty and worth the price of the earth. I have not seen them even in Bibhīṣaṇa's Laṅkā.'

55. Thinking like this mentally (i.e. in his mind), Rāghava again began to ask the sage about the acquisition of the divine (ornament):

56. "O brāhmaṇa, it is very wonderful, and not obtainable (even) to kings; how did the revered one obtain it? Wherefrom did you obtain it? Who has fashioned it?

57-58a. O you highly intelligent one, I ask you only through curiosity. If the middle portion of the palm of the hand is illuminated when the gem is put on the palm, then one should know it to be of the lowest (quality), and it is condemned in all treatises.

58b-59. O best of sages, that which illumines the directions, is mediocre. That is said to be the best having three rays shooting up. These are said to be of the best kind by the sages.

60. The revered one is a treasure of many divine marvels." When the descendant of Kakutstha was speaking like this, the sage said (these) words:

Agastya said:

61. O Rāma, listen to the great ancient account of what formerly took place in Tretāyuga, when Dvāpara was about to set in, and what I saw in a forest.

62-63a. O descendant of Raghu, O you of mighty arms, know (i.e. listen to) the great wonder. Formerly in Tretāyuga there was a very extensive forest, measuring a hundred yojanas on all sides, and without beasts and tigers.

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1. Gomedha—Same as gomeda, for which see note on I.34.391.

63b-64a. With a desire to practise excellent penance in that manless forest I went to the forest to enter it, O gentle one.

64b-65a. The centre of the forest was always full of roots and fruits, vegetables of various shapes, and good groves of many forms.

65b-67a. In the middle of the forest I saw a wonder, viz. a very beautiful lake five yojanas in length, abounding in swans, ducks and adorned with ruddy geese, crowded with large tortoises and full of the rows of cranes.

67b-68. Formerly I had gone near the lake to practise penance. O best of men, having gone near the auspicious region free from all kinds of violence, I stayed there for one summer night.

69-70a. Having again got up in the morning, I went to that lake; and not far from the lake I saw a dead body not at all touched by decrepitude and lying with great loveliness.

70b-73a. O Rāghava, (I stood) for a while thinking about it: 'There is no being on the bank of this lake; or who is (i.e. can be) this excellent god? Or can this be (the body of) a sage or a king? But where can there be such a sage or a king (near about)? Or how can there be the possibility (of the dead body being that) of a prince here? If the person died the previous day or night or in the morning, I must certainly know the vital part played by the lake (in bringing about the death).'

73b-74. O best of the Raghus, while I thus stood thinking, in a short while I saw before me a very big divine aeroplane looking wonderful, to which swans were yoked and which had the speed of mind.

75. In the aeroplane a thousand celestial nymphs and an equal number of Gandharvas were amusing an excellent man.

76-77a. (Some) were singing divine songs, others were playing on the musical instruments. O you perpetuator of Raghu's family, I saw a man getting down from the aeroplane and eating, after having bathed, the flesh of (that) dead body.

77b-78a. Then having eaten a very large (quantity) of the flesh to the satisfaction of his desire, he quickly got down into the lake and then again went up to heaven.

78b-79. (I said to) him who resembled a god, and who was endowed with great loveliness: "O you resident of heaven, O you

magnanimous one, I (would like to) ask you: "How is it that your food is (so) condemnable while your position is (so) excellent?

80. If it is not a secret, you may (please) tell it to me today. I have a desire to hear what important words they are (i.e. what important things you have to say).

81. Who are you? (Please) speak (and remove) my doubt. O gentle one, why do you eat this censured food? Where do you stay?

82. Whose lordly condition is created as (i.e. transformed into) a dead body (i.e. who was the mighty person that is transformed into a dead body)? How is it that (you are enjoying) condemned food? I desire to hear the truth."

83. Hearing (these) words of (i.e. uttered by) me, O Rāma, best among the good, the resident of heaven, replied with the palms of his hands joined in obeisance, O descendant of Raghu:

84. "Today hear, how this, caused by pleasure and pain, happened in my case. O brāhmaṇa, desire is difficult to be resisted; hear (the reply to) what you ask.

85. Formerly there was a king of the Vidarbha country. He, of great fame, was my father known in the three worlds as Vāsudeva and was religious.

86. O brāhmaṇa, he had sons born from two wives. I (the elder one) was known as Śveta, and the younger one was Suratha.

87. When the father expired, the citizens consecrated me (as the king). There I ruled and was well-settled in righteousness.

88. As I was ruling over the kingdom and protecting my subjects in this way, many thousand years passed.

89. O best of brāhmaṇas, that I (i.e. I who lived like that), due to indifference to the world, as a result of some cause, thought of dying and went to the penance-grove.

90. That I (i.e. who thought...etc.) entered this very charming forest, free from birds, (and came) near this lake only.

91-92. Having placed Suratha on the throne as the king, I having come to this lake, practised a very severe penance. Having

practised penance for ten thousand years in the great forest, I reached an auspicious residence, viz. the healthy world of Brahmā.

93. O best of brāhmaṇas, hunger and thirst tormented me even when I was in heaven; and my organs of sense were very much afflicted.

94-95. Then I said to the grandsire, the greatest in the three worlds: 'O revered sir, this heaven is free from hunger and thirst. Of what deed (of mine) is this the result that I am having (i.e. am oppressed by) hunger and thirst? O respectable grandsire, tell me what food I should eat.'

96. Then, O great sage, the grandsire having thought for a long time said (these) words to me: 'You have no other food than that produced from your own body.

97. You always eat your own flesh. While you were practising excellent penance you have nourished your body.

98-99. O Śveta, note that nothing that is not given springs up (i.e. the fruit of what is given only is obtained by human beings) on the earth. Formerly you never even gave anything as alms to a (human) being pressing (you i.e. entreating you) for it; in your house also you never gave anything to a guest (even) through a mistake (or) ignorance. Therefore hunger and thirst are oppressing you now even though you are staying in heaven.

100. O best king, you eat your own body well-nourished with (different kinds of) food. That would give you satisfaction.'

101-102. Thus addressed (by Brahmā), I said to god Brahmā: 'O lord, when I would have eaten my body, I would not have any food, except boiled rice, that would satiate my hunger. I shall eat my body till it is exhausted. Nothing agreeable comes to me.'

103. Then Brahmā again said to me: 'I have made your body inexhaustible. O Śveta, day by day your dead body (of the previous existence) will be (more and more) fat.

104-105. O king, till hundred years are over, eat your own flesh. When the revered Agastya, of great penance and very inaccessible comes to the Śvetāraṇya, you will be free from the calamity; for he is able to protect (i.e. free) gods and demons including even Indra.

106. Then what about this censurable food of you (i.e. he will easily make you get rid of this censurable food)? That great-souled one (i.e. Agastya) has well accomplished a great mission of the gods.

107. Having rendered the ocean waterless (i.e. having emptied the ocean) he destroyed the demons. He also stopped Vindhya who was growing due to his hatred for the Sun.

108. And he also made this dangling earth settled (i.e. steady) with heaviness. The southern direction had gone to the heaven, and the three worlds were in distress.

109-110. Having gone to him with the gods I sent him to the southern direction. O magnanimous one, I said, make the earth well-poised with heaviness (i.e. by making it heavy). O lord of kings, the sage remaining (there) made the entire earth even. It is seen like that even now.'

111. That I (i.e. I who was told like that) having heard the words of the revered lord of gods, am eating this condemnable food, this excellent body of mine.

112. Today a hundred years have completed (since) I (have been eating) this censurable food. O brāhmaṇa, it is not getting exhausted, and I am fully satisfied.

113. I, who am tormented by this calamity, am thinking about the sage day and night. 'When will that sage appear before me in (this) forest?'

114-115a. Thinking thus I have passed a hundred years. O brāhmaṇa, that Agastya (alone) will certainly be my refuge. No other brāhmaṇa than the pitcher-born (Agastya) will be my refuge."

115b-116. O Rāma, hearing these words (of Śveta), and seeing censurable food, I, who was full of great compassion, thought: 'I shall make that king, going to heaven, an enjoyer of nectar and shall put an end to his abominable food'.

117. And I said to him: "What will Agastya do? I shall destroy this censurable food of yours, O you highly intelligent one.

118-119. Ask your mind for the desired object; (for) the mind is highly agreeable." Then that resident of heaven said to

me: "O sage, how can I falsify the the words of Brahmā. None else but the pitcher-born son of Maitrā-Varuṇa will save me.

120-121a. O brāhmaṇa, even without being asked by me Brahmā has told me thus." I said to that Śveta, who was speaking thus: "Through your good luck, you have seen me, who have come here. There is no doubt about it (i.e. about your good luck)."

121b-122a. Then that resident of heaven, having recognised me, fell (i.e. prostrated himself) on the earth like a staff. Raising him I then said to him: "What can I do for you ?"

The king said:

122b-123a. O brāhmaṇa, today protect me from this wicked deed of eating this abominable food, so that by what you will do I shall have inexhaustible heaven (i.e. live in heaven eternally).

123b-124. Then the king, adorable to the world, gave me (this) gift. "You may (please) favour me. (Please) accept this gift. O best and gentle brāhmaṇa, this ornament (I am giving you) for my protection.

125-127a. O brāhmaṇa-sage, accept it. Please favour me. O brāhmaṇa, I offer you these cows, this gold, wealth with garments, articles of food and this ornament satisfying all desires and also (giving) all pleasures. O brāhmaṇa sage, please favour and protect me."

Agastya said:

127b-128a. O descendant of Raghu, having heard the words of the resident of heaven full of pain and pleasure, I made up my mind to save him and not through greed.

128b-130a. When I accepted the ornament, and when it was in my hand, the former human body of the king was no more. When the body was destroyed, the royal sage, instructed by me, went in the aeroplane to heaven with great joy.

130b-131. He, comparable to Śakra, gave this auspicious ornament to me. For that reason, O Kākutstha, he, of wonderful deeds, gave me the ornament. Then Śveta, the king of Vidarbha became free from sins.

CHAPTER THIRTYSEVEN

Rāma's Abstaining from the Performance of Rājasūya

Pulastya said:

1. The descendant of Raghu, having heard those most wonderful words, asked Agastya again, prompted by the importance of the ornament and through amazement.

Rāma said:

2. (Tell me) O revered sir, (about) the fearful forest where the Vidarbha-king Śveta practised penance. Tell me how the wonderful thing took place there.

3. Tell me how, (when) the fearful forest was desolate and void of beasts the king entered it to practise penance, O great sage.

4. Tell me how it was manless for a hundred yojanas around and how and on what business you entered it.

Agastya said:

5. Formerly in Kṛtayuga there lived Manu, the king who wielded the rod (as a symbol of judicial authority and punishment). His son was Ikṣvāku by name, whose lustre was unlimited.

6. (Manu) installed him, the elder son, on the throne on (i.e. of) the earth with the consent (of all) and said to him: "Be the king of royal families on the earth."

7. O Rāghava, the son promised to the father to do so. Then being highly pleased, he again said to him:

8. "I am pleased with your very generous deeds. There is no doubt about it. Protect the subjects with the rod. The rod (should not be used) without (proper) reason.

9. That rod (i.e. punishment), which is inflicted upon the culprits by men here (i.e. in this world), being duly freed (from any blemish) takes the king to heaven.

10. Therefore, O (my) son, O you of mighty arms, be

scrupulous (about using) the rod. If you do so, then you will have great religious merit in this world."

11. Thus having very much advised his son with perfect concentration and being happy, Manu went to the world of Brahmā.

12. He (i.e. Ikṣvāku) became anxious (with the thought): 'How shall I generate sons?' As a result of various deeds he became united with (i.e. he had) many sons.

13. He gratified his dead ancestors with (i.e. by giving birth to) (his) sons resembling sons of gods. Best among them was the youngest.

14-15a. He was brave, had mastered the lores and was important as he was honoured by people. Foreseeing that (for committing a grave sin) the rod in future will fall on his person (i.e. on him), the intelligent father named him Daṇḍa.

15b-16. Seeing that terrible blemish of the son, O Rāghava, the lord gave him kingdom between Vindhya and Nīla (mountains). That Daṇḍa became the king there on the beautiful top of the mountain.

17. Similarly he fashioned a matchless city for his residence; and he himself named the city Madhumatta.

18-19a. Thus endowed with (i.e. possessing) that region the brave (Daṇḍa) lived there. Thus the king with (the help of) his priests governed that kingdom, full of subjects that were very much pleased, as the king of gods (i.e. Indra) ruled in heaven.

19b-20a. O descendant of Kakutstha, the righteous-minded Daṇḍa governed the kingdom, free from any source of vexation for many groups of myriads of years.

20b-21a. Some time during the charming month of Caitra, the king approached the beautiful hermitage of Śukra.

21b-23. There he saw Śukra's daughter of matchless beauty on the earth, who was wandering in the forest. Seeing her tall and stout, being in (the prime of) youth, with moon-like face, beautiful, of a fine nose, charming in all limbs, with stout and raised breasts, slim in the waist and big (in size), he was pleased.

24. Seeing her who had put on (only) one garment, who was (all) alone, and who was in her first (i.e. prime) youth, he naturally became tormented by love.

25-26. Approaching the well-reposed unmarried girl he said (these) words to her: "O you lady of beautiful buttocks (i.e. O you beautiful lady), wherefrom do you come? Whose daughter are you, O beautiful lady? I am tormented by love, therefore I am asking (you), O you beautiful lady. O charming lady, merely on seeing you, my heart is snatched by you.

27. Know me to be dead if I do not get to enjoy this your beautiful face which attracts the hearts of sages.

28. My life is taken away by you; O beautiful lady, revive me. O you charming lady, I am your servant. Accept me who am your devotee."

29. When the king, intoxicated by the passion of love, was thus talking, the daughter of Śukra politely spoke to him:

30. "Know me to be the daughter of Bhārgava, i.e. Śukra of pious deeds. (I am) Arajā by name and the eldest daughter of (Śukra) living in the hermitage.

31. O best king, my father is Śukra, and you are the disciple of that great-souled one. So, O king's son, I am your spiritual sister.

32. O king, please do not utter such words. You should (in fact) protect me from other very wicked men.

33-34. My father is irascible and (when) angered will reduce you to ashes. Or (if) in view of the customary laws laid down for a king you (desire) to have union with me per force, ask my father through a prescribed course of conduct. O best king, request my father of a great lustre.

35. Otherwise you will certainly meet with a great terrible grief. When my father is angry he would burn (even) the three worlds."

36. Hearing these inauspicious and very fearful and terrible words from (i.e. of) her, Daṇḍa, who was intoxicated by passion, said again with his head hung down:

37-38. "O you beautiful lady, favour me who am mad with lust. O you beautiful lady, you have arrested my life; it will (now) perish. Let there be hostility or let me be even killed very (mercilessly) after I obtain you. O you timid one, resort to me—your devotee. I have great attachment for you."

39-40. Speaking thus, the king forcibly seized the girl with one hand, and snatched off her garments with the other (hand).

He pressed her body with his body and put his mouth into hers (i.e. kissed her) and started copulating freely with her who was trembling (with fear).

41. Having wrought that very dreadful and fearful mischief, Daṇḍa quickly went to his city like an intoxicated elephant.

42. That daughter of Bhārgava (i.e. Arajā), helpless, dejected and weeping, waited, (there) not far away from the hermitage, for her father, honoured by gods.

43. That royal sage of great lustre, oppressed with hunger, and surrounded by his disciples, returned, after having bathed, to his hermitage.

44. He saw the helpless Arajā with an overflow of menstrual discharge (i.e. bleeding profusely) resembling the subjugated moonlight in union with the clouds.

45. The great-souled one, being oppressed with hunger, was very much angry. Burning the three worlds as it were (with his anger) he said to his disciples:

46-47. "See the terrible calamity, resembling the blazing flame of fire, of (i.e. brought about by) the perverse and short-sighted Daṇḍa, due to which (calamity), he along with his followers, will meet with a disaster. There is no doubt about it. He has here touched the flame of a blazing fire.

48. Since the wicked-minded one committed such a terrible sin, therefore he will get the worst shower of dust.

49. The wicked king, who has done a sinful deed, will, along with his country (-men) and servants, and army and vehicles, meet with destruction.

50. May Indra agitate with great shower of dust (i.e. dust-storm) the wicked king's region, upto a range of hundred yojanas on all sides.

51. All mobile and immobile beings that are here (i.e. in his country) will soon perish due to the shower of dust (i.e. the dust-storm).

52. For seven nights there will be an unexpected shower (i.e. storm) of dust in (the area over which) Daṇḍa's kingdom—including forests and hermitages—extends."

53. Bhārgava, who was inflamed with anger, saying these

words to the inmates of the hermitage, told them to stay at the end of (i.e. outside) the country.

54. When Uśanas said (this much), the people living in the hermitage quickly made their abode outside that region.

55-56. Having spoken these words to the sages, he spoke these words to Arajā: "O you of very wicked mind, being well-composed live in here. This hermitage, shining charmingly, extends supto a hundred yojanas. O Arajā, remain here without menstrual discharge for a period of one hundred years."

57. Hearing the order of the brāhmaṇa-sage, Bhārgavī, being extremely grieved said to Bhārgava, her father: "All right."

58. Saying so Bhārgava shifted his residence to somewhere else. Within a week the region was reduced to ashes as was said by (the sage), the expounder of the Vedas.

59-60. O kind Rāma, therefore, Daṇḍa's region of the Vindhya mountain was cursed by Uśanas (i.e. Bhārgava) when that offence was committed (by Daṇḍa). Since then (that region) is called Daṇḍakāraṇya, O descendant of Kakutstha. O Rāghava, I have told you all this that you ask (i.e. have asked) me.

61-62. O hero, the time for offering the evening prayer is passing away. O best among men, O Rāma, these great sages, with their pitchers full (of water), are, after offering libations of water, worshipping the Sun, everywhere; all the sages (have offered prayers) with the eulogies composed by Brahmā etc. and learnt by heart by them.

63a. O Rāma, the Sun has set. Go and sip water.

63b-64a. Obeying the words of the sage, Rāma, the descendant of Raghu, proceeded to that auspicious lake to offer his evening prayer.

64b-66. A vulture and an owl had been living for years together, in the charming forest-region, adorned with trees rendered auspicious by a river, having, a big mountain, adorned with hundreds of cuckoos, having parks (resounding with) the cries of various birds, full of many beasts, crowded with lions and tigers, and full of many brāhmaṇas.

67. The vulture of a wicked resolution, fought with the owl claiming the owl's residence to be his (vulture's) own.

68. (They decided:) Lotus-eyed Rāma is the king of all the world. We shall quickly approach him and (seek his verdict as) to whom this residence belongs.

69-70. The angry and intolerant vulture and owl approached (Rāma). Having quickly approached Rāma, the two, with their minds agitated with dissension, and hating each other, touched Rāma's feet. Seeing the best of the descendants of Raghu the vulture said (these) words:

71. "In may opinion you are the best among gods and demons. You, who are highly intelligent, are superior to Bṛhaspati and Śukra (in intelligence).

72. You know the higher and lower among the beings and are like another Indra in the mortal world. Like the Sun you are difficult to look at. In dignity you are like Himālaya.

73. In gravity you are the ocean. You are Yama, the regent of the quarter. In forgiveness you are like the earth, in quickness you resemble the wind.

74. You are the lord, endowed with everything; O Rāghava, you are of the nature of Viṣṇu. You are intolerant, difficult to conquer, victorious and are the master of the science of the use of all missiles.

75-77a. O best among men, O lord of gods, (please) listen to my request. O lord, I have, with the might of my arms, formerly constructed my residence. The owl snatches it off. O king, (it is too much when he does so) especially in your presence. O king, he disobeys your order. Rāma, inflict capital punishment on him."

77b. When the vulture said like this, the owl said (these) words:

78-79. "O lord, O king, (please) listen with concentration to my request. O Rāma, the king is born (with portions) from the Moon (Soma), Śakra, the Sun, Kubera and also Yama. There is little in him that is human; and you are said to be full of all gods and are devoted to Nārāyaṇa.

80. O king, your being Soma (i.e. your having the portion of Soma in you) consists in that after a proper thought is given to what should be done you protect the beings from miseries; for you dispel darkness (i.e. ignorance).

81. In the event of an offence, you, due to the rod (i.e. punishment) remove the fear of the subjects from the wicked and since you are a donor, a striker and a protector, therefore you are Indra.

82. You are unassailable among all beings. You are said to be fire on account of your lustre. O Rāma, you are Bhāskara (i.e. the Sun) as you repeatedly torment the wicked.

83. You are evidently comparable to the lord of wealth (i.e. Kubera) or (rather) you are superior to Kubera. O you best of kings, your wife Śrī (i.e. Lakṣmī) always rests in your mind.

84-85. On account of your having Kubera's treasure, you are Kubera; you are equal to (i.e. look equally upon) the immobile and the mobile beings; and O Rāghava, you look (equally) on your enemy as well as your friend. You always rule according to the law, by following (i.e. by paying regard to) usage and methods.

86. Death, O Rāma, is said (to come) to him, with whom you are angry; therefore, O king, your praise is sung and you are known as Yama.

87. O best king, your manly disposition is solely devoted to compassion. You are full of pity for all.

88. The king is the strength of the weak and the helpless. He is the sight of those who have no eyes; he is the intellect of those who have no thoughts.

89. You are even our lord; (please) listen, O you righteous one. You should think as do the birds.

90. You should appoint him, who is our protector, as the lord of birds. O lord, when you are nearby, let us not be without a lord.

91. Formerly you yourself have created the aggregate of living beings of four kinds. O king, this vulture, who has entered (i.e. taken unlawful possession of) my residence, troubles me.

92a. O best of men, you rule among gods and human beings."

92b-93. Having heard this Rāma called his ministers—Viṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla, Sumantra and Mahābala.

94-95a. These were the ministers of Rāma and also King

Daśaratha. They were wise, magnanimous, and were well-versed in all sciences; and also they were very calm, were of a high descent, and were proficient in politics and (in giving) counsel.

95b-97a. Having called them and having got down from Puṣpaka, the best of the Raghus asked the vulture and the owl who were quarreling: "O vulture, tell me in truth for how many years you have made (i.e. have been living in) that residence? I am curious to know it."

97b-98. Hearing this, the vulture spoke to Rāma, who remained there: "O Rāma, my house has stood since the time this earth was filled with lofty men having many arms."

99. The owl said to Rāma: "This residence belongs to me O king, since the time the earth was adorned with trees."

100-101a. Hearing this, Rāma spoke to the members of the assembly: "That is no assembly where old men are not present; they are not old, who do not tell about moral virtue; that is not moral virtue which has no (element of) truth; that is not truth which approaches deceit.

101b-102a. All those members of the assembly who, after having gone to (i.e. attended) the assembly, sit silent, brooding (on something else) and do not speak out what is proper for the occasion, are liars.

102b-103. A thousand nooses of Varuṇa bind that man who does not say wise things through passion, through anger through fear. One noose out of those (nooses) gets untied after one year is over.

104a. Therefore, one who knows the truth should speak it properly."

104b. Hearing this the ministers then said to Rāma:

105. "O you highly intelligent one, the owl seems to be the proper (owner of the residence), and not the vulture. O great king, you are the authority, for the king is the greatest resort.

106-107a. All the subjects have the king as their foundation. He is the eternal virtue. Those men whom the king rules, do not suffer. Such best men are spared by Yama."

107b. Hearing the words of his ministers, Rāma said:

108-109. "(Please) listen to the old account which has been

narrated (often) and which I shall (now) tell you. At that time (i.e. in the beginning) all these three worlds with the heaven, the moon, the sun, the stars, the mountains, the earth, the trees, the ocean, the mobile and the immobile, were one as though it were one sky.

110-111. The reborn (?) entered, with Lakṣmī, the belly of Viṣṇu. Having arrested her the great-lustred and self-possessed one, having entered the ocean, slept there for many hundred years. When Viṣṇu had (thus) slept, Brahmā entered his belly.

112. Knowing him to be multi-streamed, the great one possessed of superhuman powers entered him. From the navel of Viṣṇu arose a lotus decorated with gold.

113-114. Then the great lord Brahmā possessed of superhuman power having come out of (Viṣṇu's belly), desiring to create the earth, the wind, mountains and trees, the one of great penance created (all these) and all beings in between them, (and also) human beings, creeping animals, viviparous animals, and egg-born animals.

115-116. From his body sprang up Kaiṭabha with Madhu. The two very powerful and fearful demons, who had obtained boons, seeing the creator, got angry, and O king, they ran to the self-born one to eat him.

117-118. Seeing them all the beings got out separately (i.e. one by one). Being eulogised by Brahmā, Viṣṇu killed Madhu and Kaiṭabha, and for the stability of the earth, augmented it with their marrow (*meda*). The earth, having the odour of (their) marrow, came to be called Medinī since then.

119. Therefore the vulture is a liar; the sinner is claiming other's residence as his own. The wicked one must be punished. There is no doubt about it."

120. Then an unembodied voice spoke from the sky: "O Rāma, do not kill the vulture who was burnt by the power of penance.

121-122. O lord of men, this lord of beings was formerly burnt by Gautama. His name is Brahmadatta. He, a brave one, of a true vow and pure, having gone to the house of the brāhmaṇa-sage, begged him for food. O best king, he enjoyed it for a full hundred years.

123-124. O you of great lustre, having offered Brahmadatta water for washing his feet and respectful offering he himself made (arrangements) for his meal. Having entered the house of the great-souled one for food, he, seeing a lady with full (i.e. plump) breasts, touched them with his hand.

125. Then the angry sage gave a very cruel curse: O you fool, be a vulture.

126-128a. Then the king said to the sage: "O glorious one, favour me (so that) there will be freedom from curse (i.e. I shall be free from your curse)." O king, the kind (sage) having heard his words, again said (to him): "In Raghu's family, Rāma of great fame and having eyes like lotuses will be born as the (most) illustrious among the Ikṣvākus. Seen by him, you will be free from sins, O best among men."

128b-129. Hearing that Rāma saw him and he became a king. Then quickly giving up his vulture-form, and besmeared with divine sandal, he, a man of divine form, said to that king:

130-131 "O Rāghava, well-versed in piety, well (done). Due to your favour I have been freed from a terrible hell. You have made me free from sins. I have given up the vulture-form." Then the king in a human form said to the owl: "O you owl, conversant with piety, enter your own house.

132-134. After having offered evening prayers I shall go to the place where that sage (Agastya) is." Then having sipped water, and offered the evening prayers, Rāma entered the hermitage of the pitcher-born, great-souled (sage). Agastya respectfully brought for his meal excellent fruits and roots and tasty vegetables. That best among men (i.e. Rāma) ate that food resembling nectar.

135-136. Pleased and fully satisfied he lived (there) that night. Getting up at day-break, and having performed the daily rites, the best of the Raghus went to the sage (to get his leave) to go, O you subduer of enemies. Having saluted the great sage born from a pitcher, Rāma said to him:

137-138a. "O brāhmaṇa, I take my leave of you. I am leaving. (Please) allow me (to go). O great sage, by seeing you I am blessed; I am favoured (by you). Luckily due to you I shall have my soul purified."

138b-139a. When Rāma was speaking thus the sage, the treasure of penance, being very much pleased and with tears in his eyes, said to him of a wonderful appearance:

139b-140a. "O Rāma these auspicious words uttered by you are extremely wonderful. What you said, O descendant of Raghu, will purify all beings.

140b-142. O Rāma, those who look at you even for a short while with friendly eyes are purified by eulogies: so say the gods; and those beings on the earth, who look at you with fearful eyes are instantly killed by Brahmā's rod (of chastisement) and go to hell. O best of Raghus, you are like this. You are the purifier of all human beings.

143-145a. O Rāghava, those who describe you (i.e. your merits) will attain perfect success. Go safely, without any fear from anywhere, along the path free from any danger. Govern your kingdom righteously. You are the refuge of (all) the worlds." Thus addressed by the sage, the king (i.e. Rāma), with the palms of his hands joined in obeisance, saluted Agastya, the best sage.

145b-146a. Having saluted the best sage and (others) superior in penance, he, unbewildered, got into the Puṣpaka, decorated with gold.

146b-148a. The groups of sages on all sides honoured him, who was leaving, with blessings as gods honour Indra. When it was half a day (after having left Agastya's hermitage i.e. after travelling for half a day), Rāma who knew everything, reached Ayodhyā and went to his private chamber on foot.

148b-149a. Then having dismissed the charming, Puṣpaka, taken (anywhere) at will, the king, the descendant of Kakutstha, having come out of the private chamber, said these words to the door-keepers:

149b-150a. "Go quickly to Lakṣmaṇa and Bharata. Tell them about my arrival, and bring them (here); do not delay."

150b-151. The door-keepers, having heard (these) words of Rāma, of unimpaired deeds, went to the two youths, and having invited them, reported to Rāghava. The door-keepers had brought the two youths as per Rāma's order.

152. Rāma, seeing beloved Bharata and Lakṣmaṇa, who

had come (there) embraced them and said these words to them:

153. "I have properly carried out the excellent mission of the brāhmaṇa. O descendants of Raghu, hereafter I wish to do (something) which is the cause of (i.e. which would lead to) religious merit.

154. With you who are my (very) souls I desire to perform the excellent Rājasūya sacrifice in (i.e. by) which eternal merit (is obtained).

155-156. Formerly, Brahmā, the creator, living at Puṣkara, performed three hundred and sixty sacrifices. Soma, the knower of piety, having performed the Rājasūya sacrifices, obtained an excellent famous position in all the worlds.

157. Mitra, the destroyer of enemies, having performed the Rājasūya at a very auspicious time, became Varuṇa.

158a. Terefore, you two, having given a thought to this act, tell me (your opinion) about it."

Bharata said:

158b-160. O Righteous one, you are the highest Dharma. All the earth is supported by you, O you of mighty arms. O you of unlimited valour, (your) fame is great. All the kings look up to you as the great-souled gods look up to the Creator. O lord of the world, similarly we also (look up to you). O you highly intelligent one, O king, the subjects also look upon you as their father.

161-162a. O Rāghava, here, on this earth, you have beeome the shelter of beings. You who are like this (i.e. as described), O tormentor of enemies, (should) not perform such a sacrifice; since due to it the destruction of all the beings on the earth appears (imminent).

162b-164a. O best of kings, O lord of men, it is heard that in the Tārakāmaya war a great battle took place between Soma and the Stars. Soma bad taken away, through lust, Tārā, the wife of Bṛhaspati. Then a great battle took place, which destroyed gods and demons.

164b-166a. O best king, when the sacrifice performed by Varuṇa was over, all the aquatic animals like the fish and the tortoises perished. O Rāghava, at the end of the Rājasūya

sacrifice performed by Hariścandra, a great and terrible battle, Āḍībaka[1], took place which destroyed the entire world.

166b-167a. All the beings that were in the earth turned into animals walking horizontally. It is heard that (even) divine kings perished in the Rājasūya sacrifice.

167b-168a. O you best among men, O king, such as you are, having carefully thought about the well-being of beings, (please) practise auspicious and complete piety.

168b-169. Having heard Bharata's words, Rāma respectfully said; "O you knower of Dharma, O you killer of enemies, I am pleased with these words (uttered) by you. O you who are devoted to righteousness, I have taken away my mind (i.e. have refrained) from (performing) the Rājasūya sacrifice.

170-171. I shall practise complete virtue and will install the (image of) Vāmana at Kānyakubja. O great hero, that fame of mine (i.e. my fame due to that will) have gone to heaven, as Gaṅgā (bacame famous) due to Bhagīratha. There is no doubt about it.

CHAPTER THIRTYEIGHT

The Installation of the Image of Vāmana

Bhīṣma said:

1. O brāhmaṇa-sage, how did Rāma install (the image of) Vāmana at Kānyakubja? Where did he get him (i.e. the image)? Tell me (all this) in detail.

2. O revered one, similarly the sweet words with which you described Rāma, gave pleasure to my ears.

3-4a. People look at Rāma with love and affection. Rāma, who knows virtue, who is grateful, who is firm in mind and who is well-composed, rules over the entire world righteously.

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1. Āḍibaka—According to Monier-Williams a eombat fought by the birds Āḍi and Baea (into which Vasiṣṭha and Viśvāmitra had been transformed respectively).

4b-5. When he is ruling the kingdom, trees are abundant and full of juice and satisfy all desires; there are various garments (easily available); the earth has (on it) exuberant growth (of corn etc.); great-souled men have no rivals.

6. He has done a (good) deed for gods, since he easily destroyed Rāvaṇa, who was a nuisance to the world, along with his sons and ministers.

7. O best brāhmaṇa, he thought of practising full virtue (i.e. practising virtue fully). O sage, I desire to hear his full life.

Pulastya spoke:

8. O king, listen with concentration to what Rāma did after he established himself on the path of virtue.

9-13a. He remembered that lord of demons (viz. Bibhīṣaṇa): 'How will the demon viz. Bibhīṣaṇa, well-established in Laṅkā, be governing (his kingdom)? Hostility with gods is a sign of destruction. I have given him that kingdom (lasting) till the time of the moon and the sun (i.e. as long as the moon and the sun shine in the sky). If he does not perish, I shall have eternal and stable fame. Here (i.e. in the world) Rāvaṇa practised penance for his own destruction. That most sinful (demon) has now been destroyed as a mission of gods. Therefore now I should myself go and look for Bibhīṣaṇa. I should advise him what is good for him so that he would remain (there) permanently'.

13b-14a. When Rāma of unlimited lustre was thinking[1] like this, Bharata came (there). Seeing Rāma he said this (i.e. these words):

14b-15a. "O lord, O best among men, what are you thinking about? If it is not a secret about your mission for gods, or about a deed on the earth or about your own undertaking, then tell (it to) me."

15b-20a. Rāghava said (these) words to Bharata who was speaking thus and standing there and contemplating: "There is nothing that is secret for you (i.e. I hide nothing from you).

1. Cintayataḥ—see 'Sasmāra' in 9 (a) above.

You are my external life; so also is Lakṣmaṇa of great fame. There is nothing that I have which should not be known by you (two). Take this to be the truth. This is my great anxiety as to how Bibhīṣaṇa, for whose well-being I destroyed Rāvaṇa, behaves with gods. Therefore I shall go to Laṅkā where that Bibhīṣaṇa resides. Having seen that city and having told the demon what ought to be done, and also having seen the entire earth and Sugrīva, the lord of monkeys, as well as having seen Śatrughna, the great king and my brothers' sons on all sides (I shall come back)."

20b-21a. When the descendant of Kakutstha (i.e. Rāma) was speaking like this, Bharata who was standing in front of him, said (these) words to Rāghava: "I shall accompany you".

21b. "O you of mighty arms, let it be so. Let Lakṣmaṇa stay here."

22. Speaking like this to Bharata, Rāma said to Lakṣmaṇa (who was to remain) in the city: "O brave one, till we two come back you have to protect (the subjects)."

23. Having thus instructed Lakṣmaṇa, and having thought of the Puṣpaka, he, who enhanced the joy of Kausalyā, got into the plane.

24-26a. Puṣpaka then reached that region from where it was the Gāndhāra country (from where the Gāndhāra country started). Having seen Bharata's sons, and having observed the behaviour of the world they went to the eastern direction where (there were) the two sons of Lakṣmaṇa. The two descendants of Raghu (viz. Rāma and Bharata), having stayed in those cities for six nights went in the plane towards the southern direction.

26b-27. Having paid homage to Prayāga, the place of the confluence of Gaṅgā and Yamunā, resorted to by sages, and having paid obeisance to Bharadvāja, the two went to Atri's hermitage. Having conversed with the sages there, they went to Janasthāna.

Rāma said:

28. Formerly the wicked Rāvaṇa kidnapped here, Sītā, after having killed the vulture Jatāyus, who was the friend of our father.

29. Here we had a great fight with that vile, accursed Kabandha. Sītā remained in Rāvaṇa's house.

30-31a. "On the excellent mountain Ṛṣyamūka lives a monkey named Sugrīva. He will help you. With your younger brother (Lakṣmaṇa) go to Pampā. Having reached the lake Pampā go to the female ascetic Śabarī."

31b. Rāma who was thus told, was sad and had no hope for life.

32-33a. "O hero, this is that pond of lotuses at (i.e. by the side of) which Lakṣmaṇa said to me: 'O best among men, O destroyer of enemies, do not grieve. When I am your obedient servant you will (re)gain Sītā.'

33b. Here I spent the months of the rainy season like a hundred years.

34-35. O you tormentor of the enemies, here only I killed Vālin for Sugrīva. O hero, this Kiṣkindhā, maintained by Vālin, where that virtuous lord of the monkeys, viz. Sugrīva, lives for a hundred years with the monkeys, is seen (now)."

36-37a. Then the two heroes, Bharata and Rāma, just went into the city. Seeing the two brothers that had arrived (there, Sugrīva) having saluted them, said these words:

37b. "O brave ones, where are you proceeding? What mission are you undertaking?"

38-42. Making them seated (i.e. offering them seats) he made a respectful offering to them. When thus the most righteous descendant of Raghu sat there in the court, Aṅgada, Hanūmān, Nala, Nīla and Pāṭala, and also Gaja, Gavākṣa, Gavaya and the very famous Panasa, the priests and ministers, astrologer Dadhivakraka, and Nīla, Śatabali, Mainda, Dvivida, Gandhamādana, Vīrabāhu, Subāhu, Vīrasena, Vināyaka, Kumuda—lustrous like the sun, Suṣeṇa—the chief of the herd of monkeys, Ṛṣabha, Vinata and Gava of a terrible valour, and also the king of the bears, Dhūmra came there with their armies.

43-44a. All the inmates of the harem, also Rumā, Tārā, similarly (ladies in) Aṅgada's harem and other female attendants having incomparable joy, said: "Fine, fine".

44b-45. The magnanimous monkeys with Sugrīva, also the very fortunate female monkeys like Tārā, having seen Rāma, with throats (choked) with tears, saluted and said to him:

46-47. "O lord, where is that respectable lady whom you had, after having totally vanquished Rāvaṇa, got purified in fire before my father and the lord of Umā (i.e. Śiva), and whom you had brought to this city? I am not seeing her before you. O you descendant of Raghu, you do not look charming without her.

48-49a. Nor does that chaste lady (look charming) without you. Where indeed is that Jānakī (now)? I do not know your having any other wife. You do not look charming without (your) wife, as the pair of the Krauñca birds or that of the Cakravāka birds (does not look charming without either of the mates, i.e. one of the two is not charming)".

49b-51. Lotus-eyed Rāma, the best among speakers said to Tārā, having her face like the moon (and) who was speaking like this: "O you of fine teeth, O you of broad eyes, it is difficult to resist destiny (Kāla).[1] Know that all this mobile and immobile world is fashioned by destiny." Having dismissed all those ladies, Sugrīva stood before (Rāma).

52. Sugrīva said: "O lords of men, tell me quickly about that mission also for which you have come here. It is time to do what should be done."

53-54a. Bharata, urged by Rāma, told Sugrīva, who was speaking like this, about Rāma's going to Laṅkā. Sugrīva said to them, "With you I shall go to the city (of Laṅkā) to see the demon Bibhīṣaṇa, O lord."

54b. Thus addressed by Sugrīva, Rāma said, "Go (i.e. accompany us)."

55. The three, viz. Sugrīva and the two Rāghavas got into the Puṣpaka. Just then the plane reached the other shore of the ocean.

56-57. Rāma said to Bharata, "With four ministers, Bibbīṣaṇa the lord of demons, saw me here to save (i.e. so that I should save) his life. Then he was consecrated by Lakṣmaṇa on the throne of Laṅkā; and here, on the other shore of the ocean I lived for three days.

58. (I thought): 'He (i.e. the ocean) will appear before

1. Kālo hi... an oft-repeated saying in the Sanskrit language.

me and the mission of the kinsmen will be done;' but, O you killer of enemies, he did not appear before me.

59. O Rāghava, on the fourth day I became angry. I stretched my bow and held the divine missile in my hand.

60. Seeing me (angry, the ocean) seeking shelter resorted to Lakṣmaṇa. I was pacified by Sugrīva (with the words): 'O Rāghava, pardon him'.

61-62. Then the arrow discharged by me went off (and fell in) to the Maru country. Then the ocean-king, being very modest, said to me: 'O Rāma, O best of men, build a bridge and go to Laṅkā (along it), (thus) crossing the great ocean full of water'.

63. I have built this bridge on the ocean, the abode of Varuṇa. Within three days it was (i.e. its construction was) completed by the best monkeys.

64. On the first day they constructed (its part of the length of) fourteen *Yojanas*. On the second day, they constructed (its part of the length of) thirtysix *Yojanas*, and on the third day (they constructed its part of the length of) half a hundred (i.e. fifty) *Yojanas*.

65. This (i.e. here) is seen that Laṅkā with golden ramparts and portals. Here a great siege was laid by the best monkeys.

66. On the fourteenth day of the bright half of Caitra a great battle took place here. (This is the place) where on the eighteenth day that Rāvaṇa was killed.

67. Here Prahasta, the best among the demons, was killed by Nīla. Here Dhūmrākṣa was killed by Hanūmat.

68. (Here) the maganimous Sugrīva killed Mahodara and Atikāya. Here Kumbhakarṇa was killed by me and Indrajit by Lakṣmaṇa.

69-70a. I also killed here Rāvaṇa, the best demon. Here arrived Brahmā, the grandsire of the worlds to talk (to me), and also the trident-holder, the bull-bannered (Śiva) along with Pārvatī.

70b. (Here) also (came) the hosts of gods led by the great Indra with Gandharvas and Kinnaras.

71. The great king, my father, surrounded by groups of celestial nymphs and of Vidyādharas, also arrived from heaven.

72. In the presence of all of them, I desiring Sītā's purification, told her (to enter fire); she entered fire and was purified.

73-74. She was seen by the rulers of Laṅkā, gods and was accepted by me at the behest of my father. Then my father also said to me: 'O son, go to Ayodhyā. O Rāghava, I do not very much like heaven without you. O son, you have emancipated me; I have reached Indra's world.'

75. The king (i.e. Daśaratha) also said to Lakṣamaṇa: 'O son, you have earned religious merit. With your brother you will obtain (i.e. go to) best worlds.'

76-77a. Calling Sītā, the king said these words to her: 'O you of a good vow, do not entertain anger against your husband. O you of auspicious eyes, your husband will get excellent fame'."

77b-78. When Rāma was speaking like this, and when Puṣpaka came to a halt, the best demons that were there and the spies having quickly gone to Bibhīṣaṇa told him that Rāma had arrived with Sugrīva.

79. And Bibhīṣaṇa, having heard about Rāma's arrival in the vicinity, honoured the spies with (i.e. by satisfying) all their desires and with (i.e. by giving them) gold.

80-81a. Having adorned that city, he came out with his ministers. Seeing Rāma seated in the aeroplane like the sun on the Meru mountain, he saluted Rāma by the prostration of the eight parts of his body and said:

81b-83a. "My existence is fruitful today. All my desires are fulfilled, since I have seen the lord's feet fit to be adored by the world. I am made respectable among the gods like Indra. I am regarding myself superior to Indra, the lord of gods".

83b-84. When Rāvaṇa's residence was illumined, being adorned by all (kinds of) gems and when Rāma was seated, Bibhīṣaṇa, having offered him a respectful oblation, and with the palms of his hands joined in obeisance said to Sugrīva and Bharata:

85-86a. "I do not have that which I can give to Rāma

who has come here. Formerly, having killed his enemy, the sinner, the nuisance to the three worlds (viz. Rāvaṇa), Rāma gave this city of Laṅkā to me.

86b-87a. (O Rāma), all this—this city, these wives, these sons and (even) I (myself)—is given (to you). Let it be with you eternally."

87b-88. Then all the subjects, and all those who were the residents of Laṅkā, being full of curiosity, came there to see Rāghava. They said to Bibhīṣaṇa: "O lord, show us Rāma".

89-90. They were told (i.e. introduced) to Rāma by Bibhīṣaṇa. Bharata, directed by Rāma received all the presents offered by them; and the lord of the monkeys (i.e. Sugrīva) received the heap of the gems pouring in. Thus Rāma staged in the demon's residence for three days.

91-92. When the fourth day came, and when he was (seated) in the court, Kekasī[1] said these (words) to her son; "O son, I shall see Rāma. The sages obtain (i.e. have obtained) great religious merit when they saw him. This highly virtuous one is eternal Viṣṇu of four forms.

93-94. O illustrious one, Sītā is Lakṣmī. She was not so regarded by your elder brother (i.e. Rāvaṇa). In the gathering of gods in heaven at a former time your father had said: 'In the family of Raghus, Viṣṇu will be (born) as Daśaratha's son in order to destroy the demon viz. Rāvaṇa.'"

95-97a. Bibbīṣaṇa said: "O mother, do so. Put on a new garment. See the prince (taking) with (you) a vessel with sandal, honey and sacred rice grains and *dūrvā*-grass as a respectful offering. Putting Saramā[2] and other young divine ladies in front go near (i.e. approach) Rāghava. I (shall) then (just) go ahead."

97b-98. Saying so, the demon went (to the place) where Rāma was seated. Having dismissed all the demons that had come there to see Rāma, and making the court clean, Bibhīṣaṇa said to Rāma who was sitting facing him:

99-100. "O god, O king, (please) listen to a request of

1. Kekasi—Mother of Bibhīṣaṇa.
2. Saramā—Wife of Bibhīṣaṇa.

me, who am telling it. O god, that mother of us, who gave birth to Rāvaṇa, Kumbhakarṇa and me desires to see your feet. Favour her and allow her to see you."

101. Rāma said: "O lord of demons, with a desire to meet her, I shall approach her. Quickly go before (i.e. lead) me".

102. Having made this statement (i.e. having said like this), Rāma got up from the excellent seat. Joining the palms of his hands and keeping them on his head in obeisance, the lord saluted (Bibhīṣaṇa's mother and said to her:)

103-104. "I salute you. You are virtually my mother, O madam, if a man, as a result of his great penance and various (kinds of) religious merit, sees these feet of yours, he would be perfect. I am, therefore, pleased on seeing these, O you who love your sons.

105a. As Kausalyā is my mother, you are also my mother."

105b-107a. Kekasī too said to Rāma: "Live long, be happy. O lord, my husband had told (me) that Viṣṇu, taking a human form had descended (i.e. was born) in the family of Raghu for the well-being of gods, for the destruction of Rāvaṇa and for granting prosperity to Bibhīṣaṇa.

107b-109. (He also told me that) that son of Daśaratha will do all this, viz. killing Vālin and constructing a bridge over the ocean. Recollecting those words of my husband, I have now recognised you. Sītā is Lakṣmī; you are Viṣṇu and the gods are monkeys. (Now) O son, I shall go home, obtain stable fame."

110. Saramā said: "Here only, Sītā who remained in the Aśoka-vana, was served by me. (I hope that) that your beloved Jānakī is happy.

111. O you tormentor of your enemies, I daily remember the feet of Sītā. I am thinking as to when I shall (again) see Sītā.

112. Why is it that the lord of gods has not brought Sītā here? Without that lady you, all alone, do not look charming.

113. O you tormentor of enemies, Sītā looks charming in your company and you in her company." When she was speaking thus Bharata said (these words); "Who is she?"

114. Then Rāma, who knew the internal thoughts, quickly said to Bharata: "(She is) Bibhīṣaṇa's wife by name Saramā.

115. This virtuous one was Sītā's friend, and was very much liked by her. Know that everything is wrought by destiny. I do not know what she will do (when she does not see Sītā).

116. O you fortunate one, go and, O you auspicious one, look after your husband's house. The respectable lady (viz. Sītā) has gone leaving me, as (an excellent) position leaves a luckless person.

117. O you lady of beautiful eyebrows, I am not getting any delight; and (when) I wander here (i.e. on the earth) I find all the directions to be vacant."

118. He dismissed Saramā, the dear friend of Sītā (with these words). When Kekasī had left, Rāma said to Bibhīṣaṇa:

119. "Do what is liked by gods. You should not offend the demons. O sinless one, you should behave by the order of king of kings.

120. Any man, who somehow comes to Laṅkā should not he killed by demons. He should be looked upon as I (am)."

121. Bibhīṣaṇa said: "O lord of men, I shall do all according to your order." When Bibhīṣaṇa was speaking, Vāyu said to Rāma:

122. "Here is the image of Viṣṇu that formerly restrained Bali. Take it and install it at Kānyakubja."

123-124a. Understanding the purport of what Vāyu said, Bibhīṣaṇa having adorned (the image of) Vāmana with all jewels and having brought it (to Rāma) presented it to Rāma and said these words:

124b-125. "O you lotus-eyed one, this (image of) Vāmana was brought when Meghanāda (i.e. Indrajit, the son of Rāvaṇa) vanquished Indra, O Rāghava. O lord, take (with you) this (image of) god of gods and install it."

126-127. Saying, "All right," Rāma got into the Puṣpaka. Taking immeasurable wealth, jewels and (the image of) Vāmana, Sugrīva and Bharata got into the plane after (the image of) Vāmana, the best of gods (was put into the plane). Rāma who was going into the sky (in the plane) said to Bibhīṣaṇa: "(Please) Wait."

128. Hearing the words of Rāma, he again said to Rāma: "O lord, I shall do all that you have ordered me.

129. O best of kings, all men on the earth will come (to Laṅkā) along this bridge and will harass (us); and thus your command will be violated.

130a. What restriction should I observe here, and what is my duty, O lord?"

130b-131. Hearing these words spoken by the best demon, Rāma took his bow, and with it, broke the bridge into two. Then he quickly divided it at the centre into three parts of the length of ten *Yojanas*.

132-134. Breaking it again he divided into three parts, each of the length of a *Yojana.* (Then) having reached the Velāvana, and having worshipped the lord of Ramā (i.e. Viṣṇu), and sprinkling (the image of) Janārdana, the god of gods, named Rāmeśvara, and taking with him the image of Vāmana, the descendant of Raghu quickly went from the northern (beach) of the ocean. From the sky arose a voice, deep like the thunder of a cloud.

135-136a. Rudra said: "O Rāma, well-being to you. Now I am here. O Rāghava, as long as the earth remains, so long this your sacred place, viz. Setu will remain."

136b-137. Hearing those nectar-like words of the lord of lords Rāma said: "O lord of gods, salutation to you, O you who grant fearlessness to your devotees. Salutation to you, O Gaurīkānta (i.e. husband of Pārvatī), Dakṣayajñavināśana (i.e. destroyer of Dakṣa's sacrifice).

138-144. My constant salutation to Bhava, Sarva, Rudra, Varada, to the lord of beings, to Ugra, to Kapardin, to Mahādeva, Bhīma, Tryambaka, lord of quarters, Īśāna, Bhagaghna (i.e. killer of Bhaga), Andhakaghātin (i.e. the destroyer of Andhaka), to Nīlagrīva, Ghora, Vedhas, O you praised by the creator; to Kumāraśatrunighna (i.e. the killer of Kārtikeya's enemy), Kumāra-janana (i.e. Kumara's father), to Vilohila, Dhūmra, Śiva, and to Krathana; my salutation to Nīlaśikhaṇḍa, Śūlin, Daityanāśin, Ugra, Trinetra, Hiraṇyavasuretas, Anindya, Ambikābhartṛ (i.e. the lord of Pārvatī), Sarvadevastuta (i.e. praised by all gods), Abhigamya, Kāmya, Sadyojātas; to Vṛṣadhvaja, Muṇḍa, Jaṭin, Brahmacārin; to Tapyamāna, Tapya, Brahmaṇya, and Jaya; to Viśvātman (i.e.

the universal soul), Viśvasṛj (i.e. the creator of the universe); and to him who remains by occupying the universe.

145. My repeated salutations to you—Divya, Prapannārtihara (i.e. who removes the affliction of him who has sought his shelter), to Bhaktānukampin (i.e. who takes compassion on his devotees), O lord, O you who are all-lustre and have the mind's speed."

Pulastya said:

146. O king, Hara, the lord of gods, being thus praised (by Rāma), said (these) words to Rāma who was standing in front of him and was humble with devotion.

147. Rudra said: "O Rāghava, well-being to you, tell me what is in your mind (i.e. your desire). You are indeed Nārāyaṇa who has descended on the earth being concealed in a human form.

148. O sinless one, you have performed the mission of gods. Now go (back) to your own place. O you killer of the enemies, you have done your duty.

149. You have set up the great sacred place called 'Śetu', O descendant of Raghu. O king, men will come here and see it (situated) in the ocean.

150-151a. The sins of those who have (committed) great sins perish. The painful sins like brāhmaṇacide perish merely by the sight (of the sacred place). No doubt should be raised about this.

151b-152. O best of Raghus, having installed (the image of) Vāmana on the bank of the Ganges go (to your place). O you tormentor of the enemies, having made eight portions on the earth (i.e. having divided it into eight parts), (please) go to your place—Śveta Dvīpa; O god, my salutation to you."

153. Then having saluted (Rudra) Rāma reached the sacred place, viz. Puṣkara. But the Puṣpaka did not go up. It was encompassed.

154. Rāghava remains in the propless sky. There must be (some) reason for this. He told the monkey (i.e. Sugrīva): "See" (why it has stopped).

155-156a. At the order of Rāma Sugrīva, getting down on

the earth, saw (there) Brahmā, with gods and Siddhas, with the group of brahmanic sages and with four Vedas.

156b-157. Having seen and come (back) he said to Rāma "The grandsire accompanied by the regents of quarters, and the groups of Vasus, Ādityas and Maruts (is here). That is why the Puṣpaka cannot transgress the grandsire."

158-159. Then Rāma, having got down from the Puṣpaka, decorated with gold, humbly saluting Brahmā by prostrating the eight parts of the body and touching the earth with five parts of the body, praised Viriñci (i.e. Brahmā), the god of gods.

Rāma said:

160. I salute (you) the creator of the worlds, adored by the (ten) lords of created beings and gods, (you who are) the protector of the worlds and of beings and the lord of the world.

161. My salutation to you, O lord of the lord of gods, (to you) who are saluted by gods and demons, (to you) O lord of the past, future and present and (O you) of tawny eyes.

162. You are a child; you also have an old form; you put on the garment of deer-hide; you are the protector, the god, the lord of the three worlds and the ruler.

163-164. O you Hiraṇyagarbha, Padmagarbha, Vedagarbha (contained in the Vedas), Smṛtiprada (i.e. giver of Smṛtis), you are Mahāsiddha, Mahāpadmin (i.e. having a great lotus), Mahādaṇḍi in (i.e. having a great staff), Mekhalin (i.e. having a girdle); you are Kāla (i.e. Destiny), Kālarūpin (i.e. of the form of Death); Nīlagrīva (i.e. having a dark-blue neck) Vidāmvara (i.e. the wisest one), Vedakartā (i.e. the author of the Vedas), a child, an eternal and immutable one and the lord of beings.

165. You are Darbhapāṇi (i.e. having darbhas in your hand), Haṁsaketu (i.e. having a swan as banner). You are the doer (of actions), the one who takes away; you are Hara, Hari; you are Jaṭin (i.e. having matted hair); you are Muṇḍin (i.e. shaved); you are Śikhin (i.e. having a tuft of hair); you are Daṇḍin (i.e. having a staff); you are Laguḍin (i.e. having a club); you have great fame.

166. You are Bhūteśvara (i.e. the lord of beings), Surādhyakṣa (i.e. the chief of the gods). You are Sarvātman (i.e. the soul of all); you are Sarvabhāvana (i.e. the cause of all); you are Sarvaga (i.e. omnipresent), Sarvahārī (i.e. snatching everything), Sraṣṭā (i.e. the creator), Guru (i.e. the lord), Avyaya (i.e. the immutable).

167-168. You are the god holding the pitcher, the spoon, the wooden ladle etc. You are Havanīya (i.e. to which oblations are offered), you are Oṁkāra; you ure Jyeṣṭhasāmaga (i.e. chanter of the Jyeṣṭhasaman). You are Mṛtyu (i.e. death), Amṛta (i.e. immortal), Pāriyātra (i.e. an inhabitant of the Pāriyātra[1] mountain), Suvrata (i.e. having good vows). You are Brahmacārin (i.e. a celebate), Vratadhara (i.e. possessing a vow), Guhāvāsin (i.e. living in the cave of the heart), Supaṅkaja (i.e. born of a good lotus).

169. You are Amara (i.e. immortal), Darśanīya (i.e. handsome) and you resemble the young sun. You are resorted to by your two wives (viz. Sāvitrī and Gāyatrī) on your right and left sides.

170. You are a Bhikṣu (i.e. a mendicant), are of the form of a bhikṣu; you are Trijaṭin (i.e. Śiva); you have obtained what you decided (to have); you are the cause of mental functions; you are Kāma (i.e. Desire); you are Madhu (i.e. the Spring season); also you are the cause of the Spring season.

171. You are a Vānaprastha (i.e. an anchorite); you stay in a forest, in a hermitage, and are worshipped as such. You are the supporter and the cause of the world; and are the eternal, stable Puruṣa.

172. You are Dharmādhyakṣa (i.e. chief of moral virtue), Virūpākṣa (i.e. Śiva), Tridharma (i.e. the three types of Duty) Bhūtabhāvana (i.e. the cause of beings); you are the three Vedas; you are multiformed; your lustre is like that of a myriad suns.

173. You are especially Mohaka and Vandhaka among the demons. You are the god of gods, Padmāṅka (i.e. characterised by a lotus), Trinetra (i.e. Śiva), and Abjaja (i.e. lotus-born).

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1. Pāriyātra—the mountain referred to here is one of the seven principal mountains. See note on 34.395.

174a. You are Hariśmaśru (i.e. having tawny beard), an archer; you are fearful and have piety as your valour.

174b-175a. The grandsire, Brahmā, the best among those who know Vedas, who was thus praised by Rāma, who was humble, held his hand, and said:

175b-176a. "You are Viṣṇu who has descended on the earth in a human form. O you great lord, you have done all the mission of the gods.

176b-177a. Installing (the image of) god Vāmana on the right bank, go to the city of Ayodhyā and (finally) to heaven."

177b-178a. Rāma, (thus) dismissed by Brahmā, saluted the grandsire, got into the Puṣpaka aeroplane, and went to the sweet city (of Mathurā).

178b-179a. Seeing (there) Śatrughna, the killer of enemies, and (seeing) his sons with him, the great Rāma, with Bharata and the lord of monkeys (i.e. Sugrīva), was pleased.

179b-180a. Śatrughna went to his two brothers resembling Indra and Upendra. He saluted them by touching the earth with five parts[1] of the body.

180b-182a. Rāma quickly raised his brother and put him on his lap. Then Bharata sat down and then Sugrīva. He quickly made a respectful offering to Rāma and reported to him about the kingdom consisting of eight parts.

182b-183a. Having heard that Rāma had come, all the people of Mathurā, the castes mostly consisting of brāhmaṇas came (there) to see him.

183b-184a. Having talked with the subjects and the interpreters of the Vedas[2], with the Brāhmaṇas, Rāma, having remained there for five days decided to leave.

184b-185a. Then Śatrughna presented Rāma with horses, elephants and refined and unrefined gold.

185b-186a. Then Rāma, being pleased, said: "O son, all this I have given you. Consecrate your two sons as the kings of the residents of Mathurā."

186b-187. Saying so Rāma then reached Ayodhyā on Sunday afternoon. Finding a lucky (time) he installed (the

1. Pañcāṅga—The five limbs which must touch the ground are: (1) hands, (2) knees, (3) head, (4) chest, and (5) eyes.
2. Naigama—interpreter of the Vedas or sacred texts.

image of) Vāmana on the bank of the Ganges and said to the brāhmaṇas and to the future kings:

188-190a. "I have prepared this Dharma-setu ('bridge of piety') which enhances welfare. At the proper time you have to observe (the vow with reference to it). You have never to drop (the vow). O kings, I have made this appeal with my hands spread out. When I have thus requested you, do what would lead to welfare. All of you should always carefully perform the daily worship."

190b-191. Having given to them villages and wealth brought from Laṅkā, and having sent Sugrīva, the lord of monkeys (back) to Kiṣkindhā, Rāma came to Ayodhyā and then said to Puṣpaka:

192. "Do not come (here) again. Remain where Kubera is (i.e. stay with Kubera)". Then Rāma who had done (all) his duties, did not see anything (left) to be done.

Pulastya said:

193-194. O Bhīṣma, I have thus told you about the origin of Vāmana in course of the story of Rāma. What more do you want to hear? O King, I shall tell you all that about which you have a curiosity. O prince, I shall tell you everything which you desire (to know).

CHAPTER THIRTYNINE

The Birth of the Lotus

Bhīṣma said:

1. You have narrated in detail the importance of Vāmana. Tell me again any other (point of) importance than this, pertaining to Viṣṇu.

2. How did the lotus arise in the lord's navel from which the world sprang up? How did the creation of Viṣṇu formerly take place in the lotus?

3-4a. How was the world of lotus formed in the great cycle of time (Mahākalpa) called Padma in the navel of Viṣṇu, who had entered the ocean and slept there?

4b. How did the groups of sages come up at Puṣkara in olden times?

5. O you lord of those who know Yoga (i.e. abstract meditation), tell me all about that. How did (the lord) fashion there this eternal world?

6-8. How indeed did the lord of the universe, of great lustre and brilliance, well-versed in abstract meditation, stable in contemplation, remain doing action, when there was a void, when (the whole world was) but one ocean, when the immobile and the mobile had vanished, when the globe had been scorched, when reptiles and demons had vanished, when fire, wind and others had disappeared, when piety had vanished from the earth, when there was a vacuity, and when the gross elements had undergone a change?

9-10a. O brāhmaṇa, please tell fully about the success of Nārāyaṇa to me who am listening devoutly. O revered one, please tell it to me who have faith in you and who am well-posed (to listen to it).

Pulastya said:

10b-14a. O you perpetuator of the Kuru family, it is proper for you purified by (being born in) a good family that you have a desire to listen to (the account of) the glory of Nārāyaṇa. I shall devoutly tell you as I heard what the great preceptor Dvaipāyana, Parāśara's son, lustrous like Bṛhaspati, said, after he had heard it in (i.e. from) the old Purāṇas, from gods, and from great-souled brāhmaṇas who narrated it, and after he had seen (i.e. known) it through penance. (And also I shall tell you,) O best one, what I properly learnt through the sages.

14b-15a. Who dares to know the supreme spirit of the form of Nārāyaṇa, whom—the permanent among all—even Brahmā does not know truly.

15b. (Even) all gods (do not know) his acts; among sages (also) his secret (is not known).

16-20. He is the one to whom all sacrifices are offered; he is the truth that is seen by those who know the truth (i.e. the

First Principle) ; he is the supreme spirit for those who are well-versed in metaphysical knowledge; he is the deity which is the presiding deity called *Adhidaivata*; he is the being that is the highest being; he is the highest object for those who have the spiritual knowledge; he is the sacrifice, indicated by the Vedas; him (alone) the wise know to be the penance. (It is he) who is the doer, the cause, the intellect and the individual soul. He is *praṇava* (i.e. the sacred syllable Om) ; he is the supreme being; he is the ruler (of all); he (alone) is contemplated on; he is the five vital airs[1]; he is fixed and unchangeable; he is destiny; he is the completion; he is the sacrifice; he is what is studied; that highest one is described as being in various conditions.

21. The revered one alone does and (at the same time) does not do everything. In this (world) he gets everything done; by him are the actions of those, who occupy place, performed.

22. We offer sacrifice to him, who is the first one; he is satisfied with the rise (i.e. creation). He is who is the speaker, what is spoken and also what I am speaking to you.

23. He is that which is heard and which is fit to be caused to be heard (i.e. which is told); (he is) whatever else is spoken; he is whatever is (called) a story, or whatever the scriptures are; he is whatever has attributes; he is the one who is intent on righteousness.

24-25a. That Nārāyaṇa is said to be the universe and its lord. He, the highest being, the chief one is whatever is truth, whatever is falsehood, whatever is in the beginning or in the middle, whatever is terminal, whatever is limitless and whatever is future; whatever moves in the end and whatever else there is (in the world).

25b-26. O descendant of Kuru, that which is said to be (a period) of four thousand years is Kṛtayuga[2]; the period intervening between its expiration and the commencement of the next is double hundred years of this (i.e. eight hundred years) where (i.e. in which period) Dharma (i.e. piety) is four-footed while Adharma (i.e. impiety) has one foot.

1. *Pañcavidha prāṇa*—The five life-winds or vital airs: prāṇa, apāna, vyāna, udāna and samāna.

2. *Kṛtayuga*—For the yugas, sandhyās etc. see Chapter 3, where a detailed description of these is given.

27-28. There (i.e. in this period) men, who are engrossed in their duties and who are tranquil are born. brāhmaṇas are attached to moral virtue and kings remain in (i.e. follow) the course of conduct meant for kings; vaiśyas are engaged in agriculture and śūdras desire to serve. At that time (i.e. in this period) truth, goodness and piety increase.

29-30a. The good practise (that) virtue by which the world proceeds. O king, in Kṛtayuga this (mode of behaviour) happens in the case of all beings who have the knowledge of moral virtue and men of a mean birth.

30b-31. It is said that Tretāyuga (lasts for a period) of three thousand years. The period succeeding it and preceding the next *yuga* is supposed to double hundred years of this (i.e. six hundred years). (In this period) Adharma (i.e. impiety) stands on two feet and Dharma (i.e. piety) on three.

32-33. There (i.e. in this period) truth, goodness and (good) acts are said to be Dharma. In Tretāyuga, the castes, connected with (i.e. full of) greed, undergo a change from their natural state. The woeful plight of the four castes is forbearance and weakness. This is the strange course of Tretāyuga as created (i.e. decided) by god.

34. O you descendant of Kuru, Dvāparayuga (lasts for a period) of two thousand years. The period coming between it and the next *yuga* is double hundred years of this (i.e. four hundred years).

35. There (i.e. in that period) too beings intent on gaining wealth and overcome with activity, O descendant of Kuru, rogues and wicked and mean persons are born.

36. Dharma stands on two feet, and Adharma on three. In Kaliyuga, Dharma perishes due to hundreds of errors.

37. Brāhmaṇa-hood falls off (i.e. brāhmaṇas swerve from their duties) and belief in God is abandoned. In Kaliyuga, a changed *yuga*, vows and fasts are given up.

38. Then the (Kali)yuga (lasts for a period of) one thousand years, and the intervening period between it and the next *yuga* is two hundred years. There (i.e. in this period) Adharma is (just) four-footed and Dharma stands on one foot (only).

39. There (i.e. in this period) lustful men, ascetics and mean men are born. No man has a firm resolve, no one is good and no one speaks the truth.

40. The brāhmaṇas (posing) to be devotees are atheists; men are overcome by pride, and have their ties of love very fragile.

41. In Kaliyuga all brāhmaṇas behave like śūdras. In Kaliyuga the (various) stages of life are reversed.

42. O you descendant of Kuru, there is a danger to the castes also at the end of the period (called Kaliyuga). This period of twelve thousand (years) called the (four) *yugas* has been fashioned in old time.

43-47. The duration of a thousand *yugas* is called the day of Brahmā. When that (day) is over, O king, Kāla[1], i.e. Brahman the lord of beings, becoming the five elements, seeing the (imminent) death of all beings, of deities, of all brāhmaṇas, of Daityas (i.e. sons of Diti) and of demons, of Yakṣas, goblins and birds, of Gandharvas, celestial nymphs and serpents, of mountains, rivers and birds, O best one, and also of lower animals, insects and flies, brings about a great destruction for ending the world.

48. He, taking the eyes, becomes the sun; he becomes Vāyu, taking the entire vital airs of living beings; he becomes fire, burning all the worlds; he becomes a terrible cloud and (sends down) showers.

49. The lord of abstract meditation, Nārāyaṇa, turning himself into the sun, dries the oceans with his bright rays.

50-51. The one well-versed in abstract meditation, then drinks all oceans, rivers and wells, and taking the water of the mountains on all sides, and turning himself into a thousand-rayed one, and having broken the earth, enjoys at the Rasātala[2], drinking an excellent drink.

52. The lotus-eyed supreme being takes (up) all that is material and immaterial, and other than that in the beings.

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1. *Kāla*—The supreme spirit regarded as the destroyer of the universe, being a personification of the destructive principle.

2. *Rasātala*—One of the seven regions below the earth; the other six are: Atala, Vitala, Sutala, Talātala, Mahātala and Pātāla.

53. Hari, becoming a strong wind and shaking the entire world, obtaining respiration, fills (the world) with wind.

54-58. Then the lord destroyed in a short time, all the qualities apprehended by the five sense organs of the groups of gods and human beings and also all the beings, as well as that which is smelt, that which smells, the body, the qualities residing in the earth and the course of worldly life; taste and viscidity—the qualities residing in water; colour, sight, distinction (between one object and another)—qualities residing in the lustre of the eyes (i.e. the faculty of seeing); touch, breath, movements—qualities residing in wind (i.e. air); sound, ears, what is heard—qualities residing in ether; mind, intellect, reason—qualities residing in the individual soul; and also the highest lord (—all these) finally taking resort to Viṣṇu.

59. Then (they), surrounded by the rays of that lord and impelled by wind resorted to various sections of the earth.

60. Fire, risen due to their being collected together, blazing in a hundred ways, and burning the entire universe, became the destructive fire (at the time of universal destruction).

61-63a. It profusely burnt mountain-trees, thickets, creeping and winding plants, grass, divine palaces and various cities, and all asylums. He, the lord of the lords of worlds, having reduced all the worlds to ashes, applied to himself the ashes born of the consumption of the world.

63b-64a. Becoming a great cloud he sent down thousand showers in a hundred ways. He gratified the earth with the oblation of divine water.

64b-65a. Then the earth became pacified with that cool, auspicious, sweet and superior water resembling milk.

65b-66a. Sprinkled with that water resembling milk, the earth became inundated with water like one ocean, void of all the beings.

66b-70a. Even great beings entered the lord of unlimited prowess. The eternal one resorting to his ancient form, sleeps all alone, contracting himself, after having burnt all the worlds and after having himself dried up all the beings in the oceans and when (thus) the Sun, wind and ether had perished, and when the world had become subtle. He possessed of wonderful powers, who had gone into the water of the only ocean, is

worshipped in a sacrifice. (He resides) in the water of that only ocean for many thousand yugas. No individual is able to know the unmanifest one.

70b-71. Who is this Puruṣa (i.e. Primordial Being)? What is deep and abstract meditation? Who possesses it? Nobody knows him from behind, from his vicinity, from his side or from his front. The best of gods is not seen.

72. Having accomplished the sky, the earth, the wind, the water the illuminating one, the lord of the beings, the support of the world, the lord of gods, the grandsire, the abode of scriptures, the lord made the bed agreeable.

73. Thus the very lustrous one sleeps (on the bed) where the world has become one ocean. The supreme soul having covered the earth with water acts like Nārāyaṇa.

74-75. The lotus-eyed lord of great arms, whom they know as inexhaustible Brahman, (remains) in the great *Rajas* resembling a great ocean; (is) surrounded by *Tamas* having the same form as himself, and has his good mind placed in that *Sattva* (i.e. goodness),

76. The correct and highest knowledge (leads to) the (chief) being, viz. Brahman; the secret about (Brahman) is also said to be like that in the *Upaniṣads*.

77. The highest principle is termed as Puruṣa (the Primordial Being) or Yajña (sacrifice). The other one who is called Puruṣa is the same Viṣṇu.

78. It is learnt that those brāhmaṇas performing sacrifices who are known as *ṛtvij* (i.e. priests officiating at sacrifice), have in ancient days, sprung up from his mouths.

79-83a. From his mouth he first created *Brahmā*[1] (priest), then *Udgātṛ*, the singer of *sāman*; the lord created *Hotṛ* and *Adhvaryu* from his two arms; also *Brahman* (priest) and *Brahmaṇācchaṁsi* (priest), and *stotṛ* (priests); from his organ of generation (he created) Maitrāvaruṇa and *Pratiṣṭhātṛ* and O king, from his belly (he created) *Pratihartṛ* and *Potṛ*; from his hands (he created) *Agnīdhra* and *Unnetṛ* of the *Yajurveda*; from his thighs (he created) *Subrahmaṇya*, the singer of *sāmans*. Thus

1. *Brahmā* etc.—See notes on 34.7 and ff.

the revered lord of the world, the self-born one, created the sixteen best priests at (i.e. for) all sacrifices.

83b-84. Then he, the highly powerful supreme being, known as yajña slept in (that) ocean—so (say) the *Vedas* and the *Vedāṅgas* and the same acts are described in the *Upaniṣads*; when, at that ancient time, a wonder took place.

85-88a. Listen to it: Mārkaṇḍeya, the great sage, who had obtained a (long) life of many thousand years, and who had been swallowed by the revered one through curiosity (shown by Mārkaṇḍeya) (saw, in the lord's belly), while going to various sacred places on pilgrimage, auspicious hermitages and temples of gods, countries, nations, wonderful cities of various kinds, where (people were) intent on muttering prayers and (performing) sacrifices, and which were said to be tranquil and pure on account of penances.

88b-89a. Then Mārkaṇḍeya slowly got out of his mouth; and due to the illusion (created) by the lord he did not realise that he was going out.

89b-90a. Mārkaṇḍeya, having got out of his belly saw the world that was but one ocean and veiled with darkness everywhere.

90b-91. It caused him great fear and hindrance to his life. He who was delighted by seeing the god, was very much amazed. That Mārkaṇḍeya of an infallible mind, being afraid, thought:

92. 'Is it the bewilderment of my mind or am I experiencing a dream? Certainly I am experiencing one of the two conditions.

93-94a. This is not a dream, since here truth is accompanied by (i.e. depends upon) facts'. He became distressed with the thought: 'Which world can this be from which the moon, the sun, the air and the mountains have vanished?'

94b-96. He also saw a man, like a mountain, sleeping, half-drowned in the water like a cloud in the ocean; he was as it were blazing with great lustre due to having put on (his person) the moon and the sun; due to his prowess he appeared like the ocean on account of its depth. 'Who are you that have come to see the god?' (He asked) through wonder.

97-98. Then the sage again entered the belly (of Viṣṇu). That Mārkaṇḍeya with amazement again entered the belly (of Viṣṇu). Again realising that he saw a dream he, as before, wandered on the earth through forests.

99-101a. He saw sacred places with water, various hermitages and sacrificers with (i.e. performing) sacrifices accomplished with big gifts and hundreds of brāhmaṇas at sacrifices—(all) remaining in the belly (of Viṣṇu). He duly saw, as before, all the castes led by brāhmaṇas behaving virtuously, and the four stages.

101b-102a. In this way, that intelligent Mārkaṇḍeya, wandering over the earth for a full hundred years saw it in (Viṣṇu's) belly itself.

102b-103. Then some time he again got out of the belly. When the world, the sport of the Unmanifest, was void of beings, the sage, full of wonder, saw a child sleeping on a branch of fig-tree in the water of the only ocean, covered over with fog.

104-107a. He could not look at the child resembling the sun. He too, sitting all alone near the water thought: 'I have seen this (child) before; I have been bewildered by the supernatural power of the lord. The (child) is sleeping in the unfathomable water'. Mārkaṇḍeya with amazement and with his eyes frightened again went to see it as before.

107b-108. The lord said to him: "O boy, welcome to you". The supreme being spoke with a voice like that of a cloud (i.e. with a deep and pleasant voice): "Mārkaṇḍeya, do not be afraid; come near me".

Mārkaṇḍeya said:

109. Who addresses me by my name and insults me treating with indignity my age of a thousand divine years?

110. This is not the proper mode of behaviour; even among gods I have not seen it. Even Brahmā addresses me as 'long-lived (one)' with affection.

111. Who, today, having terrible mortification, having cast his life (i.e. not caring for his life), addressing me as 'Mārkaṇḍeya' sees his death (to be imminent)?

112. Thus the great sage Mārkaṇḍeya became disturbed through anger. Revered Madhusūdana again spoke to him:

The revered one (i.e. Viṣṇu) said:

113. O boy, I am Viṣṇu, your great father, who created you. I gave you life. I am the Primeval (Being). Why do you not approach me?

114. O son, your father, viz. the sage Āṅgirasa, resorting to severe penance, first propitiated me.

115. Seeing him performing severe penance and possessing lustre like the best of gods, I gave the great sage a son, viz. you of unlimited prowess.

116. Who else is able to see me of the nature of one having supernatural power, and playing, having entered the only ocean, by means of my divine wonderful power?

117-118. Then Mārkaṇḍeya, pleased in heart and with his eyes dilated with wonder, having joined and put the palms of his hands in obeisance on his (fore-) head (and) who lived long and was adored by the world, announced his name and family and devoutly saluted the revered one.

Mārkaṇḍeya said:

119. O sinless one, I desire to know correctly this wonderful power of yours, since, taking the form of a child, you are sleeping in this only ocean.

120. O lord, by what name are you known in the world? I guess you are the supreme soul. Who else can remain (like this)?

The lord said:

121. I am Nārāyaṇa, O brāhmaṇa, the destroyer of all beings. I am the one having a thousand heads and faces. I have a thousand feet.

122. I am the supreme being of the complexion of the sun and am having Brahman in my mouth. I am fire, carrying oblations, accompanied by the sun.

123. I am Śakra, (seated on) Indra's seat; I am the year (consisting) of the seasons. Among the ascetics I am (the ascetic) called Sāṁkhya; and am the eddy at the end of a yuga.

124. I am all beings and all deities. I am Śeṣa among the snakes; I am Garuḍa[1] among all the birds.

125. I should be known as Yama, the god of death called Kāla. I am the moral virtue and the penance of all the hermits.

126. I am the prescribed course of conduct based on compassion; I am the ocean (called) the milky ocean. I am that which is the highest truth; I alone am the lord of beings.

127. I am the Sāṁkhya (school of philosophy); I am the Yoga (school of philosophy). I am that highest position (reached by devotees). I am the sacrifice, I am the rite, I am known to be the Lord of Knowledge.

128. I am lustre, I am the wind, I am the earth, I am the water. I am the sky, and the seas and the stars and the ten quarters.

129. I am the shower, I am Soma (the moon), I am the rain, and the sun. I am the most ancient (being); similarly I am the highest object.

130-131a. I shall be everywhere and be the collection of all (the future objects). O brāhmaṇa, whatever you see or hear or experience in the world, know all that to be me.

131b-132. I formerly created the universe, and even now I am creating (it). Look at me. O Mārkaṇḍeya, in every *yuga* I protect the entire world. O Mārkaṇḍeya, know accurately all this that is told to you.

133. Desirous of hearing about the prescribed course of conduct, move happily in my belly. Brahmā remains in my body, and also gods with the sages.

134. Know me, the enemy of Mura, to be the manifest, unmanifest and the abstract meditation. I am the mono-syllabled and tri-syllabled prayer (viz. Om); I am the grandsire.

135. I am the highest states (of loss, stability and increase); I am the highest soul manifesting (myself). O you highly intelligent one, thus the first Purāṇa describes me.

136. The sage went through the mouth of the lord; then the best sage entered his belly.

137. (Mārkaṇḍeya) desirous of listening to the unchangeable supreme soul, remained facing Nārāyaṇa in solitude. The

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1. *Tārkṣya*=Garuḍa.

inexhaustible one was variously resorted to in the great ocean when the moon and the sun had disappeared.

138. The lord called Haṁsa (i.e. the supreme being), moving slowly and creating the world at the change of the time, enjoyed (there). Then being pure, he chose (to practise) penance.

139. The one born in the lotus, having covered his body with water—the very powerful lord—thought of everything about the great beings at the time of the creation of the mortal world.

140-141. When he was thus thinking, when the ocean had remained restrained, when the world had become skyless, full of water and subtle at the time of destruction, the lord, having gone into the water, agitated the ocean.

142. Then from within the water first a cleft appeared. Then the wind, produced from the cleft, went to (i.e. made) a sound.

143. The wind, receiving the internal agitation, increased. The ocean was greatly agitated by the powerful wind.

144. From the agitated ocean (being thus) churned, the lord, the great fire, Vaiśvānara, sprang up in the water.

145. Then the fire very much dried the water. The entire cleft in the ocean became the extensive sky.

146. Water, resembling nectar, rose from his lustre. The sky sprang up from the cleft; and the wind sprang up from the sky.

147-148. Then seeing the fire caused by friction from it, the father, the great god, of many forms, clearly seeing the gross elements, seeing the elements, thought of the excellent things along with the birth of Brahman.

149-150. At the expiration of a *yuga* a thousand *catur-yugas* (i.e. the four *yugas*) are counted, when Hari is said to belong, on the earth, to best brāhmaṇas, whose souls are purified by penance during many existences. The universal soul, attains capacity after having observed the knowledge of those who resort to abstract meditation.

151. He, knowing the concentration of mind, knowing the one having abstract meditation, having complete grandeur and

being the best, relying on him, fixed (i.e. put) him in the position of brahman.

152. Then the great god, the creator of all the worlds, i.e. Acyuta, Hari, duly sported in that great water.

153-154. Then he fashioned a lotus coming out from his navel, which was having a thousand colours, was without pollen, bright like the sun, made of gold, bright like the blazing flames of fire, prominent and like the clear autumnal sun (i.e. not covered with clouds). The very bright lotus, the charming moss, growing on his body, shone.

CHAPTER FORTY

The Army of Demons

Pulastya said:

1-2. Then the lord, created Brahmā, the best among those endowed with yoga, of a great lustre, the creator of all worlds and having faces in all directions, in that golden lotus, extending over many *Yojanas*, having all qualities of lustre and covered over with (i.e. having) earthly characteristics.

3. The great sages say that that excellent lotus formed in olden times, and of the nature of the earth, sprang from Nārāyaṇa.

4-6. What that lotus is, is said to be that goddess earth. They know that the principal pollen in the lotus are the divine mountains: Himavān, Nīla, Meru, Niṣadha, the mountain Kailāsa, the mountain Gandhamādana, and the auspicious Triśikhara (i.e. Trikūṭa) and the beautiful Mandara; also Udāra, Piñjara and Vindhya and the Astācala.

7. These mountains only are the shelters of the great-souled *Gaṇas* (i.e. Śiva's attendants) and *Siddhas* having religious merit and they satisfy all desires.

8. In between them is said to lie Jambudvīpa. That is the position of Jambudvīpa where sacrificial rites are performed.

9-12. The water that flows from it, is like divine nectar. Everywhere hundreds of the lovely streams of that divine holy (water) are said (to flow); and those which were the filaments of that lotus, became the innumerable mountains on the earth; and those which were formerly the many petals of the lotus are said to be the Mleccha countries difficult of access and full of mountains; and O king, those that were the petals on the lower portion (of the lotus) became the abodes of gods, demons and serpents according to their share.

13. The distance between them is called Rasātala, where human beings committing great sins sink.

14. In the four directions are said to exist the four oceans. Thus on account of Nārāyaṇa the earth has come up from the lotus.

15-16. The coming into existence of this place called Puṣkara is also due to it. For this reason only, the ancient great adorable sages, who had mastered the Vedas, piled the tying posts by the (performance of) sacrifices. Thus the lord, having occupied everything, put the earth together.

17-18. He also constructed the mountains and the rivers. He who is the matchless creator of this universe, whose lustre is like that of the sun, who is Varuṇa of unlimited brightness, who is self-born and who is full of (i.e. occupies) the world, slowly created the sleeping Padmanidhi in the great ocean. A great demon named Madhu was an obstacle in the penance.

19-24a. With him sprang up another demon named Kaiṭabha. The two (demons) were together born from *rajas* (the quality of activity) and *tamas* (the quality of darkness or ignorance). The two very mighty (demons) agitated the entire world turned into one ocean. They put on divine red garments, and had white, bright, terrible fangs. They were exalted on account of the crest and crown. They were bright due to armlets and bracelets. Their eyes were dilated and red. Their chests were broad, and arms large. They, who appeared like moving mountains, were strong like mountains. They appeared like new clouds. Their faces were (bright) like the sun. They looked very fierce due to the very extensive armlets put round their arms. They were as it were violently agitating the ocean by the

movements and plantings of their feet. They were shaking Viṣṇu, who was sleeping there like a lion.

24b-26a. They, having their faces (turned) in all sides, and moving there, then saw the best among the ascetics i.e. Brahmā, who was extremely bright, who was ordered by Nārāyaṇa, (Brahmā) who was creating all beings, all deities and the sages, his mind-born sons.

26b-27a. Then the two best and wicked demons, desiring to fight and very angry and with their eyes agitated with anger said to Brahmā:

27b-30a. "Who are you, who remain in this lotus, who have put on a white turban and have four arms and who, not caring for us through infatuation, stay here without any desire? O you lotus-born, come, come on and fight with us. In this ocean, you are unable to stand before us who are mighty lords. Who can be the one who has put you here? Who is your creator, who is your protector? By what name is he addressed?"

30b-31a. Brahmā said: "He is called Viṣṇu, the lord, having unending power. Know me to be the creator born from him."

31b-32. Madhu and Kaiṭabha said: "O great sage, there is nothing superior to us in the world; the universe is covered by us with *tamas* and *rajas*. We are made of *rajas* and *tamas* and we outshine the sages.

33. We screen the (real) nature of piety, and destroy all living beings. In every *yuga* the world is connected with us, difficult to be overcome.

34-35a. We are *artha*, *kāma*, sacrifice, and all possessions. Know that we are (there) where there is happiness, where there is madness, where there is wealth and where there is fame. Know that we are whatever is desired by people".

35b-38a. Brahmā said: "Having seen that you together were formerly defeated by the two of us (viz. Sattva and myself), I have, having accomplished the virtuous Sattva, resorted to him, who, the highest one, possessing abstract meditation, is immutable, is Sattva also, who is the creator of *rajas* and *tamas* and from whom everything springs. That Vāsudeva (i.e. Viṣṇu) alone will destroy you."

38b-40a. Then that Nārāyaṇa-Brahman, while sleeping only, extended his arms over many *yojanas* due to his divine power. The two (i.e. Madhu and Kaiṭabha), shining with their (mighty) arms, and moving there, were dragged by the two arms (of Viṣṇu) and dropped like fat birds.

40b-41a. Then they, having gone to the eternal Vāsudeva, Padmanābha, Hṛṣīkeśa, and having saluted him, said to him:

41b-43. "We know you to be the source of the universe and the only highest being; we know you to be our cause and that of intellect. Since we know you whose sight is unfailing, who are the Truth, and who are eternal, therefore, lord, we desire to see everything around you. O you victorious in battles, your sight is unfailing. O one victorious in battle, we bow to you"

44. The lord said; "O you best of demons, why do you speak to me ? Do you want to die or to live?"

45. Madhu and Kaiṭabha said: "O god, we desire death there where no one (ever) died; O you of great penance, we also desire to be your sons."

46. The lord said: "This will certainly happen in your case. I shall be born in *Kaliyuga*; you will also be born then; there is no doubt about it; I am telling you the truth."

47. The highest god, the prop of the universe, the eternal being, the lord of gods, having granted them a boon crushed under his thighs the two (demons) born from *rajas* and *tamas*, and resembling collyrium.

48. Brahmā, of a great lustre, the best among those who know the Vedas, remaining in that lotus, and with his hands raised up, resorted to a severe penance.

49. Burning as it were with his lustre and brilliance and removing darkness, he, the pious soul, (shining) like the sun with rays spoke (to them).

50-52. Then taking some other form, the lord i.e. unchangeable Nārāyaṇa, the lord of abstract meditation, of great lustre and great fame, came there; and also Kapila, the intelligent one, the lord of Sāṁkhyas and best among brāhmaṇas (came there). They both respected great souls knowing the difference between the high and the low, and adored by great sages, said, after having come there, to Brahmā of unlimited lustre:

53-54. "O you extensive Brahmā, your world should be known as it abides." Brahmā, the leader of all beings, and revered by the three worlds, having heard those excellent words of them, who had left, having informed him, fashioned these three worlds as the Vedic scriptures say.

55-56. He also produced from himself a son called Bhū. He (i.e. Bhū), Brahmā's mind-born son, then came in front of him. (This) mind-born son, as soon as he was born, said to Brahmā: "What help should I give you? The revered one may please tell it."

57. Brahmā said: "O you highly intelligent one, do that what this (sage named) Kapila and Brahma-Nārāyaṇa tell you."

58. O king, thus addressed by Brahmā, he got up, joining his palms in obeisance, (and said:) "I desire to listen to (i.e. obey) you; what should I do?"

59. The lord said: "Remember that highest one, that is the eighteenfold, immutable Brahman which is the truth".

60. Hearing these words he went to the northern direction. Going there, he reached Brahman through intellectual vision.

61. Then the lord Brahmā of a great heart, having mentally conceived, created another son called Bhuva.

62. Then he too said (these) words: "O grandsire, what should I do?" Ordered by the grandsire he stood by Brahmā.

63. He then experienced the taste of the Brāhmaṇic nectar. Having reached the highest position he came to their side (i.e. near them).

64. When he too had gone, the detached lord created the third (son) skilled in the path to salvation, and named Suva (Svar).

65. He too resorting to piety, followed their path only. Thus the three sons of the great-souled Śambhu, went to (Kapila and Brahma-Nārāyaṇa).

66. Nārāyaṇa and Kapila, the chief of ascetics, taking the (three) sons went to an exalted place.

67. At the time they left, Brahmā, resorting to the highest place, performed a more severe penance.

68. Then Brahmā, who was practising penance, could not

do so all alone. So he created an auspicious wife from half the part of his body.

69. (Then) the grandsire created sons resembling himself. They all were the lords of beings and from them the worlds came out.

70. The great-souled one, first created, by means of penance, a son by name Dharma, the lord of the universe, who had everywhere accumulated religious merit.

71. (He created) Dakṣa, Marīci, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭha, Gautama, Bhṛgu and the sage Aṅgiras.

72. These great sages should be known to be very wonderful on account of their own deeds, and the families of the sages have thirteen virtues as their basis.

73-74a. O king, these twelve daughters are the offspring of Dakṣa: Aditi, Diti, Danu, Kālā, Anāyu, Siṁhikā, Khasā, Prācī, Krodhā, Surasā, Vinatā and Kadru[1].

74b-75a. (Dakṣa gave) (other) twentyseven bright (daughters i.e.) Stars to Candra (i.e. the Moon). Kaśyapa was created as his son from (i.e. by) Marīci with (i.e. as a result of) penance.

75b-76. Dakṣa agreed (to give) those twelve daughters to him. Similarly the sage gave all the auspicious Stars (i.e. the twenty-seven daughters) like Rohiṇī etc. to Soma (i.e. the Moon), O you descendant O Kuru.

77-78. Formerly Brahmā created Lakṣmī, Sarasvatī, Sandhyā, Viśveśā and Mahāyaśā. O king, well-being to you; these five superior ones were given to Dharma, the best among gods, by Brahmā, who had observed religious rites.

79. That wife, who was half the form of Brahmā, and who took any form at her will, suddenly turned into Surabhi, and stood by Brahmā.

80. O best one, then Brahmā, adored by the world, realising the purpose of the creation of the world, copulated with her for (the good of) the cows.

81. He produced eleven strong, mighty sons, called Dharma, resembling the tawny cloud at the time of twilight, and of a bright lustre.

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1. The names of Dakṣa's daughters given here are different from those given in Chapter 6.

82. Crying and running they went to the grandsire. They were known as Rudra on account of their crying and running.

83-84. Nirhṛti and Sandhya, and the third one called Ayonija, also Mṛgavyādha, Kapardin, Mahāviśveśvara, Ahirbudhnya, revered Kapālin and Piṅgala, Senānī and Mahātejas, are said to be the eleven Rudras.[1]

85. Cows and deities were born of her, O best king, and also goat and swan.

86-89a. Herbs also sprang from that excellent Surabhi. From Dharma[2] Lakṣmī (obtained a son viz.) Kāma; Sādhyā gave birth to Sādhyas: Bhava, Prabhava, Kṛśāśva, Suvaha, Aruṇa and Varuṇa, Viśvāmitra, Caladhruva, Haviṣmān and Tanūja, Vidhāna, Abhimata also, Vatsara and Bhūti who killed all demons, and Suparvan, and Bṛhatkānti, saluted by the world.

89b-92. The goddess, approached by Indra gave birth to the gods: The first one was god Dhara; the second one was unchangeable Dhruva; the third was Viśvāvasu; the fourth was lord Soma; then Anurūpamāya (was the sixth); after him the seventh was Vāyu; and the eighth was Nirhṛti. This was Dharma's progeny Born from Surabhi. It is also said that Viśvedevas were born on Viśvā from Dharma.

93-94. Dakṣa of mighty arms, Puṣkara and Tama, then Cākṣuṣa, Citra, also Bhadra and Mahoraga, Viśvāntakavasu, Bāla Nikumbha of great fame, Rudra and Atisiddhaujā with lustre superior to the son (were born).

95-98. The mother of the gods gave birth to the sons, viz. the gods. Marutvatī gave birth to the sons, viz. the Marutvats: Agni, Cakṣu, Ravi, Jyoti. Sāvitrī gave birth to the god Mitra, Śaravṛṣṭi and the great Sukarṣa, also to Virāja and Rāja, Viśvāya and Sumati, to Aśvaga, Citraraśmi and also king Niṣadha; again (she gave birth to) Ātmavidhi, Cāritra, Pādamātraga, Bṛhanta, Bṛhadrūpa and Vasanābhiga.

1. The names of the Rudras given here differ from those given in Chapter 6.

2. The names of other wives of Dharma, mentioned in Chapter 6, are not repeated here.

99-100. Marutvatī gave birth to the progeny, viz. the host of Maruts ending with Jyeṣṭha. From Kaśyapa Aditi gave birth to the twelve Ādityas: Indra, Viṣṇu, Bhaga, Tvaṣṭṛ, Varuṇa, Aṁśa, Aryaman, Ravi, Pūṣan, Mitra—the giver of boons, Dhātā and Parjanya.[1]

101-102. These are the twelve Ādityas superior among gods. Two excellent sons of Āditya were born on Sarasvatī. They were best in (the performance of) penance, in virtues and were very much liked in heaven. Danu gave birth to Dānavas and Diti to Daityas.

103. Kālā gave birth to the demons and goblins, viz. the Kālakeyas. The very powerful diseases (Vyādhis) were the sons of Anāyuṣā.[2]

104. Siṁhikā was the mother of planets, and Muni[3] was the mother of Gandharvas. O descendant of Bharata, the other viz. Prācī was the mother of the auspicious celestial damsels.

105. Krodhā gave birth to all spirits and also Piśacā gave birth to the groups of Yakṣas and to demons, O King.

106. Saurabhī gave birth to the quadrupeds and these cows. The ancient supreme being, the lord Viṣṇu, Hari generated Māyā (his supernatural power).

107-108a. I have described him, as praised by the great sages, in due order. The man, who would listen to this best Purāṇa or would read it on the days of Parvan (i.e. the eighth and fourteenth day of each month, and the days of the full and the new moon), obtaining (this) world (i.e. being happy here) enjoys heavenly fruits in the other world.

108b-109a. He who propitiates Kṛṣṇa in four ways with eyes (i.e. by seeing him), with mind (i.e. by thinking about him), with words (i.e. muttering his names), or by deeds (done for him), is favoured by Kṛṣṇa.

109b-110a. A king (who has lost his kingdom) gets (back) his kingdom; and a poor person obtains excellent wealth. One

1. The names of the Ādityas mentioned here differ from those given in Chapter 6.

2. Anāyuṣā—This is daughter no. 5; see 73 above.

3. Muni—The name is not given in the list mentioned in v. 73 above; but it occurs in Chapter 6.

with a short (span) of life gets a (long life); one who desires a son obtains progeny.

110b-111a. Those who desire (to perform) sacrifices, get their desires (fulfilled), and have various (kinds of) penance. Whatever desire one entertains would have it fulfilled from (i.e. by) the lord of the world.

111b-113a. O you best among men, no evil would come to him, who, giving up everything (else) would recite this account of Hari's manifestation of Puṣkara. This manifestation of the great-souled one called Pauṣkaraka, is described in Vyāsa's sacred text.

113b-114. Listen, from me (i.e. as I shall describe it) to Viṣṇu's being Viṣṇu and Hari in the Kṛtayuga; and his being Vaikuṇṭha (i.e. Viṣṇu) among gods and his being Kṛṣṇa among the human beings. The course of the actions of that god is hard to be understood.

115-116. O king, now listen to the accurate (account of) past and future. This revered, unmanifest lord, with his characteristics being manifest, is Nārāyaṇa, of an unending soul and is devoid of origin and destruction. This one being Nārāyaṇa was the ancient Hari.

117. He (was) Brahmā, Vāyu, Soma, Dharma, Śakra, Bṛhaspati. O you descendant of Kuru, the unborn one also becomes the son of Aditi.

118. This eternal one, the younger brother of Indra, is known as Viṣṇu. Pleasing to him was the cause of Aditi's getting a son.

119. In the Kalpa (i.e. Brahmā's day) he created gods, Brahmā, and Prajāpatis (i.e. the mind-born sons) for killing gods' enemies, viz. Daityas, Dānavas and demons.

120. He also created excellent mental families of Brahmā. From these magnanimous ones the eternal and supreme Brahman came up.

121. I have told you this deed of Viṣṇu who (himself) is a wonder. Know from me the deed being narrated (since) it deserves to be told in the worlds.

122-123. O Bhīṣma, in the present Kṛtayuga, after Vṛtra was killed, there took place the well-known war called Tārakā-

maya, in which the terrible Dānavas, all difficult to be conquered in a battle, killed all gods and Asuras and Yakṣas, Uragas and Rākṣasas.

124. They being killed, and with their weapons cut off in the battle, turned back and mentally approached their protector, the god, lord Viṣṇu.

125-126. In the meanwhile, the clouds with brilliance (i.e. like) extinguished charcoal, covered the sky (as) with the solar and lunar eclipses. They were accompanied by multitudes of fierce (flashes of) lightning. They were making terrible sounds. They were obstructed by the speed of one another. The seven (kinds of) winds blew.

127. The clouds had the water heated due to their thunder strokes along with thunderbolt and winds. The sky was as it were being burnt by portents with terrible sounds.

128. Thousands of meteors fell; also those moving in the sky fell down. Heavenly cars fell down and jumped up.

129. That fear which would be there at the time of the end of the four *yugas* (spread everywhere). Forms became invisible due to the portents.

130. As a result (of this) everything became screened, and nothing was recognised. Even the ten quarters surrounded by the flood of darkness, did not shine.

131. (Goddess) Kālī, covered with black clouds entered (i.e. appeared there) in an embodied form. The sky did not shine (as usual) with the sun being predominant (but) was covered with fearful darkness.

132. (Then) that lord Hari of a dark body, having rent, with his arms, that stream of clouds with darkness, manifested his divine body.

133. He resembled a cloud and collyrium, the hair on which was like a cloud, which was like a black mountain in respect of lustre and form.

134. He had on a bright yellow garment. The ornaments were of gold purified in fire. He was like a column of smoke and darkness, (and) like the fire rising at the time of the destruction of the world.

135. The shoulders were round and doubly plump, the

hair on the head was covered with a crown. He shone more due to the weapons resembling gold.

136. He was bright like the rays of the moon and the sun, lofty like a mountain-peak, with one hand blissful due to (holding) the Nandaka sword. His chest shone with the Kaustubha[1] gem.

137. He was exalted on account of the power causing various results. He held a conch, discus and mace. He resembled an extensive mountain. He was of a forgiving nature. He had a curl of hair on the chest and the Śārṅga bow in the hand.

138. He gave generous fruits to gods, was charming and dear to the divine women, pleased the minds of all people, and attracted the minds of all beings.

139. He had a large branch in the form of divine power, was rich in knowledge, ego and pride and was the germination of the gross elements.

140. He was overcast with copious leaves, and had flowers of planets and stars; was the great stem of the world of Daityas, and was manifested in the mortal world.

141. He had the (huge) shape and sound of an ocean; he had resorted to the earth; he was covered with bonds of the lords of serpents, and was full of birds and creatures.

142. He was endowed with natural fragrance of virtue; was a great tree for all the worlds; had the water of the joy of the unmanifest and had the foam of the manifest ego.

143. He had the great stream of the rays in the form of the gross elements, had the bubbles in the form of planets and stars; was pervaded by the aeroplanes; was full of the roaring of clouds.

144. He was crowded with groups of creatures and fish; was united with groups of mountains, and conches; had the eddy of the sensual objects based on the three properties (viz. *Sattva*, *Rajas* and *Tamas*); was swallowing the (big fish called) *timi* in the form of the worlds.

145. He had the thickets in the form of heroes; had the moss emitted by the serpents, was the great shelter of the twelve Suns; was the city of the eleven Rudras.

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1. Kaustubha is the name of the celebrated gem obtained with thirteen other jewels at the churning of the ocean and worn by Viṣṇu on his chest.

146. He was endowed with the mountains in the form of the eight Vasus; was a great ocean having the three worlds as its water; had the water having tawny ripples of the twilight; was adorned with wind that had filled it.

147. He had hosts of Daityas and Yakṣas; was full of the (fish called) *jhaṣa* in the form of the groups of demons; had the mighty power of the grandsire; was thronged with the gems of celestial women.

148. He was full of the rivers in the form of wealth, fame, charm and Lakṣmī; was violent due to the dissolution having great showers caused by destiny.

149. They saw the great ocean in the form of Nārāyaṇa having company of the good as its great extremity—Nārāyaṇa, who was the god of gods, who was a granter of boons, who was affectionate to his devotees.

150-153. (They saw him as one) who showed favour; who brought about tranquility and who was auspicious; who shone with pearls attached to the chariot to which bay horses were yoked; seated in a chariot in the form of the divine world, (a chariot) to which bay horses were attached and which was adorned with the banner of Garuḍa, to which were fixed the wheels of the moon and the sun, had boundless reins, which was difficult to be seen (i.e. of an unbearable sight), which had Meru as its pole, which had the variegated flowers of stars (attached to it), which was pleasing due to planets and stars, which granted fearlessness in (times of) fear, which (remained) in the sky, which was invincible to gods and demons.

154. All those gods led by Indra and with palms joined in obeisance, and (uttering) cries of victory sought the refuge of him who was a protector.

155. That Viṣṇu, the god of gods, having heard their words, decided to destroy the demons in a great war.

156. Viṣṇu having resorted to (i.e. taken up) an excellent body and standing in the sky, said these words, containing a promise, to all the gods:

157. "Be calm, well-being to you; do not be afraid, O host of gods. All the demons are conquered by me; accept the three worlds."

158. Then the gods, pleased with the words of Viṣṇu, faithful to his promise, became very much delighted as if after having drunk excellent nectar.

159. Then withdrawing darkness, the clouds disappeared. Auspicious breezes blew. The ten quarters became bright.

160. The luminaries, almost pure, went round the moon. The planets did not fight. The rivers also were (having) clear (water).

161. The paths, and the three worlds, heaven and others, were free from dust. The rivers flew properly. In the same way the ocean did not agitate.

162. The internal organs of men were auspicious (i.e. functioned well). The great sages, free from grief, recited the Vedas loudly.

163-164a. Auspicious oblation was made in sacrifices. Fire roasted (the oblation) fully. People, set upon practising piety, were pleased at heart after having heard the words about killing the enemies—of Viṣṇu faithful to his promise.

164b-165a. Then the Daityas and Dānavas having learnt about the (imminent) fear from the mouth of Viṣṇu, exerted hard for the fight and victory (in it).

165b-171. Maya, desirous of fighting, mounted like the Sun on the Meru mountain, upon his imperishable, golden, divine chariot, which had its interior of the length of three *nalvas*[1] (i.e. twelve hundred cubits), which had four wheels, which was very big, in which great weapons were well-arranged, which made the sound of the multitudes of bells, which was adorned with the hide of a tiger, which was charming with a mass of reins, which was adorned with golden lattices, which was crowded with groups of wolves, which was decorated with flocks of birds, which was bright with divine weapons and missiles, which was resounding like (thundering) clouds, which had a good (i.e. a strong) axle, which was the best among excellent chariots, the middle part of which was good (i.e. strong), which resembled the sky, which was full (i.e. well-equipped) with maces and iron-bars, which was as it were the ocean embodied, which had on it golden armlets, which was beautiful like the orb of the

1. Nalva—A measure of distance equal to 400 *hastas* or cubits.

moon, which had banners and flag like the Mandara mountain with the Sun, the body of which was like the expanse of an elephant, which, at places, was bright like filaments of flowers, which had a thousand stars (studded to it), which was resounding like clouds with big showers, which was bright, and harmed the enemies' chariots.

172-177a. Tāra also mounted upon an excellent chariot, the breadth of which was two miles, and which was like that (i.e. two miles) in length also, which resembled a rocky pole, which was like a heap of dark collyrium, to the pole of which a heap of black iron and gems was tied, which was full of (i.e. equipped with) iron bars, as well as with mallets that could be thrown, and with large darts and fetters, and with portions (i.e. pieces) of bamboos, which was decorated with fearful iron clubs with hatchets attached below, which was raised (i.e. lofty) like the Mandara for the sake of (the destuction of) enemies and to which a thousand asses were yoked.

177b-178a. And Virocana, who was angry and who had a mace in his hand, remained at the head of the army like a mountain with a radiant peak.

178b-179a. The powerful demon Hayagrīva went round the arrayed army, having a thousand horses, of the demons.

179b-181a. Vipracitti's son Śveta, having white bracelets as his ornaments, the destroyer of the enemy's army, stretching far his bow of the length of a thousand cubits, drove his chariot; and he stood at the head of the army like a mountain with a sprout.

181b-182a. Khara scattering (i.e. shedding) from his eyes water (i.e. tears)due to anger, with his teeth, lips and eyes throbbing, desired to fight.

182b-183a. Demon Tvaṣṭṛ having occupied a chariot to which eighteen horses were yoked, stood ready for battle facing the divine army.

183b-184a. Bali's most distinguished son, Ariṣṭa, having invincible weapons, and causing the mountains to tremble, stood ready for the battle.

184b-185a. Kiśora, prompted by great joy like a young boy, remained in the midst of the demons as the Sun remains in the midst of planets.

185b-186a. Lamba, resembling a fresh cloud, and decorated with a long garment, remaining in the demons' army, appeared like the Sun with fog.

186b-187a. After him Vasundharābha, laughing, and having missiles in the form of teeth, lips and eyes, stood among the demons like a cruel great planet.

187b-188. Others were seated upon horses; still others on intoxicated lordly elephants; others were seated on lions and tigers; others on bulls and bears, some were seated upon asses and camels and some were using clouds as their vehicles.

189. Other demons, fearful and of deformed faces, were foot-soldiers. Desiring to fight, the one-legged ones and those with small legs, danced.

190. Many snapped their fingers, and others made a noise. Roaring like arrogant tigers the best demons thundered.

191. They, having rocks and hammers in their hands threatened the gods with their fore-arms like iron-beams and with maces and fearful iron beams.

192-193a. They sported with the weapons used as missiles[1], with mallets having a hundred edges, with rock-like swords, with iron beams and raised weapons.

193b. The sky was covered everywhere with multitudes of clouds.

194. Thus the army of the demons, furious with spirit and madness, stood before the gods like a host of clouds that had come up (in the sky).

195. And that army shone with thousands of demons pressed closely to one another, resembling wind, fire, mountain, clouds and water. That army elated because of being full with multitudes of troops, appeared to be mad with the desire to fight.

196. O you descendant of Kuru, you have listened to the expanse of the army of the demons. Now listen to the expanse of the army of the gods led by Viṣṇu.

1. Śataghnī—A kind of weapon used as a missile supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four *tālas* in height.

CHAPTER FORTYONE

The Rise of the Lotus and the War between Gods & Demons

Pulastya said:

1. The Ādityas, the Vasus, the two mighty Aśvins got ready for battle with their troops and followers in due order.

2. The thousand-eyed Indra, the guardian of the worlds and the leader of gods mounted on an excellent elephant.

3-6a. To his right stood the chariot, which had the best bird (i.e. Garuḍa) as its banner; which moved on very fine wheels; which was adorned with a golden umbrella; which was followed by the multitudes of gods, Gandharvas and Yakṣas in thousands; which was eulogised by brahmanic brilliant sages living in heaven; having mounted upon which chariot, furnished with multitudes of clouds having the lustre of lightning and rain-bow risen due to the vibration of the thunderbolt, and resembling mountains moving according to their will, the lord moves in the entire world.

6b-7. The brāhmaṇas remaining at the front of a sacrifice sing at the (time of the) presentation of oblations. Hundreds of groups of celestial nymphs dance by him accompanied by Indra when the sounds of the trumpets of gods were (heard) at the heavenly battle.

8-9. The best chariot which was at that time occupied by Mātalin, to which a thousand horses, having the speed of the mind and the wind, were yoked, shone, like the Sun, with the banner of the lord of serpents; (it shone) like the Meru mountain which is fully covered with the Sun's lustre.

10. And Yama, raising his staff and his fatal mallet and displaying them to the demons, stood in the army of gods.

11-14. Varuṇa, who held the nooses, who was accompanied by four oceans and the repeatedly licking snakes, who had put on ornaments of conches and pearls, who possessed a watery body, who had held together his fatal nooses, who wore excellent white garments and coral ornaments, who had an excellent body brown with gems, who indulged in thousands of sports with his horses of a watery appearance and resembling the

moon and being impelled by the wind, remained in the gods' army, desiring (i.e. waiting for) the time to fight, (looking) like the ocean that had broken the coast.

15-16. Dhanada (i.e. Kubera), accompanied by the army of Yakṣas and demons, and by the hosts of Guhyakas, endowed with a conch and a lotus, who was the lord of treasures, and king of kings, possessed of prosperity and holding a mace in his hand, and fighting by remaining in an aeroplane, was seen there seated in the Puṣpaka.

17a. He i.e. Kubera, the king of kings, the lord of Yakṣas, shone (there).

17b-18a. Indra remained in the eastern wing, Yama in the southern, Varuṇa in the western and Kubera in the northern wing (of the army).

18b-19a. The very mighty four regents of quarters remaining in the four wings moved in their respective regions of that army of gods.

19b-20. The Sun, moving in a chariot to which seven horses were yoked, which was moving like the wind, which was resplendent with beauty, and which was shining with rays, and which went to the skirt of Meru, rose and set (i.e. went up and down).

21-22a. The Sun, of twelve forms, heating the unchangeable world with heat by means of the orb at the gate of the heaven which had a thousand rays and which had illuminating lustre, moved among the gods.

22b-23a. Soma (i.e. the Moon), of white horses, having cool rays, delighting the world with lustre full of cool water, shines (i.e. shone) in his chariot.

23b-26a. The demons saw that Soma, who was accompanied by Stars, whose rays were cool, who was the lord of brāhmaṇas, whose form was marked with the shadow of a hare, who removed the nocturnal darkness, who was the lord of the Stars in the sky, who gave nectar, who was the immutable lord, who was the store of pure herbs and of nectar, who was the great lot of the world, who was agreeable, who was full of nectar, who had the snow-weapon, and who remained (in his chariot).

26b-30a. The Wind,[1] that is the life of the beings, and has divided himself into five in men (i.e. remains in five forms in the bodies of men), who went along seven tracts, who supports and has fashioned the three worlds, whom they call Agni, the creator of the worlds, and the lord, the source of all, whose origin, found in the seven notes (of the gamut), is proclaimed by words, whom they describe as a moving element and as one having no body, whom they call as moving in the sky, as quick moving, and as being produced from the source of sound, who is the life of all beings, who was stirred up by his own lustre, blew, with clouds, in a hostile manner and troubled the Daityas.

30b-31a. The Wind, along with the gods, Gandharvas, and hosts of Vidyādharas, sported with the rays white like serpents that had lately cast their skins.

31b-32a. Lords of serpents, producing strong poison of wrath, being thin and turning themselves into arrows and with their mouths wide open moved (there).

32b-33a. The mountains also stood with their rocky peaks and trees having hundred branches, by the gods in order to strike the army of the demons.

33b-35. He, god Hṛṣīkeśa, Padmanābha, Trivikrama[2], who is the fire at the end of the *yuga*, who is the lord of the entire world, who is the source of all, who killed (the demon) Madhu, who enjoys the oblations, who is the soul of the elements like earth, water and ether, who is dark, who brings about peace, who kills the enemies, who holds the mace and the disc, getting well-settled, caused absence of danger among the gods and others.

36-37. The very powerful lord, having the enemy of the serpents (i.e. Garuḍa) as his banner, held, in his right hand, the great mace, destroying all weapons, fatal in nature and bringing destruction to the enemies, and held in his other bright hands, the multitudes of other weapons like (his bow) Śārṅga etc.

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1. *Prāṇa* of five kinds: Prāṇa, Vyāna, Apāna, Udāna, Samāna.
2. *Trivikrama*—Viṣṇu in his fifth or dwarf (Vāmana) incarnation. He was born as a dwarf to humble the demon Bali.

38-44a. On the battlefield, the lord, having mounted upon the best bird (i.e. Garuḍa)[1], who was the offspring of Kaśyapa, who was the younger brother of Aruṇa, who had serpents as his food, who shone with the lord of serpents put into his mouth, who was (formerly) connected with the activity of (carrying) nectar, who was lofty like Mandara, whose valour was many times seen in the war between gods and demons, who was used like the thunderbolt for (securing) the nectar by Indra, who had put on a garment in the form of variegated wings, who was like a mountain full of minerals, who was, in the sky, covered beautifully with the brightest gem with its lustre like the moon and (as it were) a prop of increased wrath, adhering to the hood of a serpent, and with two wings having charming feathers, like the sky being covered with two clouds with the rainbow, at the time of the destruction of the world, who was adorned with dark and reddish banners, whose wings were golden (was ready to fight).

44b-45a. All the hosts of gods and sages, calm in mind, followed him and praised the mace-holder with words couching great sacred texts.

45b-47. That mighty army of Viṣṇu, who was victorious, who was tolerant and bright, (the army) which was joined by Kubera, led by Yama, encircled by Varuṇa, adorned by the lord of gods, in which great sound was made by Vāyu, which was blazing with Agni was arranged for the battle.

48. Bṛhaspati said: "Well-being to the gods." Uśanas (i.e. Śukra) said these words: "Well-being to the demons".

49. Then a fierce battle took place between the two armies of gods and demons who were desirous of conquering each other.

50. The demons, with many weapons raised, went to fight with the gods, like mountains with mountains.

51. That was a very wonderful fight between the gods and the demons, charged with piety and impiety and pride and politeness.

52-54. Then with the very speedy horses, and with elephants that were goaded, and with warriors having swords in their

1. *Garuḍa*—Son of Kaśyapa and Vinatā.

hands and jumping, with pestles being thrown, with falling arrows, with stretched bows, and with very fearful missiles being dropped, that battle, in which gods and demons had crowded, and which produced fear to the world and which resembled the fire of destruction, took place.

55. The demons struck the gods led by Indra in the battle with iron bars, mallets and rocks.

56. The gods, who were being killed by the strong demons behaving like conquerors, whose faces were dejected, were very much afflicted in the war.

57-58. They, crushed down by missiles and spears, and with their heads broken with iron bars, with their chests pierced by the sons of Diti (i.e. the demons), and bleeding profusely, were killed with volleys of arrows; their exertion was rendered useless, and getting (caught) into the illusion of the demons, they were unable to move.

59. The exertion of the army of the gods which as it were appeared to be arrested by the demons and which was (almost) lifeless, was rendered useless by the demons.

60. Indra, of many (i.e. a thousand) eyes, cutting off the terrible arrows discharged from the bows of the demons, entered the fierce army of the demons.

61. He, having killed all important demons rendered the army of the demons covered with darkness by a multitude of darkening missiles.

62. They, overpowered by darkness due to the prowess of Indra, did not recognize one another nor the vehicles of demons.

63. The gods, freed from the nooses of illusion, exerted, and felled (on the ground) the heads of the hosts of demons which were (covered with) darkness.

64. The wretched demons, who became unconscious due to the darkness of a black colour, instantly fell down like mountains with their wings cut off.

65. There (i.e. on the battlefield) the body of the lord of demons, who was overcome (with darkness) was, as it were, full of internal darkness.

66. Maya, burning the illusion (produced by gods)

produced a great illusion like the one at the time of the destruction of the world produced by the *Aurva*[1] fire.

67. That illusion produced by Maya burnt the illusion created by Indra; and the demons instantly rose (taking up) the forms of gods in the battle.

68. Reaching (i.e. being covered by) the *Aurvī* illusion, the gods being burnt (by the fire produced by it) resorted to the pond of water cool (with) the rays of the moon on the region of tbe moon.

69. The gods, being burnt by that *Aurva* fire and being insensible and afflicted, seeking the refuge of Indra, praised him.

70. When the army (of gods) was (thus) distressed and was being killed by the demons, Varuṇa, impelled by the lord of gods, said (these) words:

Varuṇa said:

71. O Indra, formerly, Urva the son of a brāhmaṇic sage, and bright due to qualities similar to those of Brahman, practised a very severe penance.

72. Hosts of sages and gods with divine sages approached him, who was as it were tormenting the world with his penance, like the sun.

73. The demon, Hiraṇyakaśipu, the lord of demons, also formerly requested that sage (Urva) of a great lustre.

74-75. The brāhmaṇic sages spoke words conforming to dharma: "O revered sir, this family has its root cut off among the families of sages. You are all alone, without a child. There is on one else (to continue) the family. Practising the vow of abstinence you are following (i.e. suffering from) affliction only."

76-77a. "Many brāhmaṇa families, those of sages of purified souls remain all alone and secluded and without progeny. When all of them are like that, I have nothing to do with sons."

77b-78. "You are the best among ascetics and are bright like the creator. Therefore proceed to continue your family and multiply your self by yourself. Put together your mighty lustre and make your body a second (i.e. generate a son)".

79. The sage thus addressed by the sages being hurt in the mind censured all those and said these words to them:

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1. *Orva*—It should be Aurva.

80-81. "As the eternal duty of the sages, it was laid down formerly that the only duty approved by seers, of a brāhmaṇa who eats (i.e. subsists on) wild roots and fruits, and who is born in a brāhmaṇa family and who lives by himself, (is celibacy). If celibacy is well-practised it would even move Brahmā.

82-83. There are three courses of conduct of people: (One is that of those) who live as householders; (there is another) of those like us who live in the forest; and those who live in hermitages, eating (i.e. drinking) water, eating (i.e. living on) air, using their teeth as the mortar (i.e. the anchorites) and those who break things on stones, and there is the one of those who practise penance with five fires.[1]

84. These remaining in penance, and giving importance to celibacy (by performing) vows very difficult to perform, desire the highest position.

85. The brāhmaṇa-hood of a brāhmaṇa is occasioned by (i.e. is due to) his celibacy. This is what people knowing (the importance of) celibacy say in the other world.

86. Piety resides in celibacy; penance resides in celibacy. Those brāhmaṇas who remain in celibacy, reside in heaven.

87. Perfection is not possible without yoga (deep and abstract meditation); glory is not possible without yoga. O you tormentor of the enemies in this world, there is no better means of glory than austerity (in the form of) celibacy.

88. For him, who restrains the group of the organs of sense and the group of the five elements, and concentrates on celibacy what greater penance than that is there?

89. Having (i.e. growing) hair without yoga (a deep and abstract meditation), performing a vow without (proper) volition and religious mendicant's life without celibacy—these three are called religious hypocrisy.

90. Where is (the need of) a wife and of union (with her)? Where again is the need of the perverse (i.e. unnatural) condition (viz. that of a householder etc.)? Indeed these mind-born offsprings were created by Brahmā with his mind.

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1. *Pañcāgnitapas*—A kind of penance practised with five fires: four fires in the four directions around the person practising the penance; and the fifth fire is the sun, above the head.

91. If you, who are self-subdued, have the power of penance then by the act like that of Brahmā, create mind-born sons.

92. The ascetics should have mentally produced offspring. There is no union with a wife, no (depositing of) seed (i.e. semen)—this is said to be a vow of the ascetics.

93. What you, the good and fearless persons have said here, is indeed like that which is very much liked by bad persons.

94. This I, making by body blazing with the soul, will produce a mind (-born) son without copulation with a wife.

95. Thus, with the act like that of the creator my soul (i.e. I) will produce another self (i.e. a son), as it were desiring to burn the beings".

Varuṇa said:

96. (Then) Urva engrossed in penance, put his thigh into the fire, and shook with one *darbha* the fire-producing wooden stick (for) generating a son.

97. Suddenly breaking his thigh, an excellent fire came up. The son—the fire, became desirous of burning the world.

98. Breaking open the thigh of Urva a destructive fire called *Aurva*, very angry and as it were desiring to burn the three worlds, was produced.

99. While being produced he said to his father in piteous words: "O father, hunger is oppressing me; I shall swallow the world; leave me."

100. He, resembling Yama, spreading in the ten quarters with his flames going up to the heaven, and consuming all beings, grew.

101-102. In the meanwhile, Brahmā came to the sage Urva, and said (to him): "(Please) ward off your son; show pity for the world. O brāhmaṇa, I shall give excellent help to this your son. O you son, O you best among the speakers, listen to these true words of me."

Aurva said:

103. I am blessed, I am favoured that you, revered sir, O highest soul, are giving this idea to this child (viz. me).

104. When the morning time has arrived, and when his

association is to be desired, revered sir, satisfied with what oblations would my son obtain happiness?

105. Where will be his residence? What will be the nature of the mighty food of him of great lustre that the lord will give?

Brahmā said :

106. His residence will be in the mare's mouth in the ocean. O brāhmaṇa, my source is water that is immeasurable. Let him go there.

107. There he will certainly live, drinking the oblation of the form of water. I am giving him that residence, viz. that expanse of water (i.e. the ocean).

108. Then, O son, he and I removing things of the past will move together at the end of the *Yuga*.

109. This fire, who is made by me to eat (i.e. subsist on) water, will, at the time of the deluge, burn all being along with the demons and goblins.

110. Saying, "Let it be so", that fire, having suppressed the circle of flames, entered the mouth of the ocean and not his father, the lord, viz. Urva.

111. Then Brahmā returned, and also the great sages. Knowing the prowess of the fire *Aurva* they took their respective courses.

112. Then, seeing that great wonder, Hiraṇyakaśipu, saluting Urva by touching the ground with all the limbs of his body (i.e. prostrating himself before Urva), said these words (to him):

113. "O revered sir, this wonder has taken place in the presence of the world. O greatest sage, the grandsire is quite pleased with your penance.

114. O you of a great vow, I should be looked upon as the servant of your son and you. You are fit to be praised due to (your having done) this deed.

115. Then see me to be distressed and engaged in propitiating you. If, O greatest sage, I sink into distress, that would be your defeat."

Urva said:

116. I am blessed, I am favoured since you have looked upon me as your preceptor. O you of good vow, you have no fear due to this penance.

117. Accept that illusion only, which is created by my son, which is fuel-less and full of fire, which is difficult to be touched even by fires.

118. While subduing the enemy it will be under the control of you and (the members) of your family. It will protect your side and will burn (i.e. destroy) the enemy.

Varuṇa said:

119. This illusion unassailable even by gods, was formerely created by Aurva, the fire, the son of Urva.

120. When the demon was afflicted it would become powerless; there was no doubt about it. That was the curse given by him who had created it with his lustre.

121. O Śakra, if this (illusion) is to be set aside and the lord is to be made happy, then give me, as my companion, the Moon, born of water (of the ocean).

122. There is no doubt that united with him and surrounded by the aquatic animals, I shall destroy this illusion through your favour.

123. Śakra, who helped the gods to prosper, being delighted, said, "Let it be so," and ordered Soma, having cold weapons, to fight at the head (of the army):

124. "O Soma, help Varuṇa for the destruction of the demons and the victory of the gods.

125. You are regarded as being of matchless prowess[1] and the lord of the luminaries. Those well-versed in the Vedas know that all juices are full of you.

126. None like you having cold weapons is (to be found) in the world. Your waning and waxing are uncreated in the ocean as well as in the sky.

127. Deluding the world you cause the time through day and night. Your characteristic is reflected in the world and the spot on you is of the form of a hare.

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1. *Prativīrya*—should in fact be 'aprativīrya'.

128. O Soma, those who are not born of kṣatriya wombs do not know your illusory power. You remain above the course of the Sun, and above the luminaries.

129. Driving away darkness suddenly, you illumine the entire world. You are cool-rayed, snow-bodies, the lord of the luminaries and have the form of the hare on your body.

130-133a. You are also of the nature of destiny; you are fit to be offered a sacrifice to; you are the sacrifice; and you are the unmanifest one; you are the lord of the herbs; you are the source of rites; also of water and you are cool-rayed; your rays are cool; you are the prop of nectar; you are smart and have a white vehicle; you are the loveliness of the lovely bodies; you are the Soma of those who drink Soma. You are agreeable to all beings; you destroy the darkness; you are the lord of the constellations. Therefore, O you commander of a large army, go with Varuṇa, wearing an armour. Put an end to the demonish illusion, by which we are being burnt."

Soma said:

133b-134. Since, O king of gods, O giver of boons, you tell me to fight I shall shower hoarfrost which would remove the demonish illusion. See these my cool and tormenting rays, covered with snow.

135. So the snow-showers discharged by the Moon, with nooes (of Varuṇa) surrounded the demons as the wind surrounds the multitudes of clouds.

136. The two mighty (heroes), Varuṇa and Indu (i.e. the Moon), holding nooses and cool rays, killed the demons by sending down snow and nooses.

137. The two lords of water—the two warriors fighting with nooses and snow moved with water in the army like two agitated great oceans.

138. The entire great army of the demons was filled, as the entire world is covered by the showering destructive clouds (at the time of deluge).

139. The two lords of water, viz. Soma and Varuṇa, getting ready, destroyed that illusion created by the lord of demons.

140. Consumed by the multitudes of the cool rays, and assailed by (Varuṇa's) nooses, the demons could not move in the battle like topless mountains.

141. All the demons struck down by Soma, were destroyed. Their bodies were flooded with snow like fires that were not hot (i.e. that were extinguished).

142. The variegated and auspicious heavenly cars of those demons fell down. They fell down and again came up.

143. Maya, the demon skilled in magic, saw, in the heaven, the demons bound by the groups of nooses and covered over with the lunar rays.

144-146. He released the celebrated, mountainous illusion with a group of mountains, with swords and sharp-edged spears, with heaps of trees standing at the top, crowded with groups of lions and tigers when the hosts of gods were making noise, crowded with herds of wolves, with trees shaken by wind; it was created by his own son, it was warbling and it moved freely in the heaven everywhere.

147. The demons struck the gods with showers of rocks accompanied by sounds of swords and with falling trees (i.e. trees that fell) and did not allow them to live.[1]

148. The two illusions—that of the demons and that of Varuṇa—then disappeared. Movement on the earth became fearful as it were with mountains (everywhere).

149-150. No god was seen as (each one) was screened by multitudes of trees. Except the Mace-holder (i.e. Viṣṇu) all other (soldiers in) the army of gods had their bows destroyed, had become loathsome due to the weapons being broken, and had discontinued their exertion. That majestic lord, who had entered the war, did not tremble at all.

151-152. The lord of the world, Hari, who resembled the (dark) destructive cloud, who knew the occasion, and who realized (imminent) death in the war, who desired to witness the fight between gods and demons, did not get angry because of his forbearance. Then the lord ordered Fire and Wind to fight.

1. Stanzas like this are not quite intelligble.

153-155. Impelled by the words of Viṣṇu they drew the illusion. That mountainous illusion perished (when) it was burnt by the two, who had been roaming about and had commenced to exert themselves. That Wind accompanied by Fire and that Fire in the company of Wind, augmented as it were at the time of deluge, burnt the army of demons. Wind became speedy there; and then Agni also became like that due to Māruta (i.e. Wind).

156-166a. Fire and Wind who were amusing themselves, moved in the army of the demons. Then the beings were (being) reduced to ashes and they were rising and falling. Everywhere the aeroplanes of the demons were falling. The branches (of trees) were being thrown off by Wind, and Fire was doing his duty. The killing by Māyā (i.e, illusion) was going on; the Mace-holder (i.e. Viṣṇu) was being praised; the exertion of the demons had stopped; the three worlds were free from bondage; gods were pleased. Good people said: 'Well (done), well (done).' The thousand-eyed one (i.e. Indra) achieved victory, and the demons were defeated. All the directions were pure; the righteous began to increase. The course of the Moon was uncovered, and the Sun remained steady in his own place. Beings were taking an active part in worldly affairs; people were endowed with good character; the bonds of death were unaffected. Oblations were offered into fire; gods shone with sacrifices and they showed the path to heaven. All the regents of the quarters supported their quarters; the perfect ones remained in penance; the sinful ones did not exist. The side of the gods was glad and the side of the demons was dejected. Righteousness had the three feet, and unrighteousness had just one foot (i.e. righteousness was very much predominant). The great gate (to righteousness etc.) was open, and good path existed; people were inclined to piety, and the hermitages proceeded with their activity uninterruptedly (i.e. the hermits led a peaceful life). Kings were engaged in protecting their subjects and shone; the worlds were calm (and) the dark demon was subdued.

166b-172. When that (great) deed of Agni and Vāyu took place in the war, all worlds were wholly interested in them, were bright and performed acts (celebrating) their victory. Hearing about the great fear caused to the demons by Agni and

Vāyu, the well-known demon Kālanemi took notice (of what was happening). He was having a crown of the shape of the sun, and tinkling ornaments and armlets. He resembled the Mandara mountain. He was covered with great pearl-ornaments, and looking fearful due to having hundreds of weapons, a hundred arms and a hundred faces, and a hundred heads. He stood like a majestic mountain having a hundred peaks and augmented in the great side, (looking) like fire in the summer. He had smoky hair, ruddy moustache, projected teeth, and a hideous face. He had a large body expanding in the three worlds, lifting up the sky with his arms, and throwing off the mountains with his two feet, and setting in motion showering clouds with his breaths.

173-177. All gods, with their eyes afflicted with fear, saw Kālanemi, whose broad red eyes were (looking) obliquely, whose exalted lustre was like (the) Mandara (mountain), who was, while approaching the groups of gods, as it were desiring to burn them in the battle, who was threatening the hosts of gods, and covering the ten quarters, who was seen like Death risen and delighted at the time of deluge, and who said to the demons, struck by gods, 'Wait, wait!' with his strong right hand lifted up, which had a raised nice palm, the fingers of which had large joints, which was long and full of ornaments, which did not move at all.

178. Beings observed that Kālanemi destroying (the gods), like another Trivikrama Nārāyaṇa (i.e. Viṣṇu) overcoming everything.

179. That demon, having shaken the sky with wind, and rising again, came and started to fight causing fear to all gods.

180-181. That demon Kālanemi, while moving (on the battlefield), being encircled by Indra, came near him, and shone like Mandara with Viṣṇu. Seeing Kālanemi, like another death, coming to them, all the gods, led by Indra were very much frightened.

182. That great demon, desiring to do what was agreeable to the demons, and of great lustre, increased (in size) like a cloud at the end of the summer.

183. The lordly demons, seeing him to have entered the

three worlds, stood up unfatigued (i.e. enthusiastically) as if after having drunk the excellent nectar.

184. The demons, desiring to fight, free from fear and alarm, led by Maya and Tāra, behaving like conquerors in the Tārakāmaya war, and going (out) to fight, shone.

185. They who were repeating (magic) formulas, who were running through the army became glad when they saw the demon Kālanemi.

186. All those chief (soldiers) of Maya, who were leaders in the battle, gave up their fear (and) stood (near him) to fight.

187-195. These successful demons, knowing the (art of the use of) missiles, well-settled in penance, viz. Maya, Tāra, Varāha, Hayagrīva, Vipracitti's son Śveta, both Khara and Lamba, Bali's son Ariṣṭa, so also the one known as Kiśora, and the great demon Surbhānu, famous like gods and as (an expert) fighter in a circular military array, went to Kālanemi, with (i.e. taking with them) very heavy maces, discs, chariots, hatchets, pestles resembling death, slings, mallets, stones like missiles, so also terrible rocks, sharp-edged weapons, small javelins and bars of excellent iron, heavy destructive śataghnī missiles, pairs of fetters, so also ploughs that struck fiercely when discharged, with long arms, nooses and (weapons) like iron-bars, with arrows having the licking and spreading mouths of serpents, with destructive weapons and shining iron-clubs, with sharp unsheathed swords, with sharp and bright lances, and with bright demons holding bows.

196. That army of the demons, excellent on account of shining weapons, then led by Kālanemi, shone in the battle.

197. The army of the gods, which was closed (i.e. encircled) on all sides by them (i.e. the demons) like a thicket of trees at the time of the advent of the clouds, also became glad (as) it was protected by Indra.

198-202a. That great shining (divine) army, which was endowed with cold and hot lustre (respectively) of the Moon and the Sun, which was speedy like the wind, which was agreeable, which was having the banners of stars, which had put on the garments of clouds, which was smiling with the planets and

constellations, which was protected by Yama, Indra, Kubera, and also by intelligent Varuṇa, which was having (in it) blazing fire and wind, which was devoted to Nārāyaṇa, and which resembled a current in the ocean, which had missiles which are fearful and had (in it) Yakṣas and Gandharvas, shone. At that time, the encounter between the two armies took place like the union of the heaven and earth at the time of the expiration of a Yuga.

202b-204a. That war in which gods and demons had thronged, in which forgiveness and valour were excessive, which had arrogance, politeness and speed, was fierce. The gods and demons set out with terrible armies like the excited clouds from the eastern and the western oceans.

204b-205. The gods and demons were delighted with the two armies, as the mountains with the blossomed thickets on them. They beat the drums and blew the conches repeatedly.

206-207. The sound of the stroke of the bow-string on the fore-arm, filling the universe, the earth and the directions, so also the twangs of the bows and the sound of the drums obscured the cries of the demons. Making each other go forward and backward, they (i.e. the gods and demons) assailed one another.

208-210. Others desiring hand-to-hand fight, broke (the arms of tbeir enemies) with their own arms. The demons discharged terrible thunderbolts, iron bars, excellent missiles[1], swords and heavy maces on the gods, in the battle. Some, with their bodies broken by the fall of the maces, and shattered to pieces (i.e. excessively wounded) repeatedly fell down, while others struck again. In the battle, those who were much excited, angrily encountered one another, with chariots, horses, aeroplanes and elephants etc.

211-213. Moving in the battle (i.e. on the battlefield), biting their lips (literally, having faces the lips of which were bitten), those (who were seated in) the chariots fought with (those who also were seated in) the chariots, and the foot-soldiers fought with foot-soldiers. The great sound of those noisy chariots resounded in the sky as by the thundering of the

1. *Uttamāyuyudhān*—The correct word appears to be Uttamāyudhān.

clouds in the rainy season. Some broke the (enemy's) chariots (while) some were crushed under chariots.

214. Others were distressed; the chariots could not move on. Some lifting up their enemies with their hands in the fight were bitten (by the enemies).

215. Those strong ones, having swords and being covered with hides struck (the enemies) with joy. Others pierced with missiles and struck (with weapons) in the battle vomitted blood.

216. Some, resembling clouds dripping water, came (there). Due to their showering of arrows on one another, the day of the fight appeared to be a rainy day.

217. In the meanwhile that demon Kālanemi grew like a cloud being filled with the ocean-floods.

218. Due to his limbs resembling elephants and mountains, clouds, having chaplets of lightning, and showering blazing fire, fell down.

219. Far extended flames with fire-sparks went out from his mouth, who was showering sweat and knitting the eye-brows, when he was hissing with anger.

220. His arms grew obliquely and upwards in the sky like serpents with five mouths coming out from a mountain.

221. He screened the divine sky with multitudes of missiles of many kinds, with bows and with iron-bars as with lofty mountains.

222. He desiring to fight and with his garments tossed by wind[1] remained there actually like Meru mountain with its rocks scorched by the evening sun.

223. He struck down the hosts of gods with peaked mountains and tops of trees, hurled with great speed, (as Indra struck down) the great mountains with (his) thunderbolt.

224. The gods struck by Kālanemi in the battle, with the hair on their heads cut off and removed, with his arms having swords, could not move.

225. Some Yakṣas, Gandharvas, birds and Kinnaras with great serpents were struck with fists and some were split into two parts.

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1. *Anilodbhūta*—should be aniloddhūta.

226. The gods, who were frightened in the battle by that Kālanemi, and who were perplexed, were unable to exert themselves.

227. He rivetted the thousand-eyed Śakra with arrows thrown round him, and stopped all his exertion in the war.

228. In the battle he made Varuṇa like a cloud without water, like a waterless ocean and nooseless and motionless.

229. He, of the form of death, surrounded Kubera in the war. Dhanada (i.e. Kubera), the lord of the regents of quarters was made actionless by him in the battle.

230. On account of that the frightened Yama, who snatches all, whose weapon is deadly, gave up his state of Yamahood in the battle and entered his own (i.e. the southern) direction.

231. Having driven away the Guardians of the Quarters and assumed their protection duties he divided his body into four parts corresponding to the four directions.

232. Having gone to the divine path of the luminaries indicated by the divine Sun, he took away Soma's grandeur and all his great domain.

233. He drove away Bhāskara (i.e. the Sun) of bright rays by means of Dharma and snatched his rule, his domain and his daily activity.

234. Having conquered Agni, the gods' mouth, he made him resort to his own mouth; and having speedily conquered Vāyu, he brought him under his own control.

235. Forcibly bringing (back) the great rivers from the ocean he made them, the embodied ones, give him comfort and power[1].

236. Having brought under his control the water in the heaven and on the earth, he covered the earth well-protected by the mountains.

237. The great demon, occupying all the worlds, and causing fear to all the worlds, appeared like the self-born one, the lord of the gross elements (or of the great beings).

238. The demon, having the body of the regents of quarters, having the soul of the Moon and the Sun, born of Fire and Wind, shone in the battle.

239. The demons praised him, who remained at the position

1. *Abhisukha Vīrya*—the expressions are not very happy.

of the highest god, resembling the creator of the worlds, as the gods praised the grandsire.

240. Due to his perverse deeds (these) five, viz. Vedas, Righteousness, Forbearance, Truth, and Śrī, who had resorted to Nārāyaṇa, did not go to him.

241. That lord of demons, getting angry because the five did not approach him, went to the place of Viṣṇu where the god remained.

242. (There) he saw (Viṣṇu) who was seated on Garuḍa, who held a conch, a discus and a mace, and who whirled round the auspicious mace to destroy the demons.

243-244. That demon (viz. Kālanemi), with his mind agitated, seeing Viṣṇu, who resembled a cloud containing water, whose garments were like lightning, who had mounted upon the bird, Kaśyapa's son, of golden wings, and moving in the sky (i.e. upon Garuḍa) and who as it were, remained in the sky, and who was unperturbed, and was ready to destroy the demons said:

245. "This is our enemy who destroyed our ancestors and also Madhu and Kaiṭabha who lived in the ocean.

246. This is our enemy who is indeed described to be matchless. In many battles he killed many demons.

247. This is the one who is cruel in the world and is impudent to women and children. He uncovered the parted hair of (i.e. behaved impolitely with) the wives of demons.

248-249. He is the Viṣṇu or Vaikuṇṭha of the gods, the residents of heaven; among the serpents he is Ananta; he is the self-born of the self-born (i.e. superior to him); this is the lord of the gods who will be wronged by us. Getting (i.e. inviting his anger) Hiraṇyakaśipu was killed.

250. Gods, having resorted to his shadow (i.e. having sought his protection), remain at the mouth of the sacrifice and eat the clarified butter offered in three ways by the great sages.

251. He (alone) is the cause of the death of all the enemies of gods. In the war all our families entered his discus (i.e. were destroyed by his disc).

252. He is said to have given up (i.e. offered) his life for

gods. He, the lord, discharged the disc endowed with lustre on the enemies.

253. When I, who am death, remain here, he has become the death to the demons. Keśava will get the fruit of the time that has gone by.

254. Luckily (for me) now this Viṣṇu has come before me. Crushed with my arm[1] in the battle by me, he will perish.

255. I shall luckily pay homage to the former demons, by killing, in the battle, this Viṣṇu causing fear to the demons.

256. In the battle I shall quickly destroy the hosts of gods. Even though he has gone (i.e. has taken up) another existence, he torments the demons in battle.

257. He was formerly (called) Ananta and also well-known as Padmanābha. In the terrible single ocean he killed both Madhu and Kaiṭabha.

258. Dividing his body into two halves—one half of lion and another of man—he (all) alone formerly killed my father, Hiraṇyakaśipu.

259. Aditi, the origin (i.e. the mother) of gods conceived him as an auspicious embryo. Walking three steps he alone had the three worlds (under his control).

260. Now that god, when he has encountered me, when this Tārakāmaya battle has come up, will perish."

261. Speaking like this in many ways, he quickly caused Nārāyaṇa to like (i.e. made Nārāyaṇa) to fight by (saying) ugly words to him in the battle.

262. The Mace-holder (i.e. Viṣṇu), being (thus) abused by the lord of demons did not get angry. With great power of forbearance and with a smile, he said:

263. "O demon, the power of arrogance is small, (while) the power of (i.e. due to) the suppression of anger is steady. You, who, forsaking forbearance, talk (like this), are doomed by (i.e. as a result of) faults due to pride.

264. I look upon you as mean; fie upon your might of words ! Which men would remain there where women shout?

265. O demon, I shall see that you go along the same path

1. *Bahunā*—should be bāhunā.

as your predecessors have gone. Who would be prosperous by giving up (i.e. violating) the rule laid down by the creator?

266. Today I shall kill you who destroy the operation of gods; and I shall (re-)place the deities in their own respective positions."

267. When, in the battle (i.e. on the battlefield) Viṣṇu was speaking like this, the demon laughed, and made his hands endowed with weapons (i.e. took weapons in his hands).

268. He, with his eyes doubly red due to anger, raised his hundred hands, and dropped all the multitudes of weapons on the chest of Viṣṇu in the battle.

269. The demons too, led by Maya and Tāra in the battle, and with their weapons and swords raised, attacked Viṣṇu in the war.

270. He, being struck by the very mighty demons, with all their weapons raised, did not move from there (i.e. from that place) like an unmoving mountain.

271-272. Kālanemi, the great demon, encountered by Garuḍa, got excited, and raising with his arms his terrible, blazing mace, released it on Garuḍa, with all his life (i.e. with all his might). Viṣṇu was amazed by that deed of the demon.

273-274. Then he (again) hit the mace on Garuḍa's head. Seeing Garuḍa afflicted, and his own body unhurt, Vaikuṇṭha (i.e. Viṣṇu) with eyes red due to anger, took his disc; and with Suparṇa, the lord speedily grew up.

275-277a. His arms, pervading the ten quarters, also grew. He, as it were desiring to occupy all the worlds with his prowess, filling the intermediate directions, and the sky and the earth as well, grew (in size). The sages with Gandharvas praised Madhusūdana, growing (in size) for the victory of the gods.

277b-283a. He scratching (i.e. touching) the sky with his crown and shining head, having pervaded the earth with his two feet and having covered the directions with his arms wetted with fat, blood and marrow of the demons, held his discus, which resembled the sun in lustre, which had a thousand spokes which destroyed the enemy, which was like a blazing fire, which was fierce (yet) beautiful to look at, which had golden particles stuck to its circumference, which caused fear, which was match-

less, the circular edge of which was razor-like, which was filled with wreaths, garlands and chaplets, which moved according to its desire, which took up any form it liked, which was fashioned by the Self-born himself, which caused fear to all enemies, which was full of wrath, and arrogant in the war, by the discharge of which the worlds, along with the immobile and the mobile, got bewildered, and the ghosts eating raw flesh were satisfied in the great war.

283b-285a. The Mace-holder (i.e. Viṣṇu), blazing with anger, having raised his discus of a matchless action, and resembling the sun in brilliance, and destroying the demon's lustre with his own lustre, cut off with that (discus) only the arms of Kālanemi in the battle.

285b-286a. Hari forcibly destroyed with that discus the discus (of Kālanemi) which had a hundred points, and which was (as it were) laughing loudly due to fire-powder (i.e. splinters of fire).

286b-288a. That demon, with his arms cut off and without a head, did not move. With his headless trunk firm he stood in the battle like a branchless tree. Garuḍa, spreading out his two wings, and having speed like that of the wind, struck Kālanemi with his chest.

288b-289a. He (i.e. Kālanemi) facing Garuḍa's body, and having no arms, whirling from the sky, fell down leaving (i.e. from) the sky, and shaking the earth.

289b-291a. When the demon fell down, gods along with hosts of sages, (saying) 'Well (done), well (done)', together honoured Vaikuṇṭha (i.e. Viṣṇu). Other demons whose valour was seen in the battle, were all pervaded by (his) arms and could not move in the battle.

291b-293a. He seized some with their hair; pressed the throats of some; cut off the face of someone; and held someone by his waist. They, who were consumed by the mace and the discus, who had lost their energy, and life, tumbling with all their bodies (i.e. fully) from the sky, dropped down on the earth.

293b-295. When all the demons were killed, Puruṣottama (i.e. Viṣṇu), having performed that (feat) dear to Indra, was

successful. When in the Tārakāmaya battle that destruction took place, Brahmā, the grandsire of all the worlds, came to that region with all brāhmaṇic sages and hosts of Gandharvas and celestial nymphs.

296-297a. The god (i.e. Brahmā) honouring Hari, the god of gods, said: "O god, you have done a great job; you have taken out the dart in the form of the demons; and we are pleased by the death of the demons.

297b-300. O Viṣṇu, there is none else except you who would have controlled that great demon, Kālanemi, whom you killed. He, insulting the gods and the movable and immovable worlds, having destroyed the sages, even opposed me. So, I am pleased with this your deed, viz. that you struck down Kālanemi, resembling death. So come on, well-being to you; let us go to the excellent heaven.

301. There the brāhmaṇic sages, sitting in the assembly are waiting for you. O you best among those who have boons, which boon shall I grant to you?

302-304. You grant boons to the gods when they are in their positions. You have delivered these big three worlds (by) killing the troublesome fellow. O Viṣṇu, in this very war (you have helped that) great-souled Indra."

Thus addressed by revered Brahman, the immutable Viṣṇu spoke in auspicious words to all gods led by Indra:

Viṣṇu said:

Let all the gods that have come here listen:

305-307a. Led by Indra, all of us with Garuḍa have killed in the battle demons led by Kālanemi and endowed with valour and superior even to Indra. In this great war only two have escaped: the demon Virocana and the very mighty Svarabhānu.

307b-308. Let Indra resort (i.e. go) to his own direction; so also let (Varuṇa go to his own direction); let Yama look after his (i.e. southern direction), and Kubera the northern direction. Let Candramas (i.e. the Moon) be always united with the constellations.

309-311. Let this Sun go to (i.e. be united with) the first day of the season with the equinoctial and solstitial points. Let

the portions of clarified butter, presented with respect by the members (of the sacrifice) proceed. Let oblations be offered into fire by Brāhmaṇas according to rites mentioned in the Vedas. Let gods be pleased with offerings in the sacrifices, great sages with the Vedic studies, and the dead ancestors with śrāddha, as they like. Let Vāyu, taking his course, move (i.e. blow). Let Agni blaze in three ways.

312-314a. Let the (first) three castes please the three worlds by their own virtues. Let sacrifices be performed by brāhmaṇas fit to be initiated. Let the sacrificing priests receive presents separately. Let the Sun, the Moon and Vāyu, proceed by gratifying cows, fluids and life in beings (respectively) by their pleasing deeds.

314b-315a. Let all the big rivers, the mothers of the three worlds, rising from Mahendra and Malaya, go one by one to the sea as before.

315b. O gods, give up the fear of the demons and be calm. Well-being to you.

316-317. I shall go to the eternal world of Brahmā. Do not ever fearlessly (i.e. without proper caution) go to your own house or to heaven, and especially to the battle(-field) ; for the demons are mean. They strike at the weak points. Their position is fixed.

318a. Let you who are good and remain in (i.e. behave according to) your own nature, have your mind in honesty.

318b-320. Speaking thus to the hosts of gods, that very successful Viṣṇu, the revered lord, of a true (i.e. unfailing) valour, went with Brahmā, to Brahmā's world, after having created great affection for him in (the minds of) gods. This was the wonder in the Tārakāmaya battle between the demons and Viṣṇu about which you have asked me.

CHAPTER FORTYTWO

Tāraka's Victory in the War between Gods and Demons

Bhīṣma said:

1-4. O brahman, I have listened to (the account of) the rise of the lotus which you described in detail. O brahman, (now) I desire to hear from you about the greatness of Bhava (i.e. Śiva) and the birth of Guha (i.e. Kārttikeya)—how he was born and what he did; how Tāraka the demon became more powerful and how that great demon was killed (by Kārttikeya); how Rudra sent the sages to the Mandara mountain; how Rudra, the supreme lord, obtained Umā there. O great sage, tell me all this as it took place.

Pulastya said:

5-6a. Formerly Kaśyapa said to Diti, the auspicious origin (i.e. the mother) of demons: "O respectable lady, you will obtain a son having limbs as strong as thunderbolt. You will have a son by named Vajrāṅga, devoted to piety."

6b-7. The honourable lady, who had (thus) obtained a boon, got a son difficult to be cut (i.e. destroyed) like thunderbolt. As soon as he was born, he became the master of the significance of all sciences (i.e. branches of learning). He said devoutly to his mother: "O mother, what should I do?"

8-9a. Diti, hearing (these) words of the lord of demons, became delighted, and said: "O son, Indra has killed many of my sons. Go to kill (i.e. go and kill) Indra to make up the loss due to (i.e. to avenge) them."

9b-10. Saying, "All right", to her, he forcibly went to the heaven. Then having tied Indra with a noose of unfailing power, he came to his mother as a hunter (would bring) a poor deer.

11. In the meanwhile, Brahmā and Kaśyapa of great penance came there where the fearless mother and son remained.

12-14. Seeing them Brahmā as well as Kaśyapa said these words: "O son, release this lord of gods. What have you to do

with him? O son, for a respected person his insult is said to be his murder. He who is freed from your hand on our telling (you to release him) is certainly dead. That enemy, who is released in the battle through generosity by his enemy, is, though alive, dead, day after day."

15-17. Hearing this, Vajrāṅga, bowed (to them) and said (these) words: "I have nothing to do with him. I have (simply) obeyed my mother's order. You are the lord of the gods and demons; and you are (my) respectable great grandsire. O god, I shall do as you say: this Śatakratu (i.e. Indra) is released (by me). O god, I have a liking for penance; O lord, let it be practised without any obstacle through your favour."

18a. Saying so, he ceased (speaking). When the demon remained silent, the grandsire said these (words):

Brahmā said:

18b-19a. Being free from difficulty, remaining under my command, practise penance. With this purification of the mind (i.e. having thus purified your mind) you (will) have obtained the fruit of your existence.

19b-20. Saying so, the Lotus-born (Brahmā) created a broad-eyed daughter. The Lotus-born god gave her to him as his wife. Having named her Varāṅgi, the grandsire went (back).

21-23a. Vajrāṅga too went to a forest with her for (practising) penance. The lord of demons, having eyes like lotus leaves, of a pure mind, and having a great penance (to his credit), practised penance for a period of a thousand years with raised hands. Till that (period was over), he remained a great ascetic with his face hung down and remaining in the midst of five fires[1], not eating anything and practising severe penance.

23b-25a. Then for a thousand years he resided in water. The great-vowed wife of him, who had entered the water, remained, observing silence, at the bank of that lake only. Without eating anything, the very lustrous one entered upon a severe penance.

25b-26. When she was practising penance, Indra scared

1. Pañcāgni—See note on 41.83. above.

her. Going in the form of a monkey to that great hermitage, he snatched her holy seat and casket containing sandal etc.—(the material of) worship.

27-28a. Then, he, taking up the form of a lion, frightened her; then taking up the form of a serpent he bit both her feet; but due to the power of penance she did not die.

28b-30. When Indra, troubling her with many scares, did not stop (from doing so), the queen of Vajrāṅga, thinking it to be the wickedness of the mountain (on which she was seated), set about to curse the mountain. Seeing her about to pronounce a curse, the mountain, in a human form, with frightened eyes, said to that beautiful Varāṅgī:

The mountain said:

31. O you lady of a great vow, I am not wicked. I deserve to be resorted to by all human beings. This angry Indra is doing what is disagreeable to you.

32-33a. In the meantime the period of a thousand years was over. Knowing it, the Lotus-born (i.e. Brahmā) came to the lake and being delighted said to Vajrāṅga:

Brahmā said:

33b. O son of Diti, I shall satisfy all your desires; get up.

34. Thus addressed, the lord of demons, the treasure of penance, with the palms of his hands folded in obeisance said (these) words to the grandsire:

Vajrāṅga said:

35. Let me not have the demonish disposition. Let me have (i.e. let me go to) the eternal worlds. Let me be interested in penance. Let the body stay (as it is).[1]

36-37. Saying, "Let it be so," the lord (Brahmā) went home. Vajrāṅga too, of a firm control, completed his penance. Desiring to meet his wife (i.e. he desired to meet his wife, but) did not see her in his own hermitage. Afflicted with hunger, he entered a thicket of the forest.

1. Śarīrasya....text is not quite clear.

38-39a. (When he looked here and there) in the thicket to obtain fruits and roots, he saw his dear helpless wife, whose face was covered with a tree. Seeing her, the demon, consoling her, said:

Vajrāṅga said:

39b-40a. O good one, who, desiring to go to the world of Yama, has harmed you? O you proud one, quickly say which desire you want to be satisfied.

Varāṅgī said:

40b-42a. I am repeatedly scared, tossed away, beaten up and harassed, like one without a husband, by the fearful lord of gods. Not seeing the end of my grief, I am determined to give up my life. Give me a son, who would save me from the ocean of misery.

42b-44. The very mighty lord of demons, thus addressed, and with his eyes full of anger, though capable of retaliating the king of gods, set about to practise penance again. Knowing his harder intention, Brahmā again hurriedly came to the place where the son of Diti remained.

Brahmā said:

45. O son, why are you again setting about to practise the vow? I shall give you the son (endowed) with vigour, (as) desired by you.

Vajrāṅga said:

46-47a. I, who got up by your order from the profound meditation saw my wife scared by Indra. The beautiful lady, said to me (that) she desired a son. O grandsire, you, who are pleased with me, give a saviour son (Tāraka) to me.

Brahmā said:

47b-48. O hero, enough of your penance; do not get into insuperable suffering. A very powerful son, who will loose the braided and ornamented hair of divine ladies will be (born to you).

49-51. Thus addressed, the lord of demons, having saluted the great grandsire, and having gone to his queen delighted her, whose mind was distressed. The fortunate couple then went to their own hermitage. That Varāṅgī, of an excellent complexion, carried in her womb for a thousand years, the embryo (i.e. the seed) deposited (by Vajrāṅga). At the end of a thousand years Varāṅgī brought forth (a son).

52-53. When that demon, fearful to all the world, was being born, the whole earth trembled, the great oceans were agitated, the mountains shook, and fierce winds blew; the best sages muttered prayers, and fierce beasts roared.

54-55. Lustre left the Moon and the Sun, and the directions were covered over with mist. When that great demon was born, all great demons, being delighted, came there, and also the demon-females. Full of joy they sang, and hosts of celestial nymphs danced.

56. O you of great lustre, when the great festival of the demons was (being celebrated), gods along with Indra, became mentally dejected.

57. At that time seeing the son, Varāṅgī was filled with joy. The lord of the demons also greatly prized that (newly-) born son.

58-59a. As soon as Tāraka, the lord of demons, was born he was consecrated as the sovereign emperor of the entire kingdom of the Asuras, which was capable of being compared with the earth, by the chief demons like Kujambha, Mahiṣa etc.

59b-60a. O great king, when Tāraka got the great kingdom (i.e. when he became the emperor), he, the greatest among the demons, said these proper words:

Tāraka said:

60b-62. O mighty demons, listen, all of you, to my words. O demons, gods would destroy all the families (of us). (Between gods and us) eternal enmity due to the practice of our families has mounted. All of us, resorting to (i.e. depending upon) the might of our own arms will practise penance for curbing gods. There is (i.e. should be) no doubt about this.

63-64a. Saying so, and getting their consent, he went to the Pāriyātra mountain. For a hundred years he practised all the penances like not eating at all, honouring the five (fires), eating leaves of trees (only) or subsisting on water (alone).

64b-65. When thus his body was emaciated and his penance grew in strength, Brahmā, having come there, said to the lord of demons: "O you of a good vow, ask for a boon". He chose (the following boon): "I should not die (i.e. be immune to death) from all beings".

66. To him then Brahmā said: "Since death is certain to beings, (you may) ask for death at the hands of him of whom you are not afraid."

67. The great demon, the lord of demons, deluded by pride, thought (for a while) and chose death from a child seven days old.

68-69. Saying, "All right", Brahmā went home, and also the demon. Then he said to his ministers: "Make ready my army quickly. If you desire to do what I like, then you must supress the best gods. O demons, I shall have uncommon joy when they will be suppressed."

70. Having heard Tāraka's words, a demon named Grasana, the general of the king of demons, made ready the army.

71. Having beaten the deep (-sounding) kettle-drum, he quickly called the demons, and also very brave ten crores of lords of demons.

72-73. Leading them was Jambha. Next was the demon Kujambha. Mahiṣa, Kuñjara, Megha, Kālanemi, and Nimi, (and also) Manthana, Jambhaka, Śumbha—these ten lords of the demons were the leaders. There were hundreds of others, who were capable of being compared with the earth.

74. The chariot of Tāraka was decorated (i.e. yoked) with a thousand eagles, and with eight wheels; it had a train of poles and its expanse was four yojanas.

75. The chariots of Grasana, Jambha, Kujambha and Kumbha were yoked with tigers, lions, donkeys and horses.

76. The chariot of Megha was yoked with elephants; that

of Kālanemin with a demon. Nimi's great elephant had four tusks (like the Airāvata) and resembled a mountain.

77. The lord of demons, named Manthana, was seated in a chariot, having its horses a hundred cubits in length. The very mighty Jambhaka had mounted a camel resembling the lord of mountains.

78-79. Śumbha was mounted upon a ram. Thus, other mighty demons, seated in various vehicles, had put on bright armours and were decorated with bracelets and turbans. That army of the lion of demons (i.e. of the brave demon) appeared to be of a terribe form. The army had very intoxicated elephants and was crowded with horses and chariots, a number of foot-soldiers and banners.

80-83a. In the meanwhile, Vāyu, the messenger of gods, seeing that army of the demons in the residence of the demons went to report it to Indra. Having gone to the divine assembly of the great-souled Indra, he told (him) among the gods, the time for action that had approached. Hearing it, the great-armed lord of gods, having closed his eyes, said these words to Bṛhaspati at that time.

Indra said:

83b-84a. Now comes this fight of the gods with demons. Tell (us) that should be done (which is) supported by political wisdom.

84b-85a. Hearing these words of Indra, the lord of speech, the magnanimous, the highly intelligent Bṛhaspati said these words:

Bṛhaspati said:

85b-88a. O best among gods, this is said to be ancient, natural state of those who wish to be victorious: political stratagem preceded by negotiations, and (keeping ready) the army with its four divisions.[1] These are the four constituents (of

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1. The fourfold army: (1) Elephants, (2) Chariots, (3) Cavalry and (4) Infantry.

political wisdom)[1]: negotiation, creating dissension, bribery and punishment (i.e. open attack). The greedy cannot be won over by negotiation (or conciliation); those having same qualities (i.e. belonging to a homogeneous group) cannot be won over by creating dissension; here bribery will not lead to success; if you like (i.e. if you please), in this case, openly attacking the plunderers by force is the only remedy.

88b-89a. Indra, thus addressed, giving thought to what should be done, said these words in the assembly of gods:

Indra said:

89b-92. O you residents of heaven, listen attentively to my words. You, of divine souls, are the enjoyers of sacrifices; and always remaining in (i.e. adhering to) your own greatness with your families, you are always engaged in protecting the world. Be prepared to fight; unite my army; get (your) weapons; worship the deities of weapons. O you lords of gods, having made Yama the General, quickly bring together the vehicles and the aeroplanes.

93-94. Thus addressed, those who were prominent among the gods armed themselves. The invincible chariot of the lord of gods was yoked with a myriad horses, was decorated with golden bells; it had many wonderful properties; it was approached by gods and demons: it was harnessed by Mātalin.

95-96a. Yama, surrounded on all sides by fierce servants, filled with flames that would rise at the time of the universal destruction, having seated himself upon a he-buffalo, and moving in the sky, remained at the head of the army.

96b. Agni, mounted upon a goat, and having a kind of missile in his hand, settled himself.

97. Vāyu, with a goad in his hand, increased his speed. The revered lord of water (i.e. Varuṇa) had mounted upon a lordly serpent.

98. The lord of demons, moving in the sky, and (looking)

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1. Aṅgacatuṣṭaya: (1) Sāman (conciliation or negotiation), (2) Dāna (bribery), (3) Daṇḍa (punishment, open attack), (4) Bheda (creating dissension).

terrible on account of having a sharp sword, occupying a chariot, to which men were yoked, got settled in the battle.

99-100. The lord of wealth (i.e. Kubera) with a mace in his hand, (was seated) in a chariot to which large lions were yoked. The Moon, the Sun, the two Aśvins, the invincible generals of the divine army in the three worlds were endowed with the army having four divisions. That assemblage of the divine army numbered thirty-three crores.

101-103a. Indra was seated upon the elephant named Airāvaṇa, which looked like Himālaya, (decorated with) white charming chowries, and (with) golden lotuses and spotless, beautiful garlands, made charming (i.e. decorated) with sprouts (i.e. lines) of saffron and with his temples crowded with sporting swarms of bees. He, of a magnanimous mind, who had put on variegated ornaments and garments, whose thunderbolt was big, who was decorated with a cushion, who had serpent-like scattered armlets, whose sproutlike feet were honoured by a thousand eyes, looked charming in the heaven.

103b-104a. That army was thronged with streams of groups of horses and elephants; its umbrella and banner were white; it had continuous (streams) of invincible foot-soldiers; it was difficult to be subdued on account of warriors having various weapons.

104b-105. Then the very mighty Aśvins, Maruts, with Sādhyas and Indra, Yakṣas, goblins, Gandharvas, having many missiles in their hands, all came together and struck the lord of demons.

106-108a. However, the missiles did not cling to his body resembling thunderbolt and a mountain. Then having jumped down from his chariot, Tāraka, the king of the demons, hit crores of gods with his hands and kicks. The armies of gods, that escaped being killed, being afraid, and having given up weapons, fled in (various) directions.

108b. Seeing the gods fleeing, Tāraka said (these) words:

109. "O demons, do not kill the gods. Tying them, bring them quickly, and show them to Vajrāṅga. Let him see gods."

110-112. Then the demon, being praised by Diti's sons and well-served by the celestial damsels, having tied, in the battle, the regents of quarters led by Indra and with Rudra, with

strong bonds, as a herdsman leading the beasts, again went, after getting into his chariot, to his own house, beautified with Siddhas and Gandharvas, and having a top like the Vipula mountain.

CHAPTER FORTYTHREE

Gaurī's Marriage

Pulastya said:

1-2. The door-keeper, who had put on a bright silken garment appeared (before the king of demons). Going down to (i.e. touching) the ground on his knees, he, without delay, said the following adorned with (i.e. couched in) few words, to the lord of demons, having a bright body resembling a host of suns.

3. "Having brought the gods, after binding them, Kālanemi stands at the door. He respectfully asks: 'O lord, where should the captives stay?' "

4-5. Having heard those words of the doorkeeper, the demon said: "Let them stay as they like. The three worlds are my residence. Release only Indra, after having clean-shaved him, after making him put on white garments and after having marked him with a dog's foot."

6-7. When this was done, gods, with their minds dejected went to the lord of the world, the Lotus-born one to seek his shelter. The despondent gods, having reached him, prostrated themselves with their heads touching the ground, and praised the Lotus-seated (god) with words (couched in) beautiful syllables.

The gods said:

8-10. Salutation to you, the origin of Oṁkāra etc., the first and unending cause of the diversity of the universe, (to you) who are at the root of the beings immediately after creation; O you, of a pious form, salutation to you who desire to withdraw (the world unto you); on account of your greatness,

you are the cause of the manifested forms; and due to this appellation, you, having thought about us, divided the worlds above the heaven and the earth, and the ones below them, from (i.e. out of) the cosmic egg. It is clear that Meru was your outer skin of the embryo; we know that the space was put forward by you; it is clear that from your body the gods were created; the embodied ones move within your body.

11. The heaven is your head; the moon and the sun are your eyes; the serpents are your hair; the directions are the cavities of your ears; sacrifice is your body; rivers are your joints; the earth is your feet; the oceans are your belly.

12. You are the author of illusion; you are the cause; you are declared to be calm by the Vedas; you are said to be the light and the sun. With the help of the meaning of the Vedas, they by intellect, expound you, the ancient one, who are placed in the lotus of the heart.

13. Those who have mastered abstract meditation, describe you as (their) soul; (they describe you) to be the source of the seven subtle (pricinples) propounded by the Sāṁkhyas, and also of the eighth one, told by them. You alone being the soul, live in them.

14. Having perceived, you fashioned a subtle and (at the same time) a gross form; those entities which are said to exist in the cause, are said to have come up from you at the time of the first creation; again, they are to be reached after the impressions according to desires (?).

15. Kāla (i.e. desitny) is conceived by you; its origin is concealed in you; it is immeasurable; in it the uncertainty about number has disappeared; it is the cause of the withdrawl of the manifestation of entities and non-entities; it is endless; you are its author, and its abode.

16. All that is gross is useless; that which is other than that is said to be subtle and (therefore) important. You are presented in the Purāṇa to be even grosser than those which cover the gross objects.

17. You join (i.e. bestow) prosperous condition to every being, and in every existence you put what is cherished (by you); driving out what is joined to a manifested form you bring about manifestation in every place.

18a. Thus the lord is protector of those who possess individuality; and also he having endless forms, is their saviour and protector.

18b-20a. Thus having praised Brahmā, the cause (of everything) the gods ceased (praising him). Then they remained thinking about the objects they wanted. Brahmā, thus praised, was extremely pleased. Pointing out with his left hand, he, the giver of boons, said to the gods:

Brahmā said:

20b-22a. Why do you, with the lotus of your face faded, look like a widow who has discarded ornaments from her hands, O Indra? O Agni, you too, without smoke, do not look charming, (as it were) remaining for a long time covered with grass and with famished wild fire.

22b-23a. O Yama, you, distressed with a diseased body, do not appear splendid, being as it were dragged at every step by your staff, your prop.

23b. O lord Moon, why do you talk as if you are afraid?

24-25a. As you are wounded by the enemy in the seizure done by the lord of demons, O Varuṇa, your body is dry as it were surrounded by fire. Observe your foot from which blood has flowed.

25b. O Vāyu, you are gloomy, and (appear) as if you are driven away with the tips of swords (pointed towards you).

26-27a. O Dhanada (i.e. Kubera), why have you, abandoning your status of Kuberahood, bowed down? O Rudra, being the trident-holder, you have earned the reputation of being very brave. Who has taken away your sharpness? Tell it to us.

27b-28a. Thus addressed by Brahmā, dwelling in the Supreme Being, the gods urged Vāyu to speak on account of his being pre-eminent in speech.

28b-29a. The gods urged Vāyu through Śakra. He said to the four-faced god (i.e. Brahmā): "You know the mobile and the immobile.

29b-30. Gods, led by Indra, were forcibly vanquished along with their army, by hundreds of demons. You have laid down the performance of sacrifices, having wonderful and varied

merits, for the stability of the worlds. Then before them you placed the sages, performers of sacrifices, who got the well-known fruits of their desires.

31-33. Due to your order, heaven always became (accessible) to the enjoyers of sacrifices. The demon, snatching the host of heavenly cars, converted the mountain, which you had made to possess excellent qualities conforming to its being the lord of all mountains, which was adorned by (i.e. had been a site for) sacrifices, which had set a limit to the (sun's) rays, which was always the abode of gods in heaven, the slopes of which were made unfit for living and sporting as the jewelled caves on it had gone down, into the resort of many demons.

34-35. The excellent thunderbolt, which was fashioned by you only, which had host of splendours, which for a long time had filled the quarters with pure lustre, which was intended for enjoyment, broke into a hundred parts, after having reached the body of the demon, like the change of views of those who know little, and has gone (out of use) due to its form being depressed.

36-37. O god, we, whose bodies were pierced with arrows in the war, who were directed by the door-keepers at the door, and who did not talk at all, were ushered into the assembly of gods' enemy and were dragged and seated there by them (i.e. the door-keepers) with canes in their hands and were laughed at by the enemies.

38-39a. 'O gods, you are rich, you have accomplished all your objects, you talk little. Talk according to the rules. Do not talk much. This is the assembly of the king of the demons and not that of Indra, where there is no restraint.'

39b. We were very much derided by the demon's servants who talked like this.

40-41. The seasons being embodied day and night serve the sinful and fierce (demon), and do not forsake him, in whose residences Siddhas, Gandharvas and Kinnaras sing (songs) with the (proper) rhythm on the wires of the lute, methodically, melodiously and with excellence.

42-43. He who gives relative importance to his friends etc. by favouring or not favouring them, who forsakes those who

have come to seek his refuge and who has given up (giving) shelter to truth—who is thus able to describe fully or how can one describe fully his impudence? The creator alone is the best resort."

44. Having thus gradually told about the movements of gods (to Brahmā) Vāyu ceased (speaking). Then the lord with the lotus of his face smiling said to the gods:

Brahmā said:

45. The demon Tāraka cannot be killed even by all gods and demons. The man, who will kill him, is as yet not born in the three worlds.

46. After having pleased him by granting a boon I have dissuaded him just now from burning (even) the three worlds.

47-48a. The demon has chosen his death (at the hands) of a child seven days old. The boy, born of Śaṅkara, and resembling the Sun, will be, when he will be seven days old, the killer of Tāraka.

48b-50. The revered lord Śaṅkara is at present without a wife. Tāraka, encountering him, to whom Himālaya's daughter who will be a goddess, will give birth, as fire is born from the wooden stick, will not survive. I have told you the remedy by which he will (not) survive.

51. Then you should divide (among yourselves) his remaining wealth. Wait, with a fearless heart, for some time.

52-54. The gods, the residents of heaven, thus addressed by the Lotus-born himself, having saluted the lord, went as the circumstance (demanded). When the gods had left, revered Brahmā, the grandsire of the world, remembered that goddess Niśā, born earlier. Then the revered (goddess, viz.) Rātri, approached the grandsire, Having seen Vibhāvarī in a solitary place he said to her:

Brahmā said:

55. O Vibhāvarī, an emergent business of (i.e. for) the gods has approached. O goddess, you should do that. Hear about the details of the business.

56-58. There is the lord of demons, the enemy of gods who is not vanquished (by gods). The revered lord will generate a son for his destruction. He (i.e. the son) will indeed be the killer of Tāraka. That Satī, the goddess, who was Dakṣa's daughter, and got angry with her father for some reason, will be born as Himālaya's daughter, the most beautiful women in the world.

59-61a. Hara, due to her separation, will regard the three worlds as void, will live in the cave of that mountain, which is resorted to by Siddhas, waiting for her birth. The great son that will be born to the two who (will) have practised penance, will be the destroyer of that demon, viz. Tāraka.

61b-62. That respectable, beautiful lady, as soon as she is born, having just a little knowledge, will become extremely distressed by the absence of her husband (i.e. Hara), and eager for union with him. The union of the two having practised good penance, would be auspicious.

63. Then there will be a wordy quarrel between the two caused by both of them. Then a danger to Tāraka is indicated.

64. Listen as to how you will create a distraction to them when they will be united through sexual desire.

65-66a. When he would be in the womb of his (i.e. Guha's) mother in his own form, Śarva, laughing, and with gesture, (pretending to be) dejected, will deride the respectable lady in jest.

66b-67. Then being angry, she will leave to practise penance. Then she, endowed with penance, from Śarva, give birth to him of an unlimited orb of lustre. Undoubtedly he will be born as the killer of the enemies of gods.

68-69. O goddess, you should also kill them who are invincible in the world. As long as the goddess remains with the multitude of virtues transferred to her body, you will not be able to kill the demons due to them. When you have acted thus, she, having practised penance, will do everything.

70. When, O goddess, Umā will have completed her religious observance, she, the Mountain's daughter, will obtain her own form.

71. Then with you too, she will be Bhavānī (i.e. Śiva's wife). You will also have a portion of Umā's form.

72. O you giver of boons, the world will worship you as Ekānaṁśā—you—who would be going everywhere in various forms and who would satisfy desires (of your devotees).

73. (You will be looked upon as) Oṁkāravaktrā Gāyatrī, of a bright form, by those who are well-versed in the Vedas and by great-armed kings who are overcome.

74. As the mother of vaiśyas you will be known as Bhūḥ; you will be worshipped as Śaivā by śūdras. You will be the compassion of the restrained ones.

75. You will be the doubt in a great exertion, and the prudence of the politicians. You will be the intimacy with wealth, and the desire lying in the heart of beings.

76. You are the shelter of all human beings. You are the delight of those whose minds are delighted. You are the affection in the heart of human beings.

77. You are the fame of true (i.e. honest) beings. You are she tranquility of those who do evil deeds. You are the error of all beings. You are the recourse to the performers of sacrifices.

78. You are the great tide of oceans. You are a sportive lady, giving joy to the lover by embracing him. You are Vibhāvarī.

79-80a. In this way, O goddess, you are worshipped in many forms. There is no doubt, O giver of boons, that those who please and also worship you, certainly get all their desires satisfied.

80b-81a. Goddess Niśā, thus addressed, saying, with salutation, 'All right', quickly went to the great house of Himālaya.

81b-85. There in a great chamber in a large mansion, which was illumined with a great light of multitudes of jewelled lamps, where there were many accomplished, agreeable attendants scattered (here and there), which had an umbrella (i.e. a ceiling) of pure china-silk, which was bright with the bed spread on the ground, which was pleasing to the mind due to the fragrance of incense, in which all necessary things were kept ready, she saw Menā, who was seated leaning against a wall, whose lotus-like face had a pale complexion, who was a little emaciated, who was slightly stooping because of the tips

of her (stout) breasts going up to her face, who was taken care of by the best of charms tied with multitudes of great herbs, who looked charming on account of an amulet used as a preservative, covered with gold and worn (on her body).

86-90. When the day had gone far (i.e. had come to a close), when enjoyment of pleasure had reached its climax, when men were almost asleep, when remedies causing sleep (were being used), when the light of the moon was clear, when the nocturnal birds were wandering, when the quandrangular places had been filled with beings moving at night, when persons talking sweet things were locked in close embraces, when the two lotus-like eyes of Menā had become a little drowsy, Rātri, bringing about a wonderful union, easily entered her mouth and then her belly for maddening the mother of the world, (thinking) 'when will the matchless birth (take place)?'

91a. Vibhāvarī (i.e. Rātri) tinged the house of the queen in the forest of caves.

91b-92a. Then, the cause of joy of the world, the beloved of Himālaya, gave birth to the mother of Guha[1] in the early part of the day.

92b-93a. When she was born, all mobile and immobile livings beings residing in all the world became happy.

93b-94. At that time, even the cruel beings, living in hell, enjoyed pleasure as in heaven. The minds of human beings became tranquil. The lustre of even the luminaries became exceedingly great.

95-98. The herbs remained in the thickets; fruits became tasty; flowers became fragrant; and the sky was clear. Breezes were pleasing to touch; the quarters were very attractive; and goddess Earth was bright with the quality of ripeness due to her contact with the seasonal fruits, and full of the rows of śāli (-plants). Penances of sages with purified souls and of pure heart, which were practised for a long time became fruitful at that time; sacred books that were forgotten became manifest again.

99. The power of the principal sacred places became most

1. Guhāraṇi—mother of Guha or Kārttikeya; i.e. Pārvati.

auspicious at that time. And in the sky thousands of gods led by Indra, Varuṇa, Vāyu and Agni remained in the aerial cars.

100-102. They showered flowers on Himālaya mountain. The chief Gandharvas sang (songs) and groups of celestial nymphs danced. The great mountains like Meru became personified; came there at the great festival; and divine beings with their hands stretched out, and oceans and rivers came from all directions.

103. At that time Himālaya, the best of mountains, became fit to be resorted to by and accessible to and a refuge to all the mobile and immobile (beings).

104-105. Having enjoyed the festival the gods then went home. The respectable daughter of Himālaya was imparted knowledge (i.e. instructed) by groups of charming ladies from among gods, best of serpents, Gandharvas and from (i.e. living on) the (Himālaya) mountain with emulation and also by industrious learned persons, in due order.

106. She duly became endowed with all good signs in all the three worlds due to her charm, good fortune and understanding.

107. In the meanwhile, Indra, closely intent on accomplishing an undertaking, remembered the divine sage Nārada honoured by gods.

108. That revered (sage) knowing the desire of Indra, then gladly came to the residence of Indra.

109. Seeing him, Indra, the thousand-eyed god, got off from his great seat and honoured him with (i.e. by offering him) water for washing his feet as he deserved it.

110-111a. Having accepted the worship duly offered by Indra, Nārada asked Indra about his well-being. When Indra was (thus) asked about (his) well-being, the lord spoke (these words:

Indra said:

111b-113a. The sprout of well-being has made its appearance in the three worlds. O sage, I am looking upon you (for helping me) in (making it) bear the wealth of fruit. You know all that; still you are (thus) directed (by me); for one gets joy by telling (about) one's desires to those who love one.

113b-114a. So, all belonging to our side should quickly exert in such a way that the respectable daughter of the (Himālaya) Mountain becomes united with the Trident-holder (i.e. Śiva).

114b-116a. Understanding the object fully and then taking his leave (of Indra) the revered Nārada quickly went to the residence of the Himālaya mountain. There, at the door full of variegated staffs of the doorkeepers (i.e. full of doorkeepers), the sage was honoured by the Himālaya Mountain, who had come out (of the house) before (the sage reached it).

116b-117. Having entered, with the Mountain, his house which had become the ornament of the world, the best sage, of matchless lustre sat upon a great spacious seat, indicated by the Himālaya Mountain himself.

118-120a. The Mountain offered him proper respectful worship and water for washing his feet. The sage then duly accepted the respectful worship. The Mountain, with his lotus (-like) face blooming, gently asked the best sage in mild words if his penance was going on well enough. The sage too asked the Lord of mountains about his well-being.

Nārada said:

120b-122. O great Mountain, your vicinity is fit for piety. The largeness of your caves is comparable (only) to your mind. The greatness of the multitudes of your virtues excels a mountain. The perspicuity of your water is greater than (that of) the sages. O best of mountains, I cannot locate where impoliteness has remained.

123-124. You are always purified by sages who are lustrous like fire and the sun, and who resort to your caves for the practice of various (kinds of) penance. Gods, Gandharvas and Kinnaras, having disregarded aeroplanes, and being indifferent to staying in heaven, are dwelling in you, as in the house of their sire.

125. O lord of mountains, you are lucky that Hara, the lord of the world, intent upon meditating upon Rāma lives in your cave.

126-128a. When the divine sage was speaking these words with respect, Menā, the queen of Mountain Himālaya, who was

followed by her daughter, who had a few friends and attendants (with her), and who was humble due to bashfulness and courtesy, entered, with a desire to see the sage, the house, where the best and restrained sage was staying with the Mountain.

128b-129a. Joining her lotus-like hands and concealing her face the beloved of the Mountain saluted the sage, a heap of lustre.

129b-130a. The divine sage, of matchless lustre, having seen the magnanimous lady, congratulated her with blessings resembling the stream of nectar.

130b-131a. Then the respectable daughter of the Himālaya mountain, whose mind was amazed, saw the sage Nārada of a wonderful form.

131b-133a. The sage also addressed her with (these) affectionate words: "Come, O daughter". But embracing the father, she sat on his lap. The mother said to the respectable girl: "O daughter, salute the revered sage, blessed with penance. (Thereby) you will obtain a husband of your liking".

133b-135. Thus addressed[1] by her mother, she, having covered her face with her garment and with her head slightly trembling, did not utter any word. Then the mother again said these words to her daughter: "O daughter, salute the divine sage. I shall give you a fine jewelled toy, which I have kept (aside) for a long time."

136. Thus addressed, she placing together her hands like lotus-buds on her (fore-) head, quickly went to the (sage's) feet and saluted them.

137-138. When she had (thus) saluted the sage, the mother (i.e. Menā), as is the nature of ladies, through her friend gently urged (upon Nārada to tell about) the indication of her good fortune and for understanding the auspicious signs on her body.

139. Knowing that intention of his queen, the Mountain of an humble form, entertaining anxiety about his daughter, thought that it was a nice thing that had come up.

140-142a. Urged on by the queen's friend, Nārada, the excellent maganimous sage, with a smiling face said (these) words: "O good lady, her husband is not born at all; (and when born)

1. Ityuktvā—should be ityuktā.

he will be without all good signs. Her hands are always stretched out; and due to her feet deviating (from good signs), she is shadowy; whats the use of saying much?"

142b-143a. Hearing these words, the great Mountain, overcome with confusion, and with his courage sinking and with his throat (choked with) tears, again said to Nārada:

Himālaya said:

143b-145. Since the course of the mundane existence, full of many faults, since the limit of the creation, which is sure to take place, has been laid down by the creator of a superior soul, and is fixed for those who remain in the worldly existence, he, who is born from the seed of a particular person accomplishes the desired object of his father, but it is clear that the father does not accomplish the desired object of his progeny.[1]

146. The various species of beings are born as a result of their own deeds. As oviparous being born from an oviparous being may be born as a man.

147-149. A man may also be born in the species of serpents and not as a man. In a higher existence obtained by the excellence of righteousness (certain) other beings are unperturbed by the non-birth of a son (i.e. even though they have not a son). (Only) men very much follow piety with prudence. By the order of the creator, who has expanded the worldly existence, the acquisition of various stages of life beginning with the vow of a celibate, takes place.

150-151. The worldly life would not have come up, if all remained without a house (i.e. a family). The creator has, in all sacred books, praised the acquisition of a son, for deluding beings and for protecting (the ancestors) from (falling into) hell. Without a female, birth is not possible for beings.

152. The females are naturally pitiable and miserable; and in them the creator has placed faults as a result of their not being able to grasp the scriptures.

153-158. He has repeatedly made a definite and very significant statement that in that class none will have higher knowledge. A daughter, even if she is void of (good) character, is equal to

1. Some such verses are not quite intelligible.

ten sons. The statement that 'A daughter, full of all accomplishments, and endowed with a husband and sons, is miserable, pitiable and enhances the father's grief' is fruitless and would cause depression to men; then what about the luckless one who is without a husband or sons or wealth? And you have said that there is a heap of faults in my daughter's body. O Nārada, I am deluded; I am being dried up; I am fatigued; I am sinking. O sage, to favour me, remove my grief due to (my having) a daughter; though it is not to be had now and though it is improper (to do so), it has to be expressed. Though the (mother) is accurately defined, (my) mind is in doubt due to (the fear of) insult.

159-160a. Desire again robs (even) a clever person due to his having greed. The birth of women designated as the acquisition of a good husband—is said to be great as it leads to happiness of both the families here and in the other world.

160b-166a. Due to a good husband being difficult to obtain, even a defective husband in never got by a woman without religious merit. Since piety has no means, interest rises after maturity. The wealth of the wife remains in the husband till death; for a husband, even though he is poor, ugly or without any auspicious signs, is always said to be a great deity of (i.e. for) the wife. You, the divine sage, said that her husband is indeed not born. This misfortune is matchless, unintelligible, and difficult to bear. O sage, the anxiety pervades the entire creation of beings including the mobile and the immobile. Knowing (from you) that he (i.e. my daughter's husband) is not born, my mind is perplexed. Marks on the hands and feet of the species of human beings and gods are said to be the auspicious signs indicating bad or good (things) about them.

166b-169a. O best of sages, you described her to have stretched out hands, and the state of the ever stretched hands, which you referred to, is never seen in the case of prosperous, rich givers. You said that her shadowy feet are deviating (from good signs). (So) in that case also, O sage, I do not have any hope for (something) good. The other marks on the body also indicate different fruits.

169b-170a. When the Mountain, who, full of (such) very painful thoughts, stopped speaking, Nārada, adored by gods, said with a smile, these words:

Nārada said:

170b-171. On an occasion of great joy, you are talking (about) sad things. Not having ascertained the meaning of my words, you, O great Mountain, are getting confused. Listen to these words of mine (i.e. which I utter), which are well-fixed (i.e. based) on a secret.

172-173. O great Mountain, being composed, (give) a thought to what I said. Her husband is not born—this is what I said truly. O Himālaya, that Mahādeva (i.e. Śiva) is unborn, and is the origin of the past, future and present. He is the protector, ruler, benefactor and the highest lord.

174. O Mountain, Brahmā, Rudra, Indra, sages—all of them oppressed by being subjected to conception, birth and old age, are his toys.

175-176. The universe has sprung up from him, according to his desire. He is the lord of the world. O Mountain, even after the destruction of the inaminate the soul does not perish. The body of a living being, being subject to birth and death in the mundane existence, alone perishes. The soul is said not to perish.

177. What is said to be the mundane existence beginning with Brahmā and ending with the inanimate things is afflicted with birth, death and grief and is ever changing.

178. Mahādeva is stable, is unborn, is unchanging and is the creator (of all this). He, the lord of the world and pure, will be her husband.

179. Listen to the correct meaning (i.e. explanation) of what I said, viz. that this respectable daughter of yours is void of auspicious signs.

180. An auspicious mark is a mark found on parts of a body. It indicates one's (span of) life, wealth, and the effect of good fortune.

181. O Mountain, there is no mark put on the body, of (i.e. which would indicate) unending, immeasurable good fortune.

182-183. Therefore, O you highly intelligent Mountain, there is no auspicious mark on her body. What I (mean by having) said that her hand is stretched out is that the hand of

the respectable girl will always be stretched out to grant a boon. She will be a granter of boons to a host of gods, demons and sages.

184-186a. O best of mountains, listen also to the explanation of my utterance that her feet would be shadowy and deviating (from good signs): Due to the lustre of the jewels of many colours in the crowns of gods and demons bowing (before her), and looking at her feet, they (i.e. the feet) will have their reflections, and (therefore will appear) shadowy.

186b-188. O Mountain, she is born to be the wife of Śiva, the lord of the world, and to be the source of all beings. She is auspicious, of a purifying lustre and (is born) on (i.e. from) your wife for the purification (of everything) only. Therefore, O best of mountains, you should duly do that by which she would be quickly united with the Trident-holder.

189a. O Mountain, here a great mission of the gods is to be executed.

189b-190. Having heard all these words from Nārada, the lord of mountains, the husband of Menā, regarded himself as reborn. He, the Himālaya mountain, being delighted, said to Nārada:

191. "O lord, you have taken me up from a terrible, insuperable hell. Having raised me from Pātāla (i.e. the last of the seven regions under the earth), you have made me the lord of the seven worlds.

192. I am well-known as the Himālaya mountain. Now, O best sage, you have raised me a hundred times above the Himālaya mountain.

193-195. O great sage, my heart, being captivated due to (i.e. by) joy, does not determine the consideration of (i.e. is not in a fit condition to appreciate) the division of deeds. O sage, the sight of persons like you is certainly fruitful. You yourself have said that I am a proper resort for the sages and deities of the nature of the soul. Yet command me to do one thing."

196-197a. When the lord of mountains spoke these words, Nārada, full of joy said: "O lord, all is done. That is the object of the mission of the gods and it is much more important than yours."

197b-199a. Speaking thus, Nārada quickly went to heaven from there. He went to the gods' residence and saw Indra (there). Then, the sage, who was seated on a great seat proper for him, being asked by Indra, told (him) the account pertaining to the Mountain's daughter (i.e. Pārvatī).

Nārada said:

199b-200a. The mission that was told (i.e. entrusted) to me is done; but (now) the influence of the arrows of the five-arrowed one[1] (i.e. Cupid) is required.

200b-202. Venerable Indra, who was thus addressed by the sage who knew the business, remembered him whose missiles are mango-sprouts (i.e. remembered Cupid). He, of graceful movements, and having jhaṣa as his banner (i.e. god of love), who was (thus) remembered by the intelligent Indra, quickly stood by him with Rati. Seeing Manmatha (i.e. god of love) who appeared there, Indra said to him:

Śakra (i.e. Indra) said:

203. What is the use of giving you profuse instruction, O you dear to Rati? You are mind-born; therefore you know the intentions of beings.

204-205a. Therefore, O you mind-born (god), do in due order what is dear to the residents of heaven, i.e. quickly unite Śiva with the daughter of the (Himālaya) Mountain. With this Spring and accompanied by Rati, go (to execute your mission).

205b-206a. Thus addressed by Indra for accomplishing his mission, Madana—the five-arrowed one—being afraid said (these) words to Indra:

Kāma (i.e. Madana) said:

206b-207. O you lord of the world, O god, do you not know that with this collocation of materials causing fear to gods

1. Pañcaśara—God oflove. His five flowery arrows are: aravinda (a lotus), aśoka, cūta (mango-blossom), navamallikā (jasmine flower), nilotpala (a blue lotus).

and demons, Śaṅkara is difficult to be conquered? You know that the immutable position of that god is his (chief) ground.

208-209a. Generally in the case of the great, everything—their favour or wrath—is great. Divine beauty is the essence of all enjoyments. O Indra, those who desire a special fruit, fall from (i.e. do not get even) the ordinary fruit.

209b. Hearing these words, Indra, with gods, said to him:

Śakra said:

210-211a. O Rati's husband, here we are your authority (i.e. we empower you to do things); there is no doubt about it. Power is not expected for a blacksmith (i.e. a blacksmith has no power) without a pair of tongs. The power of one is seen somewhere (i.e. in a particular field), and not everywhere.

211b-212. Thus addressed, Kāma went (i.e. left) taking with him Spring. With Rati he went to the peak of the Himālaya (mountain). Having reached there, he thought about the means to (bring about) the mission.

213. 'Great-souled ones are steady, and their mind is difficult to conquer; therefore it should be agitated first; otherwise it would not be won over.

214-215. Generally success comes after the mind is first cleansed. In the absence of hatred, and with such pure thought, how can there be anger without contact with a more cruel feeling? And jealousy is a terrible great friend, which is very powerful, as, due to rashness, it first destroys fortitude—which is a great prop.

216. I shall first join him with (i.e. create in him) that (i.e. jealousy), which is the perturbation of mind, by closing the channels of courage and taking away his delight.

217-219a. Nobody there will be clever enough to recognize me. Having entered Hara's passion which will remain only as an uncertainty (i.e. which will be unsteady), I shall be like a difficult eddy to cross to Hara of a firm mind and engaged in penance, and will begin my work, after having closed (i.e. controlled) the group of senses and employing charming means.'

219b-221. Having thought like this, Madana then went to the hermitage of the lord of beings. The hermitage was the essence of the world; it had raised seats in the form of the sarala trees; it was full of peaceful beings; it was steady; it was crowded with beings; it had masses of many flowering trees; it had the lord of Śiva's attendants seated on the top; it was resounding (with the bellowing) of a fully agitated bull; it had a peak having dark-green grassy spot.

222-223. There he saw, (as it were) another Śiva, the charming Vīraka, lord of the world of the brave, bright like Śiva, mature, having matted hair like saffron and a mass of filaments of flowers, having a cane in his hand, unruffled, fierce, and having inauspicious ornaments.

224-227. Then gradually as Madana came near Śiva, he saw Śiva, whose lotus-like eyes were closed but with their corners open; who was looking straight at (with his eyes fixed on) the tip of his nose; who had the upper garment in the form of an excellent hide of the best lion; who was tawny due to the fire of the breaths (i.e. hisses) given out by the hoods of serpents on his ears; whose long mass of hair was oscillating by the cheeks and touching them; who had Vāsuki whose end had entered the navel of Śiva; whose hands were respectfully folded, and whose nose tip was adorned by a serpent.

228-229. Then resorting to humming of the bees on the tops of trees, Madana entered Śiva's mind through the cavity of his ear. Śaṅkara then having heard that sweet humming resorted to by Madana thought of Dakṣa's daughter, and desired to sport with her.

230. Then gradually the abstract meditation of Śiva having vanished there appeared the actual form of the target.

231. Then with his heart covered with an obstacle he became one with that. (Thus) the (mind of the) lord of gods was (temporarily) possessed by a change in the form of amorous sentiment.

232. Śiva (however) slightly angry and having mustered courage, having driven away Madana, remained there being covered by his divine power.

233-234. Madana, taking any form as he desired, difficult

to understand, with night as his abode, of a great heart, being overpowered by that power, (began to) burn and he, full of the danger of ignorance, moved out of (Śiva's) heart. He, the jhaṣa-bannered, reaching an outside place, remained there.

235-236. He was followed by his friend Spring. Makaradhvaja Madana discharged at the chest of Hara, a charming bunch, tossed by a gentle breeze, of mango blossoms, (which) was an arrow called Mohana (i.e. deluding).

237. That great, harsh, long, flowery arrow causing delusion, and resplendent with (i.e. true to its) name (Mohana) fell on the pure heart of him.

238. When his heart with the group of senses was pierced, Śiva, the protector of beings, with his courage shaking, became prone to passion.

239. Then he realised that his passion was caused by the influence of emotions. Then he spoke many words due to the obstruction (caused to his penance).

240. Then on the face, fearful on account of his terrible 'hum' sound caused by the fire of anger, of Rudra of a terrible form, a third eye, full of fire appeared.

241-242. Śiva flashed it at Madana who was nearby. By the spark (of fire) from the eye, Madana, the proud Kāma, was quickly reduced to ashes, while the residents of heaven were crying.

243-246. Then the fire that rose from Śiva's (third) eye spread out to burn the world. Realising the fire voracious with the hum-sound, Śiva, then divided it (for the well-being) of the world, by putting the fire burning Madana, part by part, into the mango-tree, into wine, into the moon, into flowers and other objects, into bees and cukoos. That Śiva, pierced with Madana's arrows internally and externally, saw the fire, causing agitation in the worlds, and spreading in such a way as to be difficult to be checked, as it were entering these parts, after being divided.

247. The fearful one (i.e. Śiva), burning in the heart with full passion due to the strong desire to obtain her (i.e. Pārvatī) came under the influence of grief.

248. Rati, seeing Madana reduced to ashes by the flame

of Hara's hnm-sound, wept excessively with (Madana's) friend, Spring.

249-250. Then repeatedly weeping and being consoled by Spring, she sought the refuge of the three-eyed Śiva who had the crescent-moon on his head, taking with her a twig with flowers, of a mango-tree accompanied by bees and covered with leaves, and with a cuckoo as her friend.

251-252a. Rati, having tied her mass of curly hair, and having besmeared her body with the white ash of Madana, and having knelt down said to Śiva, adorned with the (crescent-) moon.

Rati said:

252b-258. My salutation to Śiva who has fully occupied my mind, who has occupied the world, whose ways are wonderful. My salutation to Śiva, who is worshipped by gods. Salutation to you (O Śiva), who are always intent on showing favour to your devotees. My salutation to Bhava and the origin of the worldly existence. My salutation to you, who destroyed Madana. Salutation to you who are adorned with the filthy things in nature. My salutation to the immeasurable one, to the abode of virtues, to the ancient Siddha. My salutation to the protector, to the virtue (incarnate), to the leader of the fearful attendants. My salutation to the author of many (kinds of) prosperity in the world. My salutation to you who give what is liked by your devotee. My salutation to the origin of (every) act. My constant salutation to you whose form is ever unlimited. My salutation to you whose anger is unbearable; to you having the mark of the moon (on your head). My salutation to you whose unlimited sports are excessively praised; to you whose vehicle is a bull (Nandi); to you who destroyed the city (of Tripura). My salutation to you who are famous, who are a great medicine having various forms. My salutation to Kāla (i.e. destiny), Kalā, to you who go beyond Kāla and Kalā; to you, O spiritual guide of the mobile and the immobile; to the best of those who should be thought of; to you who fancied the creation of beings.

259. For getting (back) my husband, I have suddenly

sought the shelter of you, the great god, having the (crescent-) moon on your head. Give me Kāma, glory and prosperity. O lord, without that husband, I cannot live.

260. O lord of gods, who is greater and dearer to the beloved in the world than her lover, who is the lord, who is powerful, who is the source of dear things, who is clever, who knows various ways[1] and who does not torment others?

261a. You alone are the lord, you (alone) are the protector of the world, you (alone) are kind, who have uprooted the fear of your devotees.

261b-262a. Śaṅkara having the moon on his head, (called) Vṛṣākapi, thus praised by Madana's beloved, was pleased, and looking at her spoke to her (these) sweet (words):

Śaṅkara said:

262b-263a. O beautiful lady, after a long time this Madana will (again) be (alive). In the worlds he will be known as Anaṅga (bodiless).

263b-264. Thus addressed, Rati, the beloved of Kāma, having saluted Śiva by (bowing down) her head, went to another garden on the Himālaya mountain. The distressed one wept many times at every charming spot.

265a. Though she was determined to die, she abstained from (doing so) by Śiva's order.

265b-268. The (Himālaya) Mountain, impelled by Nārada's words, with a full (i.e. pleased) mind, took, at an auspicious time, his daughter, who had put on ornaments, who had performed an auspicious ceremony, who had put on a chaplet of divine flowers, who had worn a white silken garment, and who was accompanied by her friends, proceeded, and having approached thickets and gardens he saw (at one place) a lady who was weeping, about whom no guess could be made, and who had great prowess.

269-270a. There was none like her in (point of) beauty in the world, in the beautiful forests and on the (mountain-)

1. paryāyapara: the expression is not very clear.

peaks. Seeing her weeping, the Mountain thought with curiosity. Having gone near her, he asked her:

Himālaya said:

270b-271a. O auspicious one, who are you, to whom do you belong, and why are you weeping? O you most beautiful lady in the world, I think the reason (for your weeping) is not small.

271b-272a. Hearing his words, she, accompanied by Spring wept and heaved a sigh and uttered words that caused grief and increased distress.

Rati said:

272b-274. O you of a good vow, know me to be the dear wife of Kāma. On this mountain, Śiva was practising penance. Being annoyed by an obstacle (in his penance), he, through anger, flashed his (third) eye, and discharging a flame of fire, reduced Kāma to ashes. Overcome with fear I sought the refuge of that god.

275-277. (When) I praised him, he was pleased, and then he i.e. Śiva said (to me:) "O beloved of Kāma, Kāma will be born (again). A man resorting to me, and reciting this eulogy (made) by you, will obtain (i.e. get fulfilled) his desire, and will even come back from (the clutches of) death. Waiting for the fulfilment of his promise, I am, O you of great lustre, preserving my body for some time.

278-279. The Mountain, thus addressed by Rati, (looking) terrific due to alarm, held the hand of his daughter, and desired to go to his city. As what was going to happen was to happen, she the future cause of beings, being abashed, said to her father, the Mountain, through her friend:

The Mountain's daughter said:

280-282. What is the use of this wretched body to me? How would Śaṅkara, who has reached that state, be my husband? What is desired can be obtained by austerities? There is nothing that cannot be obtained by one who practices penance. When a legitimate means is available, wretchedness is useless (has no

meanining) in the world. With my doubts about penance removed, and with a desire to live for (my) self, I shall thus practise penance; I shall go (to practise it).

283a. To his daughter, who spoke like this, the lord of mountains spoke words with the letters of them (i.e. with his voice) choked:

Himālaya said:

283b-284a. Do not (do this) rash act, O daughter. Your body is not capable of bearing (the trouble of) penance which is fit for (persons) capable of suffering, O you of pleasing appearance.

284b-285a. Even if a person does not desire future acts (i.e. that are to take place) do take place; and also future (i.e. would-be) objects[1] come up.

285b-286a. Therefore, O daughter, you have nothing to do with penance. I shall go home (with you) and will think about this (there only).

286b-287. Even after he had said so, when the Mountain's daughter did not go home, the Mountain, full of anxiety, approved of (what) his daughter (had decided). Then a divine voice was heard in (i.e. from) the sky, (spreading) in the three worlds:

288-290a. "Since, you said, 'O daughter, do not (do this) rash act', to your daughter, her name will be 'Umā' in the worlds. She is success incarnate, and will accomplish what she thinks about." Hearing these words (uttered) in the sky, he allowed his daughter (to practise penance) and went home.

Pulastya said:

290b-294. Followed by her two friends, the restrained daughter of the lord of mountains too, went to the peak of the mountain which was inaccessible even to deities, which was auspicious, which was adorned with many minerals, which was full of divine creepers, the trees in which were beautiful with bees, which had divine streams, which was full of many birds, which was adorned with Cakravāka birds and with fully blown

1. padārthāni—the gender is wrong here.

auspicious (flowers) growing in water and on land, which had many secret caves, and which had divine chambers, which was resounding with groups of birds, and which was full of the desire-yielding trees.

295-296. There she saw a tree, which had large branches, green leaves, flowers of all seasons, which was decorated with Cakravāka birds, which was full of hundreds of flowers of various kinds, which had various kinds of fruits, which was forsaken (i.e. untouched) by the sun's rays, the sprouts of which were expanded and well-knit.

297-298. Leaving her garments and ornaments there, the Mountain's daughter, clad in divine bark-garments and wearing a girdle made of darbha-grass, bathed thrice (a day), ate red lodhra flowers for a hundred autumns. Then she subsisted on one withered leaf for a hundred years.

299-301. She, the treasure of penance, remained without food for a hundred years. Then by the fire of her penance, all the beings were frightened. Then revered Indra remembered the seven sages. All of them gladly came there; and they, who were glad, after being honoured by Indra, asked him the reason of that (i.e. for inviting them): "O best among gods, why have you remembered us?"

302-303. Indra said: "O you revered ones, listen to the reason (why I invited you). The daughter of the (Himālaya) Mountain is practising a severe penance on the Himālaya mountain. Please do quickly what is pleasing to her, by (bringing about) the completion of the respectable lady's penance for the (good of the) world."

304-305. Saying, "All right", the sages having come to the mountain resorted to by the multitudes of Siddhas, spoke to her in sweet words: "O daughter having lotus-like eyes, what is the desire that you have set about (to be fulfilled)?" The respectable girl said to the sages with respect and regard:

The respectable girl said:

306-307. O you magnanimous ones who practise penance by observing silence, to salute people like you I have made up my mind which does not entertain doubts. You with pleased

faces, please, be seated first, and being free from fatigue, then ask me (what you want to ask).

308-309. Thus addressed, they took seats there; she too, breaking her vow of silence and saluting the sages duly, and worshipping them according to the proper rite, gently spoke to the seven sages resembling the sun.

310. The revered seven ones also, after the end of her silence (i.e. when she broke her silence) again asked her who deserved honour.

311. She too, of a charming smile, with a mind full of honour (for the sages), seeing all the sages (seated) like that, spoke with restraint in speech:

312. "You, the revered ones, know the desire of the mind of beings, for human beings very much torment their bodies, etc.

313. Certain clever ones exert themselves with (in) various efforts. With (certain) means, they, being careful obtain objects difficult to get.

314-315. Others, having accurately fixed various undertakings, resort to the vow with effort for the (good) in another body (i.e. next existence); and my hand, desiring to touch the Vindhya-peak, decorated with the garland of flowers produced (i.e. grown) in the sky, repeatedly spreads out.

316-318a. Indeed, I am eager to obtain Bhava (i.e. Śiva), who is, by his (very) nature, difficult to please, and who is now practising penance, whom (even) gods and demons have not (properly) judged, and who is the abode of the action undertaken for (reaching) the supreme spirit. By him, free from attachment, Madana has now been burnt. How should a person like me propitiate Śiva whose nature is like that!"

318b-319a. In order to know the steadiness of her mind, the sages spoke to her about (her) present undertaking from the beginning.

The sages said:

319b-320. O daughter, in the world two kinds of happiness are observed: Contact with this body and the joy of mind.

He (i.e. Śiva), the naked one, is, by nature, fierce and has ashes and bones as his ornaments.

321. He wears skulls, is a mendicant, is naked, has deformed eyes, and his actions are unsteady. He is heedless, has an insane figure, is loathsome, and has stored nothing.

322-324. You will not obtain your desired object by having this husband (entertaining) formless and worthless objects. If you desire eternal happiness of your body, how can you get it from Mahādeva (i.e. Śiva) who dwells among ghosts, who is abhorred, from whose ornaments made of bones and skulls human marrow is trickling, who is adorned with ornaments made of hissing and fierce lordly serpents, who lives in crematory and who is followed by Pramathas (i.e. a class of beings attending upon Śiva).

325. There is Hari, whose feet are rubbed by the multitudes of crowns of lordly gods, who is the killer of (his) enemies, who is the creator of the world, who is the husband of Śrī (i.e. Lakṣmī), and whose form is infinite.

326. Similarly there is Indra, Pākaśāsana in whose honour prayers are muttered[1]. (And also) there is Agni, the treasure of gods and the yielder of (all) desires.

327. There is Vāyu, the supporter of the world and the life of all beings. And also there is king Vaiśravaṇa (i.e. Kubera), the lord having greatness due to (his having) all wealth.

328. Why do you not desire to have one of these? Or you can have the pleasure kept in your mind (i.e. entertained by you) from someone else.

329-330. Thus, O daughter, the efficacy of the worldly wealth will lead to your good in this or the next world. Your father has everything that is offered to gods. The trouble that you will take for obtaining your husband is a fruitless tree.

331. Generally an object in full is difficult to be obtained by (merely) leaving one's place; it may be obtained even (by remaining) there.

332. The Mountain's daughter got angry when the best

1. japya—in whose honour prayers are muttered.

sages were speaking like that, and with her eyes red, and lips throbbing, she spoke:

Devī said:

333-334. What can be the (proper) guidance for a wrong perception? Where can there be a curbing of crime? Who can put you, teaching perverse things, on the right path, (since) you thus take me to be wicked, liking wrong position and wrong perception? I have no deliberation since I am an egotist.

335-336a. All of you are, like the creator, omniscient. (Yet) you do not know that god, the eternal lord of the world, who is unborn, who is the ruler, who is immutable and whose greatness and rise are immeasurable.

336b-340. Let that undertaking (of yours, viz. trying to dissuade me) stop. Even lords of gods like Viṣṇu, Brahmā have not known him, who is the reality, and correct knowledge that is just covered. Do you not even know that greatness of him, which has spread in (all) the worlds and is clear to all beings, whose form is the sky or the fire or the earth, or Varuṇa, whose eyes are the moon and the sun, whose genital organ in the form of a phallus do the demons and gods, led by lords of gods like Brahmā, Viṣṇu, Indra, and also the sages, devoutly worship? Do you not even know him, the source of their power?

341-342. Gods like Nārāyaṇa (i.e. Viṣṇu) are born on Aditi from Kaśyapa; Kaśyapa is the son of Marīci, and Aditi is Dakṣa's daughter. It is said that Marīci and Dakṣa also are the sons of Brahmā. Brahmā has achieved his power from the golden egg itself.

343-347. From whose meditation has the original division (of the world) been manifested? Nārāyaṇa, with his own desire and impelled by him, would get birth as Nārāyaṇa. (Even) the thought of those who are subject to urge is due to his act (only). It is the idea of one who is spoiled by madness (by which) one looks upon desirable things as perverse. Such a person always ridicules the affairs (of people) when they are seen by him in the world. Know Viṣṇu to be the cause of the attainment of religious merit and demerit. O sages, know this much and like farmers sowing a handful of seeds in an excellent

field on the earth for obtaining good fruits, listen repeatedly to my words near (i.e. within the range of) the hearing of the lord of mountains.

348. They, known as masters of speech, and (looking) handsome due to smile, having heard that charming speech describing that undertaking in order, spoke:

The sages said:

349-351. O daughter, when the world was in distress, his mission was really excellent. Probably the fear of (i.e. entertained by) the Himālaya mountain was due to his form at that time. Those that are ready to do a deed are indeed eager (to do it). Even their hearts are impatient; then what about the hearts of the magnanimous ones? Especially those who desire to speak in particular should follow the course of the conduct of the world; since those who accept their authority live in comfort.

352-353a. Saying so, the sages quickly went to the Himālaya mountain. There, respectfully honoured by the Mountain, the best sages, being pleased, hastily spoke a few words.

The sages said:

353b-355a. The trident-holding god himself seeks (the hand of) your daughter. So quickly purify yourself as by offering an oblation into fire. That is the mission of the gods which has turned round after a long time. This effort should be done for the emancipation of the world.

355b-357a. Thus addressed, the (Himālaya) Mountain, overcome with joy, and as it were looking for a reply, was unable to speak. Then Menā, overcome with love for her daughter and having saluted the sages, herself spoke these significant words to the sages:

Mena said:

357b-360a. Now all that, for which they desire the birth of a daughter, has come up in due course. Even to him, who is endowed with being born in (a good) family, with (young) age, with handsome form, with power, a daughter should not be given by inviting him if he is not seeking her

hand. How is it that he, who has the quarters as his garment (i.e. who is naked), who grants Kāmas (i.e. satisfies desires) though he has burnt Kāma (i.e. Madana), is worshipped by my daughter?

The sages said:

360b-363a. Understand the supremacy of Śaṅkara. Gods and demons, worshipping the pair of his lotus-like feet, become very happy. That form which is useful to a person is desired by him for a long time. The girl, pleased with that form (of Śiva) is practising a severe penance. When she will have finished the divine vows she will listen to us only.

363b-364. Saying so, they went to the place where the Mountain's daughter was (practising penance). That resolute Umā, full of lustre because of her having vanquished the heat of the sun and that of fire's flames, being affectionately addressed by the sages, spoke (these) significant words:

365-367a. "I do not desire (to be favoured) by any mean one except Śarva, the trident-holder. I have sought Śiva who remains with distinction, who gives great prosperity to beings, whose great matchless standard is his courage and deeds of grandeur, than whom there is nothing other (to be sought), from whom all (else) proceeds, and whose affluence is without a beginning or an end.

367b. He is impartial, resolute and his (so called) perverse deeds are far-reaching."

368-369a. Having heard these words, the best sages, with their eyes full of tears, embraced that devout (girl). They, being very much pleased spoke (these) sweet words to the Mountain's daughter.

The sages said:

369b-371a. It is a great wonder, O daughter; you, like a spotless form of knowledge, are, by resorting to Bhava (i.e. Śiva), pleasing our hearts. We indeed know the wonderful supremacy of that god. We have come here to guage the firmness of your resolve.

371b-372. O you of slender body, this (your) desire will be soon fulfilled. The sun moves with his radiance. Is the lustre

of the gems separate from them? Which object gives up its own colour? In the same way you are without Śiva (i.e. cannot be separated from him).

373-374. We (now) go to request him with (i.e. using) not one (i.e. many) means. We too have the same object in our heart. Since you are the intellect and the wisdom (of Śiva), Śaṅkara too will certainly accomplish the mission.

375-376. All the sages who spoke thus, were honoured by the Mountain's daughter, and then they went to the great peak of the Himālaya with the water of the Ganges and had their tawny hair matted; in their hands they had the wreaths of the Mandāra flowers followed by bees.

377-378a. Reaching the mouatain-peak, they saw Śaṅkara's hermitage where all the beings were tranquil, where the thicket was quiet, where water flowed in all directions without (making) any noise or agitation.

378b-379. Then at the door they saw Vīraka, with a cane in his hand. The sages, the best speakers, who were polite, worshipped him and on account of the importance of the mission spoke to him in sweet words:

380-381. "Know that we, urged by the (importance of) the mission of gods, have come to see Śaṅkara, the most virtuous three-eyed (god). O lord, you alone are our refuge; (see that) there will be no delay. This is a general rule that a door-keeper should be requested (first)."

382-383a. Thus addressed by the sages with respect, he said to them: "He has gone to the Ganges for offering his last prayer of the sacrifice. O sages, sanctified by meditation, you will see Śiva after a while."

383b-384a. Thus addressed, the sages, expert in the mission, remained there with watchfulness, as the thirsty Cātaka-birds remain (waiting) for the rainy season with deep-sounding clouds.

384b-386a. Then Vīraka, bowing down and touching the ground with his knees, gladly said (these words) to Śaṅkara who had assumed Vīrāsana[1] (pose) and had deer-hide fastened

1. Vīrāsana—also called 'paryaṅka': sitting on the hams. It is a posture practised by ascetics in meditation.

to his body and who was the abode of affection:

386b-387a. "The seven sages have come to see you of blazing lustre. O lord, order (them) to see you, then you (may) resort to meditation."

387b-388a. Then Śiva, who was thus addressed by the magnanimous Vīraka, gave an order, with a gesture, viz. moving his eye-brows, for their entry.

388b-389a Vīraka also, by nodding his head, called the seven great sages remaining at a distance to see Śiva.

389b-390. They too, quickly tying their hair and wearing long hides of black antelopes as their garments, entered the divine sacrificial ground of lord Śiva.

391-392. Then with their hands folded, and having thrown a heap of divine flowers (at Śiva's feet and thus) worshipping the pair of Śiva's feet, the residents of heaven, affectionately looked at by Śiva, together saw Śiva and were glad.

The sages said:

393. We are blessed now, since we are seeing the sprout-like feet (of Śiva) saluted by the lords of gods having the wealth of the greatness of virtues. Order us what we should do for the protection of all.

394. The omniscient one then laughed and said to the best sages: "Carry out the mission that you have in mind."

395-397a. Thus addressed, the sages quickly came to the place where the Mountain's daughter was, and they who knew distinction (between one thing and another) spoke to the Mountain's daughter in the mountain's cave: "Do not burn your charming, dear and attractive form with penance. Śaṅkara is pleased with you; he will accept your hand. Desiring the same thing, we approached your father before you. Go home with your father, we (too) shall go home".

397b-398a. She (i.e. Pārvatī), who was thus addressed, thought: 'There is a fruit of penance (i.e. penance gives its fruit)'. She hastily went to the divine, well-decorated house of her father.

398b-399a. The daughter of the Himālaya mountain, eager to see Hara (i.e. Śiva) regarded one night as equal to a myriad years.

399b-400. Then the (inmates of Himālaya's house) performed a friendly rite in the early part of the day[1], and many groups of auspicious rites duly and in proper order, and also combinations of divine, auspicious (rites).

401-402. Seasons, being embodied and satisfying all desires waited upon the Mountain. The breezes were comfortable in the act of sweeping the Mountain. Goddess Lakṣmī herself made many decorations in the mansions; there was Kānti in every object, and Ṛddhi was full of ornaments.

403-405a. Gems like Cintāmaṇi (i.e. the desire-yielding gem) stood around the Mountain. Creepers and great trees like Kalpa (i.e. the desire-yielding tree) also stood (by him). Herbs in embodied forms with divine herbs, and all liquids and minerals were the Mountain's servants; the servants, the inmates of the hermitage, were engrossed in work.

405b-406. Rivers, all oceans, and whatever was mobile and immobile—all these enhanced the greatness of the Mountain. The sages, serpents, Yakṣas, Gandharvas, Kinnaras became (engrossed in work).

407. The gods, with pure forms, stood ready with decorations for Śaṅkara on the Gandhamādana mountain.

408. The grandsire, with his eyes widely dilated due to affection (for Śaṅkara) tied the piece of the moon (i.e. the crystal-moon) on the matted hair of Śaṅkara.

409-410a. Kālī, Cāmuṇḍā, tying a large garland of skulls on his head, said to Giriśa (i.e. Śaṅkara) : "O Śaṅkara, produce a son, who after killing the family of the lord of demons, will satisfy me with blood."

410b-411a. Śauri (i.e. Viṣṇu), taking the best of ornaments viz. a bright neck-ornament, a snake-ornament, became ready before Śiva.

411b-412a. Indra hastily put on his (body with a) perspiring large lotus-like face, an elephant-hide, with its extending ends smeared with marrow.

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1. Brāhmamuhūrta—the last watch of the night i.e. the early part of the day.

412b-413a. Sharp breezes blew, and decorated Śaṅkara's bull, his vehicle, having the speed of mind and resembling the brilliance of the Himālaya mountain.

413b. The sun, fire and the moon that dwelt in Śaṅkara's eyes, shone.

414. The funeral ashes, bright like silver, on (i.e. applied to) the forehead of the lord of the worlds, the witness to the deeds of the world, had their own lustre.

415. With his hand he tied the wreath of human bones. The lord of dead bodies (i e. Yama) remained, through fear, at a distant city (i.e. place).

416-417a. The lord (i.e. Śiva), discarding the jewelled ornaments of various sizes brought by Kubera, himself, with his own hand, having bracelets of bright lordly serpents, put on spotless Takṣaka as his ear-ornament.

417b-418a. Decorating the lord with various decorative articles they (i.e. gods etc.).... (obscure).

418b-419a. Goddess Earth, charming in all respects, and eagerly occupied, let out new, all-beautiful rice and juicy herbs.

419b-420. God Varuṇa, who knew everything about everybody, himself took ornaments decked with jewels, and also variegated flowers full of gems, and remained there (ready) with ornaments.

421. Devout Fire too (was ready with) divine golden ornaments and silver vessels.

422-423. Fragrant Wind, pleasant to the touch for the lord, blew. Graceful Indra, having the thunderbolt as his ornament and being glad, held the umbrella bright and large with the lunar rays. The chief Gandharvas sang (songs) and groups of celestial nymphs danced.

424. Gandharvas and Kinnaras playing on musical instruments, sang very sweetly. In a while the Seasons also sang and danced there.

425-427a. The unsteady attendants (of Śiva) disturbed the Himālaya mountain (by their movements). In due order, (Śiva), the creator, the author of everything and the destroyer of Bhaga's eyes[1], performed with his wife (i.e. bride) the rites

1. Bhaganetrahā—See 33.156 above.

relating to marriage as told (in sacred books). He, the destroyer of the cities (of Tripura), to whom worship was offered by the lord of mountains (i.e. Himālaya), and who was amused by hosts of gods, lived there that night with his wife.

427b-428a. Then the lord of gods was awakened (next morning) by the singing of the Gandharvas and the dancing of the celestial nymphs, and the praises of (i.e. sung by) the gods.

428b-429a. Next morning, taking his leave of the lordly Himālaya mountain, he, with his wife, went to Mandara mountain (carried) by Śṛngin, having wind's speed.

429b-430a. When lord Śiva had (thus) left with Umā, the (Himālaya) Mountain, along with his relatives, experienced joy (i.e. became happy); for, the mind of which father having a daughter is not free (when the daughter is given) away to a worthy groom !

430b-431. He, the destroyer of the eyes of Bhaga, with his heart that was very much attached, sported with the respectable lady (viz. Pārvatī) in charming city-gardens and secluded thickets.

432-433a. When a long time (like this) passed, the Mountain's daughter played with artificial sons (i.e. dolls) with her friends (in) a game called 'Son'. Sometime the Mountain's daughter anointed her body with fragrant oil and rubbed and cleaned it which was filled (i.e. covered) with dirt.

433b. Taking those unguents used for rubbing and cleaning the body, she prepared a human (shape) having an elephant's face.

434. The respectable lady (i.e. Pārvatī) while playing, once threw that human (form) into the water of the auspicious friendly Ganges. Then that (form) turned into one having a big body (i.e. increased in size).

435. With his very vast body he filled the world. The respectable lady (i.e. Pārvatī) addressed him 'O son'; and Jānhavī (i.e. Gaṅgā) also called him 'O son'.

436. That form having the face of an elephant, was worshipped by the gods as Gāṅgeya (i.e. the son of Gaṅgā); and the grandsire, gave him supremacy as Vināyaka, over the attendants (of Śiva).

437-438a. Again while playing the lady of excellent complexion fashioned a tree. The lady of an auspicious face nourished a charming sprout of Aśoka that had shot forth by treating it with auspicious operations.

438b-439a. Then the respectable lady was addressed in these words by gods along with sages through brāhmaṇas like Bṛhaspati, the priests of the lord of heaven.

439b-440a. "Now please formulate rules on (i.e. for) the path shown (by you). O respectable lady, what will be the fruit of such trees and (dolls called) sons?"

440b. Thus addressed, she, with her body full of joy, spoke extremely auspicious words:

441-443a. "The wise man, who gets fashioned a well in a village where there is want of water, lives in heaven (for as many years as there are drops in the well, at the rate of) one year for one drop. (The fashioning of) a large well is equal to (the fashioning of) ten wells; (the fashioning of) a deep lake is equal to (the fashioning of) ten large wells. (The offering in marriage of) a daughter is equal to (the fashioning of) ten deep lakes; and (the planting of) a tree is equal to (the offering in marriage) ten girls. This is the auspicious rule that would definitely take place in future in the world."

443b. The brāhmaṇas, led by Bṛhaspati, thus addressed, went home after having saluted the mother viz. Bhavānī (i.e. (Pārvatī).

444-450. When they had gone, Śaṅkara too, holding the hand of the Mountain's daughter went to his own residence, which gave delight to the mind, which had mansions with upper stories and gateways, which had long strings of pearls (hanging about), the quadrangular spot in the courtyard of which was full of jasmine creepers, which was well tied (i.e. decked) with gold, which had a sporting chamber as desired, which was resounding with the humming of bees intoxicated with the fragrance of flowers that had scattered there, the walls of which were (as it were) covered with the songs sung loudly by Kinnaras, which had a mass of fragrant incense obtainable as desired (yet) unseen, on all sides of which pet pea-hens were zealously kept, to the crystal-pillars and arches of which groups

of swans were assigned, which was clean, and was mostly crowded with Kinnars without flurry, where parrots, through misunderstanding, saw the walls, reflected with pearls and made of rubies (as containing) their own species (i.e. other parrots).

451-453a. There the lord began playing with dice with his beloved. At that portion of the ground (decked) with spotless sapphires, where the two remained sporting, their bodies gladdened with their interest in amusement, entered into companionship. When thus the respectable lady and Śaṅkara were sporting, a great sound like the falling sky arose.

453b-454a. Hearing that the respectable lady (i.e. goddess Pārvatī) asked Śaṅkara, the best of gods, through curiosity, as to what it was.

454b-455a. The god said with a smile: "O you of bright smile, you have never seen this before. These are lords of my attendants, dear to me; they are playing on this mountain.

455b-456a. They who formerly were best among men, have pleased me by means of penance, celibacy, muttering my names and by resorting to sacred places.

456b-457. O you of an auspicious face, they have come to me and are dear to me. They take any form they like; they are very energetic; they are endowed with great forms and virtues. I am amazed by the deeds of them who are mighty.

458-459. They are capable of destroying this creation along with gods. Even though left by Brahmā, the Moon, Indra, Gandharvas, the great serpents and Kinnaras, I still rejoice; (but) without them I never rejoice. O you beautiful in all limbs, these dear to me are playing on the mountain."

460. The lady thus addressed by him, being full of amazement approached a window and with all wonder (on) her face she saw them all (through the window):

461-463. They were thin, tall, short, fat, large-bellied. The faces of some of them were like those of tigers and elephants. Some appeared like rams and he-goats. They had the forms of many beings, had flames in their mouths, were dark and brown; (some were) pleasing, (some) fearful, (some) had smiling faces, (some) always had black and brown matted hair; the faces of some resembled those of various birds, or those of gods; their

garments were silken or made of hides; (some were) naked, others were deformed.

464-466. The ears of some were like those of cows or like those of elphants; they had many faces, eyes and bellies; had many feet and arms; they had various divine missiles in their hands; they had put on chaplets of flowers; they were agitated and fierce; they had held various weapons and were adorned with many armours; they had got into strange vehicles; they had divine forms; they moved in the sky; they were proclaiming to the accompaniment of the sound of lutes and other musical instruments; they were dancing at various places.

467a. Seeing the lords of attendants like that the goddess said to Śaṅkara:

The goddess (i.e. Pārvatī) said:

467b-468a. What is the number of the lords of the attendants? What are their names? What is their nature? Tell me about each one of them, who are settled down.

Śaṅkara said:

468b-469a. Their number runs in crores, and their valour is known in many ways. The entire world is occupied by these who are fierce and very mighty.

469b-470. These, eating various kinds of food, and enjoying (themselves), joyfully enter the places sacred to Siddhas, paths, old gardens, houses, bodies of demons, children and mad persons.

471-472. Some of them drink hot (liquids), some drink foam, some drink (i.e. inhale) smoke, some drink honey, some eat marrow, some drink blood, some eat all things, some do not eat all. Some eat the (food of) gods, some eat the food of ascetics, some like many musical instruments and enjoyment. Due to their unlimited number it is not possible to describe them separately.

The goddess said:

473-475. O lord, who is that lord of attendants? Who is followed by Kinnaras, who has put on the upper part of his body

the hide of elephant, whose body is pure, who has put the girdle of muñja (around his waist), who, the smart one, has dyed his face with the tenacious paste of red arsenic, who has put on the garland of lotuses bitten (i.e. stung) by bees, who has a charming figure, who is producing the rhythmic sound of (the cymbals of) bell-metal with pieces of stone, and who is repeatedly listening to the songs of the attendants? What is his name?'

Śarva (i.e Śiva) said:

476. O lady, he is Vīraka, who is always dear to my heart, who is the support of many wonders and virtues and who is honoured by the lords of attendants.

The goddess said:

477. O you destroyer of the cities (of Tripura), I long for such a son. When shall I see such a son, causing delight?

Śarva said:

478. Just this is your son giving delight to you. Vīraka too will be lucky to have a mother like you, O lady of charming waist.

479-480. Thus addressed, the Mountain's daughter quickly sent her friend Vijayā, eager with joy, to bring (to her) Vīraka. Getting down quickly from the mansion touching the sky, Vijayā said to (Vīraka), the protector of the attendants, who remained in their midst and who prompted a crore of suns:

481-482. "O Vīraka, come on; you have pleased the goddess with your smartness; she is calling you." He, bright like a red lotus blooming on the top of the mansion, thus addressed by her dropped the pieces of stone, and, followed by Vijayā, approached the goddess.

483. Seeing him, Pārvatī started oozing profuse milk from her breasts. The Mountain's daughter said (to him): "O child, drink as much as you desire, this milk, oozing (from my breasts)."

484. The goddess affectionately said in sweet words, "O Vīraka, come on quickly: you have now become my son, given by the god of gods".

485-486. Saying so and placing him on her lap, she embraced him and kissed him on his cheeks; then smelling his head,

stroking his limbs, herself, decorated him with many divine ornaments like girdles with bells, anklets and with anklets and necklaces strewn in invaluable strings, also with tender leaves and beautiful auspicious bracelets.

487. Then she performed the rite for the protection of his body with many white mustards sanctified by divine hymns. Taking (him) thus she fashioned a wreath on his head by drawing lines of bright yellow pigment, and said to him:

488. "Like a child play well with the attendants, slowly and carefully go by avoiding holes. The trees on the mountain peaks are full of lines (i.e. groups) of serpents; their branches are broken by elephants.

489-490. O boy, do not enter a place agitated by the eddies in the Ganges, and also the forest resorted to by many tigers. O boy, in many inaccessible places a man with a pure heart gets what thing is desired by him, being pleased by all his qualities." Thus addressed, that Vīraka, smiling, and his mind overpowered by sport, said to his mother:

491. "This bracelet is made by my mother herself, it is painted with reddish dots. This delicate garland made of charming jasmine flowers is placed on my head. I shall please the goddess."

492-495a. Saying so, he, being happy, went out to play with his attendants. The Mountain's daughter, moving from the southern window to the western, from the western window to the northern window, from the northern window to the eastern one, along with her friends, saw from (each) window Vīraka playing outside and due to her love for the world she attached to her son said: "Who is here? One having a body—the aggregate of flesh, feces and urine—and knowing little gets infatuated. When the residents of heaven went to another chamber to see Śiva, the regents of quarters got into the vehicles.[1]

495b-496. This sword is spotless, it cuts off; please tell whose sword has been snatched by whom? It is no use having a staff. What shall we say? There is some fierce actual mission of the attendant on the mountain. This is a noose; nobody is bound here; O followers of the regents of quarters, do not stay in vain."

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1. Vv 494ff are not properly worded.

497-498. They said, "It is so". Then seeing Vīraka, the protector, following the gods the goddess said: "O protectors of beings, do not (go to) thickets on the mountain, to the door of of fire-chamber; do not dive into the falls of streams; and do not (go into) residences to which masses of flowers are tied; do not move as you like into deep mountain caves full of sounds produced by wind."

499-500. He having a tawny lustre like a mass of golden pollen on the region of the slope of the lofty golden peak, having the wealth of handsomeness, appeared to give fragrance even in the charming forest of gods and in caves, on the bank of a charming well, having the flowers of kunda, mandāra, sprouts and lotuses. The Mountain's daughter, longing for her son and desiring to amuse herself, in a moment remembered her son, whose nectar of handsomeness was drunk by Siddha-women with large winking eyes.

501-505. He was her son in the previous birth and had his religious merit rising at that moment only. How can he, who was fashioned by the creator with attention, be satisfied when he was playing? The lord of the lords of attendants (sported) giving delight to the deities—for a moment looking (here and there); for a moment singing divine (songs); for a moment moving with the lords of attendants, unsteady due to (i.e. while) dancing; (remaining) for a moment on a mountain-peak full of roars of lions; for a moment on blazing masses of jewels; for a moment on a lofty Śāla or Tāla tree; for a moment on blossoming Tamāla trees, dark like bees; for a moment at the root of tree; for a moment in water having some mud and marked with lotuses; for a moment on mother's auspicious and spotless lap. In this way the lord of the lords of Śiva's attendants, spreading (i.e. indulging in) child-like sports, and giving delight to the deities, with his life being loudly sung by Vidyādharas, and having the same sport as the trident-holder, played,

506-507. When the sun, after having illumined the world, with his rays went to another region, the wealthy Mountain, remaining away and making clear in his heart his very fast friendship, was always propitiated by brāhmaṇas. Meru did not oblige the falling sun.

508-510. About one stumbling down it is always heard: 'This is the order among people.' The day fulfilling (the desires) of people, followed the sun. When the sages, keeping off the feeling of heat, and with the palms of their hands folded in obeisance, and with their faces turned towards the sun, performed their evening prayer, the nocturnal darkness spread over this world, as foulness spoiling the mind of a crooked person spreads over his heart.

511-514. When the movements in heaven had become dull, Śiva remained, with his neck clasped by the hands of the Mountain's daughter, and his senses very much filled with (i.e. affected by) the white moonlight, on a bed, the partitions of which were illumined by the jewelled lamps on the blazing hoods (of serpents), the coverlet of which had gems of groups of moons which imitated the bow of Indra (i.e. the rainbow) due to its shining with various gems, which had heaps of bright pearls along with gems and a mass of bells and which had been covered with a charming, moving, graceful expansive cloth.

515. The Mountain's daughter too, with the corners of her eyes, dark, her feet having the charms of blue lotuses, touched by (i.e. due to the coming on of) night became very much overpowered by passion. Then the god spoke to her who was full of the art of (love-) sport.

CHAPTER FORTYFOUR

The Birth of Kumāra and the Death of Tārarka

Śarva (i.e. Śiva) said:

1-2. O you of slender body, joined with my white body, you will shine like a black female-serpent clung to a white sandal tree or like night covered with reddish garment touched by moonlight.

3. Thus addressed by him, the Mountain's daughter, with her eyes red due to anger, and her face changed due to (the knitting of) the eye-brows, loudly spoke.

The goddess said:

4-5. Every person grieves due to the foolish acts done by him; O you, having the moon as your decoration, a suppliant certainly meets with a rebuff. You are certainly, at every step, insulting me, who sought you by means of penance practised for a long time.

6. O Śarva, I am not crooked, nor am I, O Dhūrjaṭī, rough. (On the contrary) you are known in the world to be possessing poison and a shelter to the mines of faults (i.e. those who commit faults).

7. You snatched away the teeth (of Pūṣan) and destroyed Bhaga's eyes.[1] The twelve-fold Sun knows you well.

8. Insulting me by (pointing out my) defects, you are causing headache to me. You who called me 'black', are well known to be very black (Mahākāla).

9-10. I shall go to a mountain to give up my life through penance. Humiliated by a rogue (like you)—a mean skull-carrier, always living in a crematory, with your body smeared with ashes, and moving among the divine mothers[2]—I do not want to live.

11. Hearing her words, harsh due to anger, Hara, confused by this unwelcome (reply) and with the moon on his head shaking, said:

Śarva said:

12. O Girijā, you are the daughter of a Mountain; I do not mean to find fault with you. With a desire to utter flattering words, I resorted to this (apparent) madness.

13-14. O Mountain's daughter, in the regular course there is (really) no suspicion (about you) in my firm heart. O you timid one, if you are angry like this, I shall not speak in joke to you. O you of bright smile, give up your anger. I, bowing my head, have joined my palms in obeisance to you.

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1. Bhagasya netrahantā—At the time of the destruction of Dakṣa's sacrifice, Śiva knocked out Pūṣan's teeth and destroyed Bhaga's eyes. See 33.156 above.

2. Mātṛ—An epithet of the divine mothers, said to attend on Śiva, but usually on Skanda. They are generally said to be eight; but according to some they are seven; some increase the number to sixteen.

15. (Only) a low person gets excited by an insult or a censure. Indeed a man (would) not (use) poignant (words) towards the bad or the good.

16-17. The goddess, struck to the core, (though) advised by the god with many sweet words, did not give up her severe anger. The Mountain's daughter, pulling off her garment clasped by Śaṅkara with his hand, and with her hair dishevelled, desired to go at once.

18-19. When she was (thus) going angrily, the destroyer of Tripura again spoke: "Really with all your limbs you behave like your father. Your mind is overpowered with turbidness like the mass of clouds on the peak of the Himālaya mountain. Your heart is unfathomable like that mountain.

20-22a. (You have received) hardness from (things) like stones, and thickness from the thickets; (you have taken) crookedness from rivers, and are difficult to be employed like snow. All this has been transferred to you from the Himālaya mountain, O you of slender body." Thus addressed, the Mountain's daughter, with her head trembling through anger, and her lips throbbing, spoke again.

Umā said:

22b-24. By blaming and censuring a virtuous person strongly one might get everything. Due to your contact with the wicked, every (bad) thing has been transferred to you: From serpents you have received many tongues (i.e. saying contradictory things); from the ashes you have got want of oiliness (i.e. affections); the wickedness of your heart has sprung up from the moon, and severe torment from poison. What is the use of prolixity in this matter? Enough of exerting myself in talking about you.

25. You are fearless on account of your stay in the crematory; you have no sense of shame because you are naked your cruelty is due to your being a skull-holder; compassion has left you long back.

26. Saying so the daughter of the Himālaya mountain went out of that dwelling. When she was leaving the attendants (of Śiva) made a sound (i.e. cried in grief).

27. "'O mother, where are you going?" Saying so, they, weeping, again ran to her. Vīraka, clasping the feet of the goddess, said with a voice faltering due to tears:

28. "O mother, what indeed is this? Afflicted and angry, where are you going? I shall follow you going without any affection.

29. Otherwise, I, abandoned by you, will fall (i.e. throw myself down) from the peak of this mountain."

30-31. The goddess, the mother, raising his face with her right hand said: "O son, do not grieve. It is not proper for you either to fall from the mountain-top or to accompany me; O son, hear about the undertaking for which I am going. Hara addressed me as 'Kṛṣṇā' (i.e. black); he suppressed and insulted me.

32-33. That I (i.e. I who was treated like this) shall practise penance by which I shall have fair complexion. This god is lustful; after I leave you have to keep guard at the door and always be watchful about the weak point so that no woman will approach Hara.

34. O son, when you see another woman, inform me; then I shall quickly do what is proper."

35-36a. Vīraka said to the great goddess: "Let it be so". With his body sprinkled with the food of nectar in the form of his mother's command, and with his affliction removed, he, having saluted his mother, went to look after the guard.

36b-38a. The goddess also saw her mother's friend, the deity of the mountain, Kusumāmohinī by name, who was well-adorned, coming (to her). That deity too, seeing the Mountain's daughter, and with her mind overcome with affection, embraced her (i.e. Umā) and said aloud: "O daughter, where are you going?"

38b-39a. She (i.e. Umā) told her all that that caused her anger due to Śiva's (humiliating her). The Mountain's daughter again spoke to her, who was like her mother.

Umā said:

39b-41. You are for ever the mountain's deity, O you, who are never censured (i.e. who are praiseworthy). Your presence is everywhere. At heart you are very affectionate. Therefore, O

mother, I shall tell you what should be done by you. With great care you have to stop the entry of another woman (into Śiva's mansion). Secretly and with care you have always to wait upon him on the mountain.

42-44. O you sinless one, you should inform me if some other woman enters Śiva's (mansion); then I shall do what is proper." The auspicious (deity) thus addressed, said, "All right" and went to the (Himālaya) mountain. Umā, the Mountain's daughter too, went to her father's wonderful garden, that had entered the sky and the brightness of which was darkened by the row of clouds. Then she cast off her ornaments and put on the garments of the barks of trees.

45-46a. In the summer she was tormented by five fires.[1] In the rainy season she remained in water. She subsisted on food growing in forest; (sometimes) she did not eat anything; she lay on dry heap of clods. Thus she settled there practising penance.

46b-48. In the meanwhile, coming to know that the Mountain's daughter had left, the demon, Āḍi by name, the son of Andhaka, was delighted. Remembering his father's murder, he, the brother of Baka, and mighty in battles, the enemy of (Śiva) the destroyer of Tripura, always observing the weak point of the god with crescent-moon on his head, came to the city (of Śiva) after having conquered all gods in a battle.

49. Having come there he saw Vīraka stationed at the door. He also thought about the boon given by the Lotus-born (god, i.e. Brahmā).

50-52a. When the demon Andhaka was killed by Śiva, the enemy of the demon, Āḍi practised a very severe and ample penance. Brahmā, being fully pleased, came there and said: "O Āḍi, the greatest among the demons, what do you desire to obtain by means of penance?" The demon said (i.e. replied) to Brahmā: "I seek immortality".

Brahmā said:

52b-53a. In this worldly existence, since it is not possible for those that are born to be without death, therefore, O lord of demons, those that are living shall meet with death.

1. Pañcāgni—See note on 41.82 above.

53b-54. The mighty demon, thus addressed, said to the lotus-born (god): "O you Lotus-born (god), let death come to me when there is a change in my form; otherwise I shall remain immortal."

55-58a. Thus addressed, the very mighty son of the demon (Andhaka), regarded himself as immortal. At that time not remembering (i.e. forgetting) the means of his murder, not being within the range of sight of Vīraka, the counter-striker, the fearful demon, difficult to conquer, entered (Śiva's mansion) in the form of a serpent after avoiding the range of the sight of the lord of attendants.

58b-60a. Then the foolish great demon, giving up the serpents' form, and entering another form unnoticed by the lord of the attendants, took the form of Umā to please Śiva.

60b-62. The demon, taking up a charming, unconceivable, illusory form, complete with all limbs, nourished (i.e. accomplished) with all signs of recognition, and keeping a strong adamantine tusk with a sharp point in the pudanum muliebre, was ready to strike Śiva through delusion. The sinful demon, taking up the charming form of Umā, and having put on variegated ornaments and garments, approached Śiva.

63-65. Seeing him, and taking him to be Umā having all limbs (i.e. complete in all limbs), Giriśa became glad, and having embraced asked her (i.e. said to her): "O Mountain's daughter, since you, of an excellent complexion have come here after knowing my intention (I think) your devotion (to me) is natural and not artificial. My abode, the three worlds, are a void to me without you.

66-67a. O you of a pleasing face, you have come here. Such (a gesture) is (quite) proper for you!" The lord of demons, thus addressed, gently spoke to him with a smile; he too had recognized the destroyer of Tripura by means of signs of recognition, and (then) spoke to him (i.e. Śiva).

The demon said:

67b-68a. I had gone to the Himālaya mountain, with a desire to (practise) penance to obtain a boon. I was not happy there; therefore, I have (again) come to you.

68b-70a. Thus addressed, God Śiva, of a smiling face, entertaining a doubt in his mind, thought: 'She was angry; is it that she, who is naturally of a firm vow, has come back without having her desire fulfilled, knowing me to be angry (i.e. after having come to know that I am angry)?'

70b-72. Thinking thus and reflecting on her token of recognition, the lord did not see the sign of lotus caused by the eddy (i.e. lock) of hair on her left side. Then the Trident-holder knowing it to be illusion created by the demons, concealed the expression of his face, and taking the missile of penis-like tusk, killed the demon.

73-75a. Vīraka, the door-keeper, did not know this account. Kusumāmohinī, seeing that lord of demons in a feminine form, immediately informed the daughter of the Himālaya Mountain (of it) through the messenger in the form of Vāyu. Hearing it (i.e. the news) from Vāyu, her eyes red and turbid due to anger, she saw her son Vīraka with a painful heart.

The goddess said:

75b-77a. Since, abandoning me, your mother, overcome with affection you gave Śaṅkara an opportunity to have a private (sexual) affair with a woman, therefore I curse you that a dull, heartless stone resembling the form of the lord of attendants will be your mother in the human world.

77b-78a. This apparent cause about Vīraka's (birth) is well-known, through respect for the son (?) This is known to be the doubtful peculiar statement about Vīraka's birth and course (of conduct).

78b-79a. When thus the Mountain's daughter had pronounced a curse, very mighty wrath in the form of a lion went out of her mouth.

79b-80. The lion's mouth was fearful. His neck had mane. He had raised his tail. The cavity of his face was furious on account of the fangs. His mouth was wide open; his tongue was long; he was thin in the waist and in the (other parts of his) body.

81-82. Then the goddess settled to remain in his mouth. Knowing her intention, the four-faced god (i.e. Brahmā), came

to the hermitage, the receptacle of good fortune. The lord of gods, having arrived there, spoke to the Mountain's daughter in dear words:

Brahmā said:

83. What do you want to have again? What is not obtainable to you? I shall give that to you. By my order desist from this penance causing great suffering.

84. The Mountain's daughter, hearing the sire's words, restrained with dignity and having the desirable expression of words spoken by him of an enticing speech, said:

The goddess said:

85-86. With a penance difficult to practise, I obtained Śiva as my husband. Many times he called me 'dark-complexioned' in private. Therefore let me have a complexion resembling gold and let me be connected with that name, and the body of my husband, the lord of beings, should be free from poison.

87. Hearing those words of (i.e. uttered by) her, the lord of the world said: "You be like this and also occupy half the portion of your husband's body.".

88-89a. Then she cast off that dark skin like a blooming blue lotus. That skin also turned into a fearful (goddess), having a bell in her hand, having three eyes, full of (i.e. having) many ornaments and wearing a yellow silken garment.

89b-93a. Then Brahmā said to that goddess having lustre like a blue lotus: "O Niśā (i.e. night), due to the contact with the body of the Mountain's daughter, you have, through my order, done what was to be done. Now you are complete before (me). O you goddess of an excellent face, let the very mighty lion that rose from the anger of the goddess (viz. Umā) be your carrier. Let him also remain on your banner. Go to the Vindhya mountain; there you will carry out the mission of gods. O goddess, this Yakṣa, Pañcāla by name, and followed by the steps of lakhs of Yakṣas and endowed with hundreds of tricks, is given as a servant to you by me."

93b-95a. Goddess Kauṣikī, thus addressed, went to the Vindhya mountain. Umā too, who had fulfilled her desire went

to Śiva; but Vīraka, who had held a golden staff, turned her away from the door and stopped her who was entering (Śiva's mansion).

95b-100a. Angrily he said to her whose form was changed: "You have no business here; go (away) till you are not eaten up. A demon, taking up the form of goddess (Umā) had come to deceive the lord; he entered without being noticed (by me), and was killed by the lord. When he was killed, Śiva who was angry ordered me: 'Since you are not attentive at the door (since you are not attentively guarding the door), you will not be my doorkeeper for many multitudes of years.' Therefore, I am not allowing you to enter here; leave quickly. O you lotus-eyed one, except my mother, the affectionate daughter of the Mountain, none else will get an entry here."

100b-102. Thus addressed, the goddess then thought to herself: 'The one of whom Vāyu informed me was that demon, and not a woman. In vain did I, overcome with grief, curse Vīraka. Generally fools, full of anger, do what ought not to be done. Fame perishes on account of anger; anger destroys steady prosperity.

103. I, without properly ascertaining the truth, cursed my son. Calamities easily come to those whose intellect is perverse.'

104. The face of the Mountain's daughter thinking like this, which had lotus-like lustre, changed due to the sense of shame.

The goddess said:

105-108. O Vīraka, I am your mother; let there be no confusion in your mind. I am the beloved of Śiva, and the daughter of the Himālaya mountain. O son, do not entertain a doubt because of the change in the complexion of my body. This fairness (in my complexion) is granted to me by the Lotus-born one, who was pleased. Coming to know about the entry of a woman when Śaṅkara remained in a lonely place, and not knowing the account of the demon, I cursed you. It is not possible to withdraw the curse; but I tell you that you will soon come back from the human world, after having satisfied all your desires.

109. Having saluted, with all his heart, the chaste (lady), his mother, and the daughter of the Himālaya mountain, having the lustre of the full moon, bowing down his head, he said:

Vīraka said:

110. O you (goddess), having toes the fearful nails of which have excellent charm due to the shining gems on the heads of the gods and demons bending (before you), O you Mountain's daughter, O you who are affectionate to those who seek your shelter, O you who destroy (i.e. remove) the affliction of those who bow down to you, my salutations to you.

111. O you whose neck is adorned with the ring of suns, O you who snatch away the lustre of the expansive golden mountain, O you daughter of the (Himālaya) Mountain, I, frightened by the crookedly moving serpents, resort to you.

112. Who else, but you, has, in this world, quickly given success as desired by one who bends before (the deity)? In the world, to whom but you would Śaṅkara, the sustainer of the worlds, salute and (to whom would) the sages (bow)?

113. O you difficult to conquer and born at an auspicious combination of stars, you are coiled with the fine body of the great lord; you are joined with him who crushed the relatives of Andhaka; you were first praised by the best of gods.

114-115. You have your neck raised to the white mass of matted hair (of Śiva); you sit on the impetuous great lion. You are described as Caṇḍikā by the worlds; O mother, you are the destroyer of Śumbha and Niśumbha; be the giver of what is desired by one who has bowed down to you. On the earth you have vigorously shown the only interest in putting down the demons.

116. O you unvanquished, matchless goddess, O you who created the worlds, O you who are dear to Śiva, I salute that body (i.e. form) of you which is (seen) in the sky, the path of the wind, on the earth overcome with fire.

117. The oceans, with their waves sportively rising, the fire, that has consumed, with its brilliance, the mobile and the immobile, the serpents having thousands of hoods—you will set these forth as not causing fear to me.

118. O you revered (goddess), you are the resort of firm devotees; I have come to seek the shelter of your feet. Let all my senses be, today, the abode of the pleasurable experiences of your playful activities.

119. Then the goddess, the Mountain's daughter, pleased when thus praised by Vīraka entered the auspicious mansion of her husband.

120. Vīraka too, remaining at the door, respectfully sent home the gods who had desired to see Śiva.

121. "O gods, there is no opportunity (for you to see Śiva). Vṛṣākapi (i.e. Śiva) is sporting in private with the goddess."

122. Thus addressed, they went as they had come. When a thousand years passed, gods with swift minds (i.e. thoughts), urged Agni to find out the movements of Śiva.

123. Hutāśana (i.e. Agni), taking the form of a parrot, entered (Śiva's chamber) through the hole meant for birds, and saw all (the love-sport of Śiva) with the Mountain's daughter on their bed.

124. The lord of gods also saw Agni who had taken the form of a parrot. To him, the great god, who was a little angry said:

Śiva said:

125-126a. O you Agni, who have taken up the form of a parrot, I have deposited half (the portion of my) semen into the goddess (Umā). Through sense of shame its (flow) has stopped. You (now) drink the (remaining) half. It is proper for you (to drink it) since the obstacle was due to (i.e. caused by) you.

126b-129a. Thus addressed Agni drank the semen deposited (by Śiva). Since gods have Agni as their mouths, they were flooded with that (semen). Then that semen of the great god (Śiva), which resembled heated gold, having torn asunder their bellies, came out (and spread) in the extensive hermitage (i.e. dwelling) of Śiva. There a great, pure lake came up. It (spread over) many yojanas; it had blooming golden lotuses and it resounded with the notes of many birds.

129b-130a. Goddess (Umā) having come to know that that

lake with big golden lotuses had come up, being full of curiosity, went to that lake of golden lotuses.

130b-131a. Having sported in its water, and having put a chaplet of its lotuses on her head, she sat, surrounded by her friends, on its bank.

131b-132. Desiring to drink its water, sweet and with spotless lotuses, she saw six Kṛttikās[1], resembling the lustre of the sun, who had proceeded home, after having taken its water in (a cup made of) a lotus-leaf.

133a. Through joy she said: "I shall drink the water remaining (i.e. put) in (the cup of) the lotus-leaf."

133b. Then the Kṛittikās said to the daughter of the Himālaya mountain.

Kṛttikās said:

134-135a. We shall give you (the water), O dear lady (if) the son that would be born in (i.e. from) your womb will be an active son of ours, well-known in all the three worlds, O you of an auspicious face.

135b-136a. Thus addressed, the Mountain's daughter said: "How is it that the son with all his limbs generated from my limbs, will be a son (born) from (i.e. of) you?"

136b-137a. Then the Kṛttikās said to her: "If this (i.e. what we say) will take place (i.e. be accepted by you) then we shall place best heads (on the body—the trunk—of the boy)".

137b. Thus told, the Mountain's daughter said: "O you blameless ones, let it be so."

138. Then, full of joy, they gave her the water (put) in (the cup made of) a lotus-leaf. She too gradually drank that water.

139-140. The moment the water was drunk (by her), an excellent, wonderful boy, removing diseases and griefs, rising from the right side of the goddess, after having torn it, came out. The lord resembled the heap of a variety of the masses of the sun's rays.

1. Kṛttikā—The six stars represented as nymphs acting as nurses to Kārttikeya.

141. Having taken a spotless spear, a spike and a goad, he, the fire of a golden colour, rose to kill the demons.

142. For this reason only he too became (i.e. came to be called) Kumāra. The child again came out by tearing the left side of the goddess.

143. (He was) also (called) Skanda on account of his having come from Agni's bright mouth (where Śiva's semen was deposited). The killer of enemies was also called Ṣaḍvadana (i.e. having six faces). He was born from the water given by the Kṛttikās, particularly with (many) hands.

144. Hands are said to be auspicious. They extended over his six faces. Therefore Ṣaṇmukha (i.e. the six-faced one) came to be called as Viśākha in the world.

145-147a. He is (thus) known as Skanda, Viśākha, Ṣaḍvaktra and Kārttikeya. The two, resembling the sun, were born (from the two sides of Umā) on the fifteenth day of the dark half of Caitra, in the extensive thicket of canes. These two i.e. Agni and Vāyu joined them into one for the good (of the world) on the evening of the fifth day of the bright half (of Vaiśākha).

147b-149. On the same sixth day, the six-faced lord i.e. Guha (or Kārttikeya) was consecrated with due rite (as the general of the Gods' army) by all the hosts of gods including Brahmā, Upendra, Indra and Bhāskara (i.e. the Sun) with sandal, flowers, auspicious incense, and also with toys, umbrellas, group of chowries, ornaments and unguents.

150-154a. Indra gave him as his wife his (own) daughter known as Devasenā. The lord of gods, Viṣṇu, also gave him a weapon. The lord of wealth (i.e. Kubera) gave him ten lakh Yakṣas. Agni gave him lustre and Vāyu gave him a vehicle. Tvaṣṭṛ gave him a toy, viz. a cock changing form at will. Thus all the gods, with their minds pleased, gave an endless retinue to Skanda, resembling the sun in lustre. The hosts of gods, the principal gods, having knelt on the ground, praised Ṣaṇmukha with the (following) hymn of praise:

The gods said:

154b-156a. (Our) salutation to Kumāra of a great lustre; to Skanda who destroyed the demons. O you whose prowess is

like the orb of the new (i.e. morning) sun, (our) salutation to you, Guhya (the secret one) and Guha. (Our) salutation to you who remove the fear of the worlds; to you who are given to (doing) favour to the people. (Our) salutation to you having large and lotus-like eyes; (our) salutation to Viśākha of a great vow.

156b-157. (Our) salutation to you who are fearful in the battle; (our) salutation to you having a bright vehicle, viz. the peacock. (Our) salutation to you who wear the armlets, to you who hold aloft a banner. (Our) salutation to you, who are saluted due to your prowess; our salutation to the holder of the bell having courage.

Kumāra said:

158. Being reposed, tell me which desire of you should I give (i.e. satisfy). A deed, which you have thought of for a long time, must be done even if it is not easily accomplished.

159. Thus addressed by him, all the gods, with their minds delighted, and with their heads bent down, spoke to the magnanimous Guha:

160. "The lord of the demons by name Tāraka would destroy the entire race of gods; he is mighty, difficult to conquer, sharp, of wicked deeds and very wrathful.

161-163a. Just kill that fearful demon, destroyer of all. The remaining part of the undertaking which causes fear to us is: Hiraṇyakaśipu, who is fierce, cannot be killed by the hosts of gods. He destroys the sacrifices, his deeds are sinful and he has tormented even Brahmā. Conquer these two. You (alone) have that great might."

163b-164. Thus addressed, he, who was followed by all gods, and he, the lord of the world, who was praised by lords of gods, said 'All right' and proceeded to kill Tāraka, the fellow troubling the worlds.

165-166a. Then Indra, resorting to secret (strategy) sent a messenger, saying harsh words, to the lord of demons. He, being fearless, went to the demon of a fearful appearance, and said to him:

The messenger said:

166b-168a. O demon, Indra, the lord of gods and of heaven says to you: "O demon Tāraka, encounter his might as you please. I am the king in the three worlds, who will destroy the sin that you have committed and that is blazing like a fire to the world."

168b-169a. Hearing these amazing words, the wicked demon, with his eyes red due to wrath, and with his might almost vanished, said to the messenger:

Tāraka said:

169b-170a. O Śakra, in a great war your power has been observed (by us) a hundred times. O Indra, of a wicked mind, you have no peace because of your shamelessness.

170b-171. When the messenger, who was told like this, had left, the demon thought: 'Indra, without having received a support, would not talk like this. From the fact that Śakra has a support it is known that Skanda is born.'

172-174. Then he saw a number of evil omens indicating (his) destruction. (He saw) shower of dust and fall of blood from the sky to the earth. He mentally saw (i.e. he thought) that his left eye was throbbing, and his mouth was parching. He also saw that the lotus-like faces of his kinsmen were fading. He also saw wicked and terrible beings talking ill. Without even bringing it before his mind, the son of Diti became dejected in a moment.

175-179a. For the demon, remaining in his palace saw the army of the residents of heaven (i.e. the gods), which was terrible on account of the deep sounds of the troops of elephants, which was adorned with the energetic neighing of the groups of horses, which was shining withdivisions and lofty excellent flags, which was shining with aeroplanes of wonderful shapes and moving chowries, which had put on ornaments, which was resounding with the loud singing of Kinnaras, which had worn many chaplets of full-blown flowers of the desire-yielding trees, which looked bright due to the large shields and the missiles causing great grief, which was bright due to being nourished by

lightning, and which was resounding with many musical instruments.

179b-180a. With his mind a little confused, he thought: 'This must be an extraordinary warrior who has not been vanquished by me.'

180b-c. Then the demon, overcome with anxiety, heard these words, fearful to the heart, and containing harsh syllables, loudly proclaimed by the semi-divine bards:

181. "Be victorious, O you of matchless power, O you aviary of rays, O you stronger with mighty arms, O you, who quickly cause to bloom the face-lotuses of the gods, O you of playful eyes, O you excellent youth.

182. Be victorious, O you submarine fire to the great ocean of the family of the demons, O you having a charming chariot of a peacock, O you whose sprout-like nails have been bent by the tips of the crowns of gods (when they salute you), you commander of a great army.

183-184. Be victorious, O you whose charming mass of hair is unsteady, O you, who are charming like a fresh, spotless, lotus-stalk, O you, who are the unbearable wild fire to the family (also, bamboos in the form of the members) of the lord of demons. Be victorious, O Viśākha, O lord; be victorious, O you destroyer of the foremost sons of Diti (i.e. the demons) in all the worlds, O Skanda".

185. Hearing all this proclaimed by the bards of gods, Tāraka remembered the words of Brahmā (which indicated) that his death was imminent.

186. Remembering them, he, the destroyer of a stream of good deeds, always followed by warriors, with his mind stricken with grief, quickly went out of his mansion.

187. Demons led by Kālanemi, being frightened, and with their minds confused and disconcerted with hurry then (remained) in their own houses.

188-190a. Hiraṇyakaśipu, the leader of the demons, said: "Running away from this child would be shameful to me. If I go to (i.e. attack) him, he too is supported by glory (i.e. is powerful); and if I kill this child, I shall unnecessarily be (look-

ed upon as) 'unfit for touch'. Come, run, seize, bring together the army."

190b-192a. On seeing Kumāra (i.e. Kārttikeya), Tāraka, (the demon) of a fierce figure said: "O boy, why do you want to fight? Play with a ball, since you have been set free in the sun, O you good fighter and speaker; and your mind is like this —seeing only insignificant things—because of your being a child."

192b-195a. Kumāra too, spoke to him who was most glad: "O Tāraka, listen, the meaning of sacred precepts is being explained here only. Ends are not seen (i.e. cannot be gained) on the battle-field which is excessively fearful. Do not belittle my childhood. A child is a troublesome serpent. As the young sun is difficult to look at, I am a child difficult to be conquered. O demon, is a magic formula, having few syllables, not seen to be throbbing (i.e. powerful)?"

195b-197. When Kumāra was thus speaking, the demon hurled his mallet. Kumāra destroyed it with his disc of unfailing power. Then the lord of demons threw an iron javeline. Kārttikeya, the killer of the enemies of gods, seized it with his hand. Getting up he cast a mace, making a sharp sound, at the demon.

198. The demon, struck by it, shook like a lofty moving mountain. Then the demon found the boy to be invincible and irresistible.

199-200a. He thought in his mind (i.e. to himself) that his death had undoubtedly come near. Seeing (the demon) shaking, all the lordly demons, led by Kālanemi, struck Kumāra, fierce in battle.

200b-201. (Though) hit by those strokes and troubled by the mighty (demons), that boy of great lustre fought with them with great speed in the battle. The lordly mighty demons, skilled in fighting, and a nuisance to the gods, again struck Kumāra with arrows.

202-203. Though struck by the missiles of the demons, Kumāra did not have any pain. The fight with the demons proved to be fatal to the gods. Seeing the gods harassed (by demons) Kumāra became angry.

204. Then he tore asunder, with missiles, the army of the demons. The (demons) troubling the gods, were struck with the missiles which could not be repulsed.

205-206. All (demons) led by Kālanemi, remained with their faces turned away from the battle. When the demons, that were struck ran helter-skelter on all sides, he, with his mind fixed in laughter (i.e. being very much rejoiced) by the loud songs of Kinnaras, struck Kumāra with a mace shining like heated gold.

207-208. He made him turn away from the battle (by) discharging various arrows. The god Kumāra, who had turned away his face from the battle, seeing his own vehicle (i.e. the peacock) bleeding, took a spotless missile, adorned with gold, with (i.e. in) his hand, shining with a golden armlet.

209-210a. Then Mahāsena (i.e. Kārttikeya) spoke to Tāraka, the lord of the demons: "O you of a wicked mind, stop, stop; you (will) see the world of Yama. O demon, you are (now) killed by me with (my) missile; (now) remember your (evil) deeds."

210b-211. Saying so, he discharged his missile towards the demon. That (missile) discharged by the hand of Kumāra and imitating the sound of his armlet, broke (i.e. pierced) the heart of the demon who was like the thunderbolt or a lordly mountain.

212. With his crown and turban dishevelled, and with all his ornaments slipped off, he fell dead on the ground like a mountain at the time of universal destruction.

213. When that demon, the leader of the demons, was killed, nobody—not even a sinner in hell—was sorry.

214-215. Gods, with smile (on their faces) praised Kumāra, and amused themselves. Being eager they went to their respective abodes, leaving their seats. All gods, being pleased, as they had accomplished all their ends, with Siddhas, the treasures of penance, gave a boon to Kumāra.

Gods said:

216-218. That man of great intellect, who recites this story about Skanda or who listens to it or causes others to listen to it

(i.e. tells it to others), will be famous. He will have a long life, he will be fortunate, wealthy, famous, handsome, and will have no fear from beings and will be free from trouble. He, who, having offered the first (i.e. morning) prayer, recites the account of Skanda, will be united with Kinnaras and be the lord of great wealth.

CHAPTER FORTYFIVE

The Manifestation of Narasiṁha

Bhīṣma said:

1. Now I desire to hear about the killing of Hiraṇyakaśipu, about the greatness of Narasiṁha and about the destruction that he brought about.

Pulastya said:

2-4. O king, formerly, in the Kṛta age, Hiraṇyakaśipu, the lord of demons, practised a very great (i.e. severe) penance. He, surrounded by (i.e. observing) tranquility, restraint and celibacy and having taken up the vow of bath and silence lived in water for ten thousand and ten hundred years. Brahmā was pleased with him as a result of his penance and restraint.

5-8. Then, (seated) in a bright aeroplane, whose colour (i.e. brilliance) was like the sun, and to which swans were yoked, the self-born lord himself came there, with Ādityas, Vasus, Sādhyas, Maruts, (other) deities, Rudras accompanied by Viśvas, Yakṣas, Rākṣasas, serpents, also with quarters, intermediate quarters, rivers and oceans, also with constellations, instants, beings moving in the sky, great planets, gods, brahmanic sages, Siddhas, also the seven sages, and also with meritorious royal sages, and hosts of Gandharvas and celestial nymphs.

9-10. Brahmā, the affluent lord of the mobile and the immobile, the best among those who knew Brahman (i.e. the

supreme spirit), surrounded by the residents of heaven, said (these) words to the demon (Hiraṇyakaśipu): "O you of a good vow, I am pleased with this penance of yours, (my) devotee. Well-being to you; ask for a boon; obtain what you desire."

Hiraṇyakaśipu said:

11. O best of gods, no gods, no demons, no Gandharvas, no Yakṣas, no serpents, no Rākṣasas, no men, no goblins should kill me.

12. O grandsire, sages or men should not curse me with curses. If the lord is pleased, this is the boon chosen by me.

13. I should not be killed with a weapon, or a missile, with a mountain (or a huge rock), or a tree, with a dry or a wet object, or by any other object.

14-15. Let me be the Sun, the Moon, Vāyu, Agni, Water, the Sky, the constellations and the ten quarters. I am wrath; I am desire, I am Varuṇa, Indra and Yama. I am Kubera, the lord of wealth, and the king of Yakṣas and Kinnaras.

Brahmā said:

16. O child, I have granted you this divine, wonderful boon, giving (i.e. satisfying) all desires. O child, you will obtain (whatever you want).

17-18. Saying so, the lord went to his residence, Vairāja (i.e. of Brahmā), attended upon by hosts of brahmanic sages. Then gods, Gandharvas with sages, the Cāraṇas (i.e. bards), having heard about the grant of the boon (to Hiraṇyakaśipu) approached the grandsire.

The gods said:

19-20. O lord, due to your having granted him a boon, the demon will kill us. So be pleased, and think as to how he also could be killed. You, the lord, are the first creator of all beings. You are the author of the offerings meant for gods and manes. Your nature is unmanifest; you are the greatest (god).

21. Having heard those words beneficial to all the worlds, the creator consoled them with the very cold water of his words:

22. "O gods, he must get the fruit of his penance. Lord Viṣṇu will kill him at the end of his penance."

23. Hearing these words from the mouth of the Lotus-born one, all the gods gladly went to their own divine abodes.

24. That demon Hiraṇyakaśipu, who had become proud due to the grant of the boon, harassed all beings as soon as he got the boon.

25. The demon offended holy sages observing vows and following the path of truth with self-restraint in hermitages.

26. The great demon having defeated the gods living in the three worlds, and having brought under his control the three worlds, lived in heaven.

27. When he was haughty due to (the grant of) the boon, and when he was (thus) urged by Death, he made the demons the recipients of portions at sacrifices and deprived gods of these portions.

28-29. Daityas, Sādhyas, also all Vasus, Rudras, hosts of gods, Yakṣas, deities, brāhmaṇas and great sages approached, for shelter, Viṣṇu, the ancient Vāsudeva, of great might, the god of gods, full of (i.e. of the nature of) sacrifice.

Gods said:

30-31. O glorious Nārāyaṇa, (we) the gods have sought your refuge. Protect (us), kill Hiraṇyakaśipu, the lord of demons, O lord. You are our great preceptor. You are our highest god; you are the best god among Brahmā and others.

Viṣṇu said:

32. O gods, give up your fear; I shall grant you fearlessness (i.e. I shall remove the cause of your fear). And, O gods, go to heaven, do not tarry.

33. I shall kill this lord of demons, who has become haughty because of the grant of a boon (to him by Brahmā) and who could not be killed by great gods.

34-35a. Saying so, the immutable lord Viṣṇu, Hari, the lord and the protector of the universe, who looked like the sun due to his brilliance and was as it were another moon due to his charm, went to the place of Hiraṇyakaśipu.

35b-41. Having made his body having half the portion of human body and half of a lion's body, and holding (one) hand with another, he, with the Narasiṁha form, saw Hiraṇyakaśipu's assembly, which was huge, divine, charming and pleasing to the mind, which was endowed with all desires (i.e., desired objects), bright, which was a hundred yojanas in lengh, fifty yojanas in breadth, which was aerial, which moved according to the desire (of the inmates), which was five yojanas in height, which was free from old age, grief and forbearance, which did not shake, which was auspicious and pleasant, which had water inside and which was laid by Viśvakarman, which was endowed with trees of a divine colour giving flowers and fruits, and with dark-blue, white, dark white, reddish, bright thickets having red sprouts floating (in the atmosphere) like a mass of white clouds.

42-45. It was naturally brilliant, and was agreeable due to divine fragrance. Those who reached it, did not have hunger, thirst or fatigue. It was decorated with bright pictures of many kinds. Its brightness surpassed that of the sun, the moon or the fire, and it was self-shining. Illuminating (other objects) that very brilliant assembly shone in the heaven. All men, being pleased, shone in it. In it there was excellent, tasty and abundant food to eat.

46. There werewreaths of auspicious fragrance; there were trees always giving fruit. The water there was cold in the hot season and warm in the cold season.

47. The lord saw there the Kalpa trees, with their tops having flowers, having large branches, and shoots and sprouts, and covered with the spreading out creepers.

48. The flowers were fragrant, and the fruits were juicy. The lord also saw there the lakes—the sacred places—(having) cold and hot (water).

49-51. They had (by them) fragrant lotuses, white lotuses, red lotuses, blue lotuses, white lotuses, water-lilies, and other very likeable flowers full of many wonders; they looked like spotless crystals with birds like Kāraṇḍava, Cakravāka, cranes and ospreys and with birds of white wings.

52-54. They had the cooings of many swans and the notes

of cranes. The lord was happy to see fragrant creepers having flowers and blossoms, and khadira, vetasa and arjuna trees. In the assembly there were trees like the mango, nimba, nāga, kadamba, bakula, dhava, priyaṅgu, pāṭala, śālmali, haridrava, śāla, tāla, tamāla[1] and beautiful campaka.

55-60. Also other blossoming trees shone in the assembly. There were trees like cardamom, arjuna, kaṅkola, levalī, karṇapūraka, madhuka, kovidāra tall like many tālas, añjana, aśoka, parṇāsa, many citraka trees, varuṇa, capalāśa, panasa with sandal trees; nīla nimba, nīpa, aśvattha and tinduka, pārijāta and jasmine (creepers) and pine trees[2], aṭarūṣa, groups of palm trees, cardamom and camphor trees, mandāra, kurabaka[3], punnāga and kuṭaja, also red and blue kurabaka with sandal, big kiṁśukas and pomegranate trees, black sandal trees, dukūla, hiṅgu, and sandal trees.

61-62. Date trees, coconut trees, harītaka, madhūka, saptaparṇa, bilva, yava, śarāvata, and asana, tamāla, covered with many clusters of trees, creepers of various forms, with flowers and leaves (were there).

63-64. These and other wild trees with many flowers and fruits shone all round. Partridges, peacocks, intoxicated cuckoos and sārikā birds flew down on the great trees full of flowers and having flowers on their tops.

65. The delighted small and big birds—red, yellow, and tawny in colour—perching on the tops of trees, looked at one another.

66-67. In that assembly demon Hiraṇyakaśipu, the lord of demons, with bright bracelets, was seated on a variegated, divine seat, of the measure of four hundred cubits[4], resembling the sun and covered over with a divine coverlet.

68-71. Great demons at that time waited upon Hiraṇyakaśipu. Best Gandharvas sang songs having a divine rhythm. Viśvācī, Sahajanyā, honoured Pramlocā, Divyā, Saurabheyī,

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1. The Tamāla tree is mentioned again in 62 below.
2. Bhadradāru is a kind of pine.
3. The Kurabaka tree is mentioned twice.
4. Nalba is a measure of distance equal to 400 cubits or hastas.

Samīcī, Puñjikasthalā, Miśrakeśī, Rambhā, Citrabhā, Śrutivibhramā, Cārunetrā, Ghṛtācī, Urvaśī, thousands like these and other celestial nymphs, skilled in dancing and music, waited upon the lord i.e. king Hiraṇyakaśipu.

72-75. All the sons of Diti, who had obtained boons, waited upon Hiraṇyakaśipu. They were: Bali, Virocana, Naraka, the son of Pṛthivī, Prahlāda, Vipraciti, and the great demon Gaviṣṭha, Surahantā, Duḥkhakartā, Sumanas and also Sumati, Ghaṭodara, Mahāpārśva, Krathana and Pithara, Viśvarūpa, Svarūpa, Viśvakāya, Mahābala, Daśagrīva, Vālin, and the great demon Meghavāsas, Ghaṭābha, Viṭarūpa, Jvalana and Aindratāpana.

76-78a. All the groups of brave demons, who had put on bright ear-rings, who wore wreaths and armours, all of whom had practised vows, all of whom had obtained boons, all who had ordained death (i.e. were ready to die)—these and others, with divine retinues waited upon the magnanimous Hiraṇyakaśipu.

78b-79. (They had) aeroplanes of various shapes, as it were blazing with fires. All the sons of Diti, with bodies of lordly demons, with ornaments round their arms, with their bodies decorated, waited upon him on all sides.

80. Affluence like that of the lord of demons was never heard of or seen before as belonging to any other individual in the three worlds.

81-82. The lord (i.e. Narasiṁha) saw that Diti's son, whose body was decorated with golden bracelets and necklaces, who was bright like the brilliance of the sun's rays, and who was being waited upon by hundreds of thousands (of demons).

83-84. Then seeing the magnanimous one, concealed in the body of Narasiṁha like fire covered with ashes, coming like the wheel of time, Hiraṇyakaśipu's brave son, Prahlāda by name saw the god coming there in the form of Narasiṁha.

85. Seeing him taking up that extraordinary form shining like a golden mountain, all the demons were amazed; so also was that Hiraṇyakaśipu.

Prahlāda said:

86. O great king, O you of great arms, O you first-born among the demons, I have never heard of or seen this body of Narasiṁha (before).

87. Of what (i.e. taking which) form has this great unmanifest divine one come? My mind tells that this terrific one is the destroyer of the demons.

88-91. Gods, oceans, and rivers reside in his body. Himālaya, Pāriyātra and other principal mountains (reside in his body). The Moon with constellations, the Sun with rays, Kubera, Varuṇa, Yama, Indra the lord of Śacī, the Maruts, gods and Gandharvas, sages having penance as their treasure (reside in his body). Serpents, Yakṣas, demons of terrific valour, Brahmā, (other) gods, and the lord of beings (i.e. Śiva) and also all the immobile and mobile (objects) residing on his forehead, are moving.

92-93. With us you are surrounded by the hosts of demons. O king, this your assembly crowded with hundreds of splendid rooms, also all the three worlds, the eternal dharma of the worlds, and this entire world are seen in Narasiṁha.

94-95. Here (i.e. in Narasiṁha's body are seen) the creator, the great-souled Manu, planets and (their) conjunctions, the earth and the sky, the time of portents, and Dhṛti (courage), Mati (intellect), Rati (pleasure), Satya (truth), Tapas (penance) and Dama (restraint), Sanatkumāra of great prowess, Viśvedeva[1], and all sages, Krodha (anger), Kāma (desire), Harṣa (joy), Darpa (pride), Moha (delusion) and all the dead ancestors.

96. Having heard the words of Prahlāda, lord Hiraṇyakaśipu, the head of the hosts of attendants, said to all the groups of his attendants:

97. "Seize this lordly lion, who has taken up an extraordinary body; if you have any doubt, kill this wild animal."

1. Viśvedevāḥ—Name of a particular group of deities ten in number and supposed to be sons of Viśva; their names are: Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

98. All those followers of the demon, vigorously surrounding the lordly lion of terrible valour, joyfully frightened him.

99. With his mouth widely opened like that of Yama, the very powerful Narasiṁha roared and destroyed that divine assembly.

100. When the assembly was being destroyed Hiraṇyakaśipu himself, with his eyes full of anger, threw missiles at the lion:

101-108. The very terrible missile of all missiles called 'Daṇḍa', the fierce deadly disc, another missile called Viṣṇucakra, the great missile of the grandsire—the great and fearful missile fashioned in the three worlds, the wonderful Aśani missile, the two Aśani missiles—dry and wet, terrible and fearful spear, skeleton (used as a missile), pestle, the missile called 'Brahmaśiras', the missile known as 'Brahmāstra', the missile called 'Nārāyaṇāstra' (i.e. of Nārāyaṇa), 'Aindrāstra' (of Indra), 'Āgneyāstra' (i.e. of Agni) and 'Śaisirāstra' (i.e. of the winter, i.e. causing cold), 'Vāyavyāstra' (i.e. of Vāyu), 'Mathana' (i.e. destructive), 'Kapāla' (skull) that was (always) obedient, a powerful missile never repulsed, a missile named 'Krauñca', 'Mohana' (deluding), 'Śoṣaṇa' (drying up), 'Santapana' (tormenting) and 'Vilapana' (causing to weep), 'Kampana' (causing to tremble), 'Śāntana' (making dull), the great missile that would obstruct (the movements), fatal mallet, the very powerful tormenting missile that could not be stumbled, the destructive, deluding and excellent missile having (the power of causing) illusion, the missile called 'Gandharvāstra' dear to him, 'Nandaka', the gem of a sword, the best missile called 'Varuṇāstra' causing sleep and destruction, the missile called 'Pāśupata', the scope of which was never resisted.

109. Hiraṇyakaśipu discharged these divine weapons at Narasiṁha, as one would throw an oblation into fire.

110. The best of the demons covered the lion (i.e. Narasiṁha) with missiles as the sun covers the Himālaya mountain with his rays in the summer.

111-113. That ocean of the army of the demons, rising with the fire of anger, inundated everything with darts and barbed missiles, swords, maces, and pestles, with missiles like vajra and aśani, with mallets and snares, stones, mortars and rocks, with

blazing śataghnīs[1], and very fearful staffs, as the ocean did the Maināka mountain.

114-115. Those demons, who had held nooses in their hands, who were comparable to Indra, whose velocity was like that of the thunderbolt, who had raised their hands and had stood up everywhere, whose bodies were full of (i.e. adorned with) golden strings, whose mouth-cavities were full of (i.e. having) very sharp fangs, stood there like young ones of serpents with their heads (raised). They, with throbbing lustre, horned bodies, and silken garments, appeared like swans.

116-117a. The demon produced illusory fire, urged by wind. Indra, of thousand eyes, and very lustrous, quenched the fire with a great (i.e. heavy) shower of water from (i.e. discharged through) clouds.

117b-118a. When that illusion was repulsed (by Indra) in the battle, the demon produced sharp (i.e. pitchy) darkness, looking terrible, on all sides.

118b-120a. When the world was screened with darkness, and when the demons had taken the weapons, he, surrounded by his own lustre, (looked) like the sun, that had risen. In the battle the demons saw three frowns on his eye-brows (that were knit) as Gaṅgā flowing in three directions (appears) on the forehead (of Śiva).

120b-121a. Then when all the illusions were repulsed, the demons—the sons of Diti—being dejected, sought the refuge of Hiraṇyakaśipu.

121b-122a. Then as it were burning with lustre he blazed with anger. When the lord of the demons was angry (like that), the world became full of darkness.

122b-124a. The seven agitated Maruts—Āvaha, Pravaha, the wind Vivaha, Paravaha, Saṁvaha, the very mighty Udvaha and the majestic Parivaha—moved in the sky and (thus) indicated the fear of imminent calamity.

124b-125a. Those planets which appear at the time of the

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1. Śataghnī—A kind of weapon used as a missile, supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four tālas in length.

end (i.e. destruction) of the world, being delighted moved in the sky as they liked.

125b-126a. O you, who curb your enemy, the Moon moved in the sky with planets and constellations even though it was not the time of their conjunction.

126b-127. In the sky the Sun became lustreless. A black headless trunk at that time was seen in the sky. The Sun generated blackness (i.e. darkness) and the fire produced smokiness.

128. The lord, being in the sky was constantly surrounded. Seven Suns, resembling smoke came up in the sky.

129. The planets remained on the top of the Moon in the sky. The planets Venus and Jupiter remained to the left and right (sides of the Moon).

130-132. Saturn with his red form, appeared like Mars. The fearful planets moving in the sky, (as it were) uniting at the time of the end of a yuga, together slowly mounted the tops. The Moon, the dispeller of darkness, along with (i.e. accompanied by) planets and constellations did not greet Rohiṇī for the destruction of (i.e. because he wanted to destroy) the mobile and the immobile. The Moon, seized by Rāhu, was struck by meteors.

133. The blazing meteors moved on the Moon as they liked. The god, the lord of gods also showered blood.

134. From the sky, a meteor of the form of lightning fell down, with a great sound. All trees had flowers and fruits out of the season.

135. All the creepers said to be the destroyers of the demons bore fruit. Fruit grew on fruit and a flower on another flower.

136-138. All the figures of gods, foreboding great fear, appeared and disappeared, laughed and wept, cried gravely, appeared smoky and blazed. When that fight among the animals was imminent, domesticated beasts and birds mixed with the wild ones cried ferociously; and rivers, with their water (rendered) turbid, flowed in the opposite direction.

139-141a. Quarters, full of particles of blood, did not shine. The trees fit to be worshipped, were not at all worshipped; they

were struck, broken and bent by the velocity of the wind. And also the shadows of people did not change though the Sun, at the time of the end of the worlds, went to the west.

141b-142. At that time, for the destruction of demons and the victory of gods, wine entered the store-room and the armoury situated on the upper chamber (of the mansion) of Hiraṇyakaśipu.

143-144a. Various fearful portents indicating terrible things were seen. These and others of terrible nature, foreboding a fight causing the destruction of the lord of demons, appeared there.

144b-145. When the earth was shaken by the magnanimous lord of the demons, mountains and groups of serpents of unlimited prowess, and discharging fire from their mouths full of flames of poison, fell down.

146-148a. Serpents, having four, five or seven hoods, Vāsuki, Takṣaka, Karkoṭaka, Dhanañjaya, Elāmukha, Kāliya and the powerful Mahāpadma, Śuddhaṅga with a thousand hoods and the lord Hematāladhvaja, Śeṣa, the great serpent Ananta (ordinarily) unshakeable, trembled.

148b-149a. The seven watery fissures of the earth (i.e. the seven oceans) trembled on all sides, being shaken by the anger of the lord of demons.

149b-151a. The beings moving in Pātāla, and having lustre of various kinds, (though ordinarily) unshakeable, trembled, when Pātāla suddenly got disturbed. Then the demon Hiraṇyakaśipu, angry and biting his lips, laid his hand on the earth like the ancient Boar.

151b-155a. The rivers Gaṅgā or Bhāgīrathī, Kauśikī, Sarayū, Yamunā, Kāverī, Krişṇaveṇī, Tuṅgabhadrā flowing speedily, the river Godāvarī, Carmaṇvatī, Sindhu the lord of big and (small) rivers, confluence (of rivers) with its water resembling rubies, Narmadā of a pious flow, the river Vetravatī, Gomatī crowded with herds of cattle, Pūrvā Sarasvatī, Mahākālamahī, and Tamasā carrying flowers were agitated.

155b-158a. The Jambūdvīpa, possessed of jewels and adorned by all jewels, Suvarṇapuṭaka adorned with golden mines, the great river Lauhitya, the mountain adorned with gold, the city of Kośakāras (those who make scubbards), Kaśa, the mine

of silver, the country of Magadha with big towns, the fearful Puṇḍra (country), (the countries viz.) Srughna, Malla, Videha, Mālava, Kāśī and Kosala were disturbed.

158b-159a. The abode of Vainateya (i.e. Garuḍa), which resembled the shape of the peak of Kailāsa and which had been fashioned by Viśvakarman, was shaken by the lord of the demons.

159b-164. The great ocean called Lauhitya which had jewelled water and which was very fierce, the great mountain Udaya which was a hundred Yojanas in height, had golden tracts on it, which was beautiful and was resorted to by the rows of clouds, which was looking bright with golden trees like the sun, with blossomed trees of Sāla, Tāla, Tamāla and Karṇikāra, the Ayomukha mountain, well-known and beautified all round with minerals, the auspicious Malaya mountain, fragrant due to the Tamāla-thickets, the Surāṣṭras, the Bālhīkas, the Śūdras, the Ābhīras, the Bhojas, the Pāṇḍyas, the Vaṅgas, the Kaliṅgas, the Tāmraliptakas, the Pauṇḍras, Śubhras, Vāmacūḍas, Keralas, and gods and the hosts of the celestial nymphs were disturbed by that demon.

165-166. The demon shook Agastya's residence, which was in olden days put up by Agastya, which was charming and was crowded with the hosts of Siddhas and Cāraṇas, which had various kinds of beautiful birds, and which had trees having flowers, which was resorted to by the hosts of nymphs on account of its golden turrets.

167. The lustrous and lovely Puṣpitaka mountain, the resting place of the moon and the sun, rose after cutting off the ocean.

168. It shone, as it were touching the sky with its great peaks, resembling the moon and the sun and covered with the water of the ocean. (All these were disturbed by the demon.)

169. The mountain Vidyutvān, beautiful and a hundred yojanas long, on which best mountain, flashes of lighting fell (was agitated by the demon).

170-171. The beautiful mountain Ṛṣabha occupied by ṛṣabhas (bulls), the lustrous Kuñjara mountain, the auspicious-residence of Agastya, the inacessible city of serpents viz. Mālatī,

known to be pure, the (city) Bhogavatī was shaken by the lord of demons.

172-174. The mountain Mahāsena, the mountain Pāriyātra, the great mountain Cakravān, and the Vārāha mountain, the auspicious, golden city Prāgjyotiṣa, where the wicked demon Naraka resided, the best mountain Megha, (giving out) deep sounds like clouds, and, O King, sixty thousand mountains (were shaken by the demon).

175. The great mountain Meru, appearing like the young (morning) sun, whose caves were always resorted to by Yakṣas, Rākṣasas and Gandharvas (was disturbed by the demon).

176. The Mahāsena mountain, containing gold, the mountain Meghasakha (were shaken by the demon). The best of mountains viz. Kailāsa was also shaken by the lord of demons.

177. He also agitated the Mānasa lake of (i.e. resorted to by) the anchorites, which was covered with golden lotuses and which was crowded with swans and ducks.

178-181. The greatest mountain Triśṛṅga (i.e. Trikūṭa), the excellent river Kumārī, even the Mandara mountain covered with the spray of cold water, the mountain Uśīrabīja, Bhadraprastha—the lord of mountains, the mountain Prajāpati, the mountain Puṣkara, Devābha mountain and Vālukāgiri, Krauñca mountain of the seven sages and the mountain Dhūmravarṇa—these and other mountain regions and countries, all rivers along with oceans were shaken by the demon.

182-184. Kapila, the son of the earth, and Vyāghravān were shaken by him; the sons of Niśā, moving in the sky, the residents of Pātāla, another terrible attendant named Megha and having a goad as his weapon, going up and having a fearful speed—all these were shaken (by the demon).

185-186a. Diti's son, gods' enemy, haughy Hiraṇyakaśipu, with a mace and a spike in his hand, making a deep sound like a cloud, and speedy like Indra, ran to Nṛsiṁha. Then he was torn asunder with sharp, great nails by the lion (i.e. Nṛsiṁha) with (the utterance of) Om, and was killed in battle.

186b-188a. As a result of the destruction of Diti's son, the earth, the time, the moon, the sky, the planets including

the Sun, all the quarters, rivers, mountains, great oceans became composed. Then the gods and the sages—the treasures of penance—being delighted, praised the ancient, first god, with divine names:

188b-189a. "O god, gods and men knowing the higher and lower, will worship this Narasiṁha form of you."

Brahmā said:

189b-193a. You are Brahmā, Rudra, and Indra, O best of gods. You are the author, the destroyer and the eternal source of the worlds. They call you the highest attainment, the highest being, the greatest secret and the best oblation. They call you the most ancient one; they call you the greatest truth, the greatest penance, the highest pure (form), the best path, the greatest sacrifice, the best oblation, the first, the greatest and the ancient one. They call you the best body, the highest Brahman, the highest yoga and the best speech. They call you the greatest secret, the best recourse, the first, the greatest and the ancient one.

193b-197. Speaking thus, the lord, the grandsire of all the worlds, having praised god Nārāyaṇa went to the Brahma-world. Then the lord Hari (i.e. Nārāyaṇa) went to the northern shore of the milky ocean, when the musical instruments were sounding and the celestial damsels were dancing. Then the very brilliant lord, placed the Narasiṁha form (there), took up his ancient form and he, having Garuḍa as his banner, and his nature unmanifested, left (the place) in a bright vehicle having eight wheels, (and) went to his own abode.

CHAPTER FORTYSIX

Purificatory Rites of a Brāhmaṇa

Śrī Bhīṣma said:

1. You have told (me) in detail the greatness of Narasiṁha; in the same way (please) narrate (to me) the greatness of the fearful, Bhava (i.e. Śiva).

Pulastya said:

2-4a. Listen also to the excellent deed of that god of gods. There was a demon Andhaka by name, who resembled a heap of collyrium, who had great penance (to his credit), and who could not be killed by gods. Once he saw the lord Mahādeva, sporting with Pārvatī, and proceeded to take her away.

4b-6a. 'I shall today carry away this respectable lady. In her absence I shall die. This beautiful lady in the three worlds will be my eternal wife. Her face has lips like the limba-fruit; her face is more (i.e. very) charming. If she will not be my wife, what is the use of life?'

6b-7a. Thinking like this, and having counselled with his ministers, and having gathered his army, he said to his general:

7b-8. "Get me my victorious chariot, destroying the gods. I shall conquer all gods led by Viṣṇu and Rudra. I shall carry away the Mountain's daughter (i.e. Pārvatī). She has captivated my mind."

9. His minister told him about the murder, done by gods including Indra, of Kanaka who was attached to other's wives.

10-11a. Then with his mind overpowered with anger (he said): "I shall kill the gods including Śiva." Having killed that demon (Kanaka), Indra being afraid of the demon Andhaka seeking Śiva's refuge went to Kailāsa, the abode of Śaṅkara.[1]

11b-12a. Seeing and saluting the lord of gods, with the half (i.e. crescent) moon as his crest, Indra, the thousand-eyed god, who was frightened, respectfully said (to Śiva):

12b-14a. "O god, grant me fearlessness (i.e. remove the cause of my fear); I am afraid of the demon Andhaka. Today I killed his son in a battle. So, till the great demon, causing fear to me, does not know that his son is killed, quickly kill him there only.

14b-15a. The cruel demon snatches away other's wives through lust; O best of gods, by all means he should be killed by you."

15b-16a. Hearing the words of Indra, Śiva, the protector, then granted him freedom from fear (saying): "Do not fear".

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1. Between 10a and 10b a line or two seem to be missing.

16b. Śakra, being granted freedom from fear came to Kuśasthalī from Kailāsa.

17-21a. The lord (i.e. Śiva) was surrounded by a host of spirits for killing Andhaka. Taking up a universal form of a great body and very fearful like a terrible serpent with blazing serpents running about and as it were burning the sky with the matted hair (bright) due to the lustre of the gems on the hoods (of the serpents), like the destructive fire at the time of deluge burning (the world) with excessive lustre, he took up the weapons in the form of thousands of serpents with their mouths marked with sprout-like fangs, bright like the digit of the moon on the second day of the month, resembling the interior of Pātāla, making a terrible sound, full of many ornaments and decorations and making a fearful sound in the battle.

21b-23a. The fearful lord, destroyer of the demons, putting on (around his loins) lion's hide, and tiger's hide as the upper garment, and an extensive elephant-hide, full of (i.e. resounding with) the swarms of bees—having taken such a form, causing fear to the demon, the lord came down to the earth.

23b-24a. The demon Andha also, hearing that his son was killed in the battle, being overcome with the emotion of anger, caused the musical instruments sounded at war time to be sounded.

24b-25a. Having collected (his army), he carefully reached with a great army consisting of chariots and elephants, the place where gods had stood.

25b-26a. Those gods, seeing the demons, greatly eager to wage a big battle, had lost (the chance of) the preservation of their bodies and (so) sought the refuge of Śiva.

26b-27a. Having said to those gods, 'Do not fear', the three-eyed god, took the trident and angrily stood there.

27b-29a. The angry Andhaka destroyed hundreds of crores of gods with arrows. The Pināka-holder, discharging the flames with burning embers, of fire, surrounded Andhaka, remaining in his chariot, with arrows.

29b-31a. The lord of demons, relaxed and with his weapons abandoned, called all the demons and started fighting. His army was devastated in the battle in many ways with various weapons, by brave gods who had sought alliance with Śiva.

31b-33. The demon Andhaka seeing his army devastated by gods, and seeing himself obstructed by Śiva with a crore of arrows, and with his body afflicted, just mustered courage and snatching the Pināka of Rudra struk him (with it). Being struck with Pināka, Rudra went down to (i.e. fell on) the earth.

34. When the lord fell down on the earth, the three worlds trembled. The oceans left (i.e. crossed) their boundaries and the mountains their peaks.

35-36. The disjoined constellations being (thus) separated went in various directions. When the lord of gods fell on the earth, the angry Andhaka again struck the serpent with a mace; and thus striking him caused him to fall on the ground. The lord of serpents left Śiva and ran somewhere else.

37-38. In a short while, the lord regained consciousness and rose. He took a hatchet (but) did not see (i.e. find) the demon at all. Having created the dark illusion the demon skilled in a hundred illusions (hid himself). Deluded by it Śiva (did not know) where the demon had gone.

39-40a. Śiva was afraid as to what the wicked one would do. When the gods were covered with the darkness, and were perplexed, they with their minds confused, spoke to Śiva on account of the importance of the mission.

40b-42a. In the meanwhile, the Sun, settled in the form of lustre, rose, rendering the quarters free from darkness, in the form of a man. When the Sun thus became manifest, and the darkness disappeared, gods with their faces having blooming eyes, became delighted.

42b-43. All the radiant gods, and the attendants led by Kārttikeya, praised with various hymns the matchless Sun, in human form, pervading the world, and superior to Brahmā, Viṣṇu and Śiva.

44-46a. Seeing that lord of gods of a very bright (form), resembling glossy coral and red lead and tawny, and favourably inclined to salutation, he, the three-eyed (god) Hara, filling the three worlds with lustre, and touching the ground with his five limbs, and with abstract meditation, looked at him with affectionate eyes and spoke with loving and profound voice:

46b-48. "This alone is the deity that does not disappoint

the beings afflicted by the demon's illusion and having their hearts eager to see him. This god, this lord alone, emancipating beings from the entire mundane existence, acts as the helmsman.

49. I salute that lord Bhāskara, by devoutly worshipping which deity, various beings and gods have always become fit for final bliss.

50. The Sun, having pervaded the intermediate and the ten quarters with the masses of his rays, acting as crowns and bright like flowers, shines on the peak of the eastern mountain.

51. (O you lord,) your body is always adorable by Brahmā, Indra, Rudra, Maruts, Viṣṇu Agni, Ocean and the hosts of best sages adept in course of procedure and desiring salvation, having besmeared their bodies with divine unguent (white) like days.

52. Those who, having no abodes, eulogise you in others' house, with Vedic hymns decorated with groups of beautiful words, have their hands stretched out, on the earth.

53. O lord of gods, even those men, whose bodies are afflicted with a cutaneous eruption, leprosy or ulcer, or those having their skins decayed, or having bad nails, or have lost their hair, after having saluted your feet, instantly have figures of men of sixteen years old (i.e. young).

54-55. The groups of the singers of *sāmans*, the hosts of the *bahṛcas*, the *adhvaryu* priests, know you to be the cause of the sacrifice; those who know what should be done know you alone to be 'Ārya'; also the serpents and the dead ancestors (look upon you) as omni-fragrant; O sun, the Upaniṣads look upon you as Māyā; also these gods and mortals, Gandharvas and Kinnaras with the multitudes of *cāraṇas* wait upon you; and O lord, you take up that particular form.

56. Those who do not worship you who deserve to be worshipped, being tormented by your lustre, being naked and without wealth, with their throats and bellies emaciated with hunger, wander to others' houses for alms with potsherds in their hands.

57-59. You free them from the mundane existence, who

worship your charming form like the faces of the charming group of the high-born chaste women, who have the skirts of their garments hanging from the end of their foreheads, with the faces charming like the moon and having the ends of arched and handsome golden garments (the bodies)—who talk sweetly and indistinctly in their houses, and make sounds with the tinklings of the anklets.

60. You alone are Brahmā, you are Hari, you are Vāyu, you are Agni, you are Rudra, you are Yama, you are Varuṇa, you are the lord of gods, you are Soma (the moon), you are wind, you are the earth, you are the ruler, you are the sacrifice, you are the lord of wealth (Kubera), you are unvanquished.

61. Your seven horses, not being let on the earth in the battle, crossing speedily, traverse fully this endless sky, and it is not at all fatiguing to them.

62-63. The devotees, engaged in the path of meditation only and having meditated upon your fourth position (i.e. of the Supreme Spirit) with concentration, being free from diseases and being fearless, have waited for a long time, upon your form bright like a heap of fire and the abode of penance—the eternal Brahmā who is without a beginning or an end, who is without birth etc., and who is free from diseases, who is great and ancient, who is free from the fear of old age and death, who is cared for by the attendants having rough indications of their feelings, who is pure, and who is highly regarded by the followers of the Vedānta, having waited upon whom for a long time, the devotees have gone to heaven.

64-66[1]. O Sun, O you whose lotus-like couple of feet was rubbed by the group of gods and demons with their heads, O you of a spotlss and fine form, O you lord of beings, O you of an immutable nature, O you loud laughter of the sky, O you Savitṛ, O you the only lamp of the world, O you abode of the hymns from the Ṛgveda, the Sāmaveda and of the Yajus-formulae, O you cause of the creation, maintenance and destruction, O you regent of the quarter, O you eternal lord of the ascetics, O you cause of the moon, O you fearful like a heron,

1. The verb seems to be missing.

O you giver of good things, (satisfy) the desires of me who am drowned in every existence, as you remove old age, death, grief and disease."

67-68a. He who recites this hymn of the Sun in the morning, in the evening or at midday, gets residence in the same heaven with him, and always obtains the (fruits) of (the three goals of human life viz.) Dharma, Artha and Kāma, and whatever is placed in (i.e. desired by) his mind from the Sun.

68b-71a. "My salutation to you, O lord of lords of gods, to you who grant fearlessness to your devotees, O you saluted by all gods, my salutation to you. O you of sharp rays, my salutation to you; O you the eye of the world, I salute you. O Prabhākara, I salute you. O Bhānu, lord of the world, be victorious. O you lord of the world, I am harassed by this chief of the demons. O Divākara, what should I do? How can I kill him?'.

Sūrya said:

71b. Conquer the most sinful (demon), adept in a hundred tricks with your trident. O you lord of gods, killing Andhaka with your trident, be victorious.

72b-74. Taking the trident cast away by Hara's lustre, Andhaka, the sinner, struck (Śiva) with it. In that fight, Rudra also, harassed by Andhaka, himself discharged his very sharp arrow which was (called) 'Pāśupata', by bending his bow (viz. Pināka) with his two arms.

75. From Andhaka's blood oozing from the split (i.e. the wound made by) Rudra's arrow, hundreds and thousands of Andhakas sprang up.

76. When they were being pierced, other fearful Andhakas sprang up from their blood, and they occupied the entire world.

77. Then the god of gods (i.e. Śiva) having seen that deceitful Andhaka, created the Mothers to drink his blood.

78-81. (They were) Māheśvarī and Brāhmī, Śaurī and Bāḍavī, Sauparṇī and Vāyavyā, Śaṁkhinī and Taittirī, Saurī, Saumyā, Śivadūtī, Cāmuṇḍā and Vāruṇī, Vārāhī, Nārasiṁhī,

Vaiṣṇavī and Vibhāvarī, Śatānandā, Bhagānandā, Pichilā, Bhagamālinī, Bālā, Atibalā, Raktā, Surabhi, Mukhamaṇḍitā, Mātṛnandā, Sunandā, and Biḍānī and Śakunī, and Revatī, Mahāpuṇyā and Śikhipaṭṭikā also.

82-84a. Then the destroyer of Tripura (i.e. Śiva) pierced the demon with his trident. The Mothers then drank the blood that flowed out. O king, the bloodless demon then became dry; but the demon, though transfixed and held by the very powerful Rudra for a thousand divine years, did not die.

84b-85. O you of a good vow, the demon then devoutly praised Śambhu: "O Śambhu, O destroyer of the worldly existence, my salutation to you. O best among gods, I salute you, be pleased. You are the earth, the water, the fire, the wind, the sky, the sun, the moon, the sacrificer—you have these eight forms, you are a great creator of the mundane existence.

86. Bāṇa, having pleased you with many musical instruments, became the lord in his city protected by himself. The lord of demons (i.e. Rāvaṇa), having balanced the mountain with his arms, and with his form tormented by your foot, praised you.

87-88. He became the lord of all hosts of demons and got, a very strong son, who bound (even) Indra. O you (god), who remove the fear of the worldly existence, O you very generous (god), O you causing happiness to me, O you the power of all the gods, O you who have conquered the Maruts, O you perfect in giving what is desired, O you best among the firm, O lord, you always give the desired object to that man who devoutly keeps in his heart your lotus-like feet.

89. Formerly, the best sages got their desires fulfilled after (i.e. by) respectfully worshipping you i.e. Hara, in the form of phallus. Remaining in the hollow of a tree, live your life by reflecting upon him who is of the nature of the author of the worldly existence, and of the form of this expanse (of the universe).

90. One who comes to your feet becomes one who has obtained all desired things by thinking about your feet, O lord. O you who love your devotees, I, who am ignorant, do not know (how) to praise you.

91a. I who have gone to the battle (-field), should be pitied by your good and divine mind."

91b-93a. Thus praised with respect (by the demon), Śiva gave him the position of his attendant and named him 'Bhṛṅgīriṭī'.[1] O king, I have thus narrated to you the greatness of Hara, who removes (the affliction due to) the worldly existence. It is called the hindrance to difficulties and gives happiness to those who are intent upon (reaching) him.

Bhīṣma said:

93b-94. O you best of brāhmaṇas, tell me all about man's (obtaining) godhead, happines, (getting a) kingdom, wealth, success, victory, enjoyment, (good) health, (long) life, knowledge, wealth, a son, kinsmen, and auspicious (things),

Pulastya said:

95. A brāhmaṇa endowed with these virtues always becomes prosperous on the earth. Such a divine brāhmaṇa becomes fit for a sacrifice (i.e. worship) in the three worlds age after age of the world.

96. Gods, having worshipped brāhmaṇas, enjoy the inexhaustible heaven. Kings (by worshipping brāhmaṇas) protect the earth and people (obtain) wealth, happiness and auspicious (things).

97. In the world there is none (else) like a brāhmaṇa. He is the deity even of gods. He is actually of the form of piety; he is very much the giver of bliss.

98. He is the respectable preceptor of people, he is a sacred place, and an innocent person. Formerly, he, the good abode of gods, was created by Brahmā.

99. Formerly Nārada asked the grandsire about the same thing: 'O Brahman, having worshipped which god, would Mādhava (i.e. Viṣṇu) be favourable?'

Brahmā said:

100. Viṣṇu favours him, whom brāhmaṇas favour;

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1. Bhṛṅgiriṭi—One of the two of Śiva's attendants.

therefore one who waits upon a brāhmaṇa obtains (i.e. reaches) the highest Brahman.

101. Viṣṇu always lives in the bodies of brāhmaṇas and nowhere else; therefore by the worship of a brāhmaṇa, Viṣṇu is instantly pleased.

102. He, who would always worship brāhmaṇas, with presents, respect and adoration etc. has duly performed a hundred sacrifices, in which presents to brāhmaṇas are liked by them.

103. The mouth of a brāhmaṇa is a field, without a barren spot and without thorns. One should sow all seeds (there). That is an all-time agriculture.

104. That gift which is given after having approached (a brāhmaṇa) is delightful. There is an end (even) to an ocean; but there is no end to charity.

105. Those (who) do not even mentally hurt a brāhmaṇa who has committed even a heinous crime, have a conciliatory mind, a condition difficult to be obtained even by gods.

106. He, to whose house a learned (brāhmaṇa), having come, does not go (back) disappointed, has all his sins destroy-ed and obtains the inexhaustible heaven.

107. Know that wealth to be inexhaustible which one would give to a worthy brāhmaṇa at a proper time, for it stands (by him) in every existence.

108. He is not reduced to poverty, he neither falls ill nor is he timid. Having worshipped brāhmaṇas, one would obtain a wife agreeable to one's mind.

109. Having performed bold acts, one should give (gifts) to brāhmaṇas on the *parvan* days[1]. That giving is said to be meritorious, and (leads to) fearlessness and gain.

110. That hand which is hurt while rubbing the soles of the feet of a brāhmaṇa, does graceful deeds; any other hand (just) does deeds.

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1. Parvan—The days of the four changes of the moon viz. the eighth and fourteenth day of each half month and the days of the full and new moon.

111. Those who are purified by the dust-particles of a brāhmaṇa's feet or by a drop of water (sprinkled by) him, are always free (from the bondage of the worldly existence and), go to heaven.

112. The courtyards of houses, which are purified by the dust-particles of the feet of brāhmaṇas are like sacred places and are recommended for the performance of sacrifices.

113. Formerly the sinless brāhmaṇa was the first to spring up from Brahmā's mouth. The Vedas, the causes of the creation and maintenance (of the world) arose from there only.

114. Therefore, certainly for the worship of (i.e. to be done by) all the people and for (the performance of) all sacrifices, the Vedas were placed in the mouth of the brāhmaṇa by the (first) man (i.e. Brahmā).

115-116. In a ritual performed in honour of the dead ancestors, in a marriage, sacrifices, at propitiatory rites, expiatory rites excellent brāhmaṇas (should) always (be honoured). Certainly gods enjoy oblations, demons and departed spirits etc. enjoy offerings, dead ancestors enjoy oblations through the mouth of a brāhmaṇa (i.e. when a brāhmaṇa enjoys these).

117. A gift, a sacrifice, and an offering, which one offers to gods and deceased ancestors at sacrifices, are fruitless without (i.e. unless they are offered to) a brāhmaṇa.

118. (If a brāhmaṇa is not present at these rites) the demons, departed spirits, daityas and evil spirits enjoy (the offerings); therefore one should get these rites performed through brāhmaṇas after inviting them.

119. If the present is made to a worthy brāhmaṇa at a proper time, a proper place it is a lakh crore times meritorious. Having seen a brāhmaṇa, a man should salute him with devotion.

120-121a. The man would live long as a result of the words '(Enjoy) a long life' uttered by him (i.e. the brāhmaṇa). By not saluting a brāhmaṇa, by hating him, by not having faith in him, men become short-lived, their prosperity comes to an end, and they are reduced to a bad plight.

121b-122a. There is no doubt that one lives long, enhances

one's fame, one's knowledge and wealth increase and one becomes most prominent by honouring brāhmaṇas.

122b-123a. Those houses which are not muddy with the water (used) for (washing) the feet of a brāhmaṇa, where there is no sound of the recital of the Vedas, which are without the exclamations of Svāhā, Svadhā or Svasti[1], are like crematories.

Nārada said:

123b-124a. Which brāhmaṇa is adorable? Which is not adorable? Tell (me) the characteristics of a brāhmaṇa, and also of a preceptor.

Brahmā said:

124b-125a. A learned brāhmaṇa, endowed with good conduct, is always adorable. He is virtuous, free from blemishes and is like a sacred place and sinless.

Nārada said:

125b-126a. O father, who is a learned brāhmaṇa? Is he born in a good or a bad family? Does he do good or bad actions? Which brāhmaṇa is adorable on the earth?'

Brahmā said:

126b-127a. (Even) If a man is born in the family of a good learned brāhmaṇa, he is not to be worshipped if he is inactive (i.e. does not perform sacred rites); (but if he performs good acts and even if) he is (born) in a family with a low-caste wife (i.e. even if his mother is of a low caste) he is adorable like Vyāsa, and Vibhāṇḍaka.

127b-128a. Viśvāmitra born in the family of kṣatriyas is equal to me; so also is Vasiṣṭha, the son of a prostitute, and brāhmaṇas who are prophets.

128b-129. Therefore, O son, listen to the characteristics of good, learned brāhmaṇas who are like the sacred places on the earth to destroy all sins. One should be (i.e. is) known as a

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1. Svāhā—An exclamation used in offering ablations to gods. Svadhā—An exclamation used in offering oblations to the manes.

'brāhmaṇa' by birth, but is called a 'dvija' due to (one's having undergone) purificatory rites.

130. A man is 'vipra' because of his learning. Three are the characteristics of a 'śrotriya': being purified by learning, sacred hymns and Vedas.

131-133. A brāhmaṇa who has become pure by bathing at a sacred place etc. is said to be most adorable; so also is he who is always devoted to Nārāyaṇa and has a pure heart, who has curbed his senses, who has controlled his anger, to whom all men are equal, who is devoted to his preceptor, deity and guest, who is engaged in serving his parents, whose mind is never interested in the wife of another man, who always narrates the Purāṇas, who is the child of a man expounding dharma.

134. Seeing him (i.e. such a man) only, (gives) the fruit due to a horse-sacrifice etc. One reaches a good condition when one talks with him as (one would reach a good condition like bliss) by bathing in the Ganges.

135-136. By various vows and daily bath and worship of brāhmaṇas he is purified; and is kind to friend and foe, and is equal to (i.e. looks equally upon) all persons; who (i.e. he) does not snatch other's wealth, or even (a blade of) grass in the forest; he is free from lust and anger, and is not conquered) (i. e. overpowered) by senses.

137a. He does not even mentally catch hold of another's wife who has come to his house.

Nārada said:

137b-138a. What are the characteristics of Gāyatrī? What is the merit of her (its) letters? Tell me clearly about her womb, feet and family.

Brahmā said:

138b-139. Gāyatrī's metre is gāyatrī; her deity is surely the Sun; her complexion is fair; her face is fire; her seer is Viśvāmitra. She is mounted upon Brahmā's head, and her foot is situated in Viṣṇu's heart.

140. She is employed at the thread ceremony; she is born

in the family of Sāṁkhyāyana; she should be known to have the three worlds as her feet; she remains in the womb of the earth.

141-142. He who assigns the twentyfour letters to the various parts of the body beginning with the feet and ending with the head, obtains (i.e. goes to) Brahmā's world. Knowing the deity (to be present) in every letter he would obtain (i.e. go to) the same heaven as that of Viṣṇu. I shall tell you another definite characteristic of Gāyatrī.

143-144. A brāhmaṇa, remaining in water, should mutter twelve or eighteen letters beginning with Agni and ending with the sky. Freed from a crore of minor sins, and also great sins like the murder of a brāhmaṇa they go to my abode.

145. Om! the speech of Agni, placed in the man with Yajurveda, drink Soma; Svāhā.

146a. (One should mutter) the hymn of Viṣṇu, the great hymn and that of Maheśvara, and also, O son, of deities like Devī, Sūrya and Gaṇeśa.

146b-147. In whosoever's family he is born, he becomes meritorious on account of those qualities; a brāhmaṇa is actually Brahmā; he should be carefully worshipped. One should give (him) presents on every parvan.

148-150. The giver receives an inexhaustible (treasure) for hundreds of crores of existences. A brāhmaṇa who is engrossed in his studies, who recites and reads out to others and tells others (about) dharma and also (about) good conduct in the world and śruti and Smṛti, and also the Purāṇic and religious Texts, is, after having recited or read out (i.e. on account of his having recited or read out these texts), adorable like Viṣṇu among brāhmaṇas on the earth by men and gods.

151. A man having worshipped him gets the inexhaustible fruit of that sinless one (and) goes to the abode of Acyuta (i.e. Viṣṇu).

152. If a brāhmaṇa some time commits a sin, he is not stained with sins, as the (rays of the) sun and fire remaining in the house of a Cāṇḍāla.

153. There is no sin (committed by) brāhmaṇas in acting as priests or teaching, or accepting gifts from bad (persons); (for) brāhmaṇas are like fire and the sun.

154. Well-settled in prāṇāyāma[1] (restraining the breath) they destroy those blemishes and sins as the wind destroys (i.e. shatters) a cloud in the sky.

155-157a. He, who mutters the Gāyatrī hymn endowed with prāṇāyāma, and having deities united with every letter of it, assigns (its various parts) to the various parts (of the body)[2], becomes free from all sins committed even during crores of existences, and reaching the position of Brahman, goes beyond Prakṛti. Therefore, O Nārada, mutter the Gāyatrī with prāṇāyāma.

Nārada said:

157b-158a. O Brahman, how are prāṇāyāmas to be exercised for the deity connected with each syllable? Tell me, in due order, about their assignment to various parts (of the body).

Brahmā said:

158b-160a. Apāna[3] remains at the anus and prāṇa[4] in the heart of a man. So having contracted the anus he should get it (i.e. apāna) united with prāṇa. Then, O son, doing the kumbhaka[5] exercise with pūraka[6], and thus practising the prāṇāyāma (exercises), a brāhmaṇa should mutter the Gāyatrī[7] (hymn).

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1. Prāṇāyāma—Name of the three 'breath-exercises' performed during sandhyā—Pūraka, Recaka and Kumbheka.

2. Nyāsa—Mental appropriation or assignment of various parts of the body to tutelary deities.

3. Apāna—That of the five vital airs which goes down and out at the anus.

4. Prāṇa—Breath.

5. Kumbhaka—Stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand.

6. Pūraka—Closing the right nostril with the forefinger and drawing up air through the left, and then closing the left nostril and drawing up air through the right nostril.

(The third is Recaka, which is expelling the breath out of one of the nostrils.)

7. The mantra occurs at 185 and 186. It means: Let us think about that excellent lustre of (god) Savitṛ, who would urge (i.e. urges) our minds.

160b-161a. When a man mutters with this (threefold exercise) his heap of major sins perishes. (If) he recites it once only, his minor sins are destroyed.

161b-163a. That man, who, knowing the sound of each syllable, assigns it to (the various parts of) the body, reaches Brahmanhood; we are unable to tell (its) fruit. O son, listen to the deity of (i.e. connected with) each letter, which I tell (now) and muttering which a brāhmaṇa does not suck the breasts of his mother again (i.e. a brāhmaṇa is not reborn).

163b-169. The first letter should be known to belong to Agni; the second one to Vāyu; the third one belongs to the deity viz. the Sun; the fourth one to the Sky; the fifth one to the deity Yama; the sixth one is said to belong to Varuṇa; the seventh one to Bṛhaspati; they know the eighth one to belong to Prajanya; the ninth one to Indra; the tenth one should be known to belong to Gandharvas; know the eleventh to belong to Pūṣan; the twelfth is said to belong to Mitra; the thirteenth should belong to Tvaṣṭṛ; the fourteenth to Vasus; the fifteenth one is said to belong to Maruts and the sixteenth to Soma; the seventeenth to Aṅgiras; and the next one (i.e. eighteenth) to Viśvedevās; the nineteenth to Aśvins and the twentieth to Prajāpati; the twentyfirst letter should be known to be full of all gods; the twentysecond should be known to belong to Rudra; the next one should be known to belong to Brahmā; the twentyfourth to Viṣṇu; these are the deities of the letters.

170. Reflecting on these deities, one would get the same heaven as they live in. He would know the deities and the speech would (also) be known to him.

171-172. Being free from all sins, he would go to the position of Brahman. A wise man should first assign (the various letters of) Gāyatrī to the twentyfour parts in his body beginning with the feet and ending with the head. The wise devotee should assign the syllable 'tat' to the great toe of the foot.

173-178. He should assign the letter 'sa' to the region of the ankle; he should assign the letter 'vi' to the shanks; (he should assign the letter) 'tu' to the knee and 'va' to the region of the thighs; he should assign the letter 're' to the

privity; (he should assign the letter) 'ni' to the scrotum; (he should assign the letter) 'bha' to the navel; having assigned the letter 'go' to the belly, he should assign the letter 'de' to the breasts; having assigned the letter 'va' to the heart, and the letter 'sya' to the region of the hands, (and also) having assigned the letter 'dhī' to the mouth, he should assign the letter 'ma' to the palate; and (having assigned) the letter 'hi' to the tip of the nose, he should assign the letter 'dhī' to the eyes; (he should assign the letter) 'yo' in between the eye-brows and the letter 'yo' to the forehead; he should assign the letter 'naḥ' to the forepart of the face; the letter 'pra' to the right part; the letter 'co' to the hindmost part and the letter 'da' to the left part of the face; having assigned the letter 'yāt' to the head, he occupying all (the parts of the body), is well-settled.

179. He, the religious-minded great devotee, a very wise man, of the nature of Brahmā, Viṣṇu and Śiva, having assigned these (letters) would go to the final liberation.

180-181. Listen again correctly to the assignments to be done at the time of the evening (prayer). Having assigned 'Oṁ bhūḥ' to the heart, he should assign 'Oṁ bhuvaḥ' to the head. (He should assign) 'Oṁ svaḥ' to the lock of hair on the crown of the head; he should assign 'tat savitur vareṇyam' to the body; 'bhargo devasya dhīmahi' to the eyes; he should assign 'Oṁ dhiyo yo naḥ pracodayāt' to the hands.

182. (While reciting the hymn) 'Oṁ āpojyotīrasomṛtam[1] brahma bhūrbhuvaḥsvaroṁ', he, being purified from sin by merely touching water would go to Hari (i.e. Viṣṇu).

183. Having muttered Sāvitrī three times at the time of the evening (prayer) with Kumbhaka, with Vyāhṛtis[2] and twelve oṁkāras as 'Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svaḥ, Oṁ mahaḥ, Oṁ janaḥ, Oṁ tapaḥ, Oṁ satyam; Oṁ tat saviturvareṇyaṁ bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt' (i.e. we reflect upon that excellent lustre of god Savitṛ who would urge our

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1. Āpojyoti....Nārāyaṇa is said to be water, light, cause of immortality, Brahma, Bhūḥ and Svar.

2. Vyāhṛti—a mystic word uttered by every brāhmaṇa in performing his daily Sandhyā—adoration. They are supposed to be three or seven as given here.

minds); 'Oṁ āpo jyotīrasomṛtaṁ brahma bhūrbhuvaḥsvaroṁ' and having muttered the Sāvitrī (-hymn) of twentyfour letters at the time of the Sun-worship, he becomes superior with great learning, (and) obtains Brahmanhood.

184. O son, now listen carefully to Gāyatrī, having six limbs, knowing which a brāhmaṇa goes to the highest position of Brahman.

185. 'Oṁ tat savitur...'.

186. Now (follow) the characteristics of the five heads of Gāyatrī: 'Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svaḥ, Oṁ mahaḥ, Oṁ janaḥ, Oṁ tapaḥ, Oṁ satyaṁ.' 'Oṁ tatsavitur vareṇiyam bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt'.

187. Having muttered Gāyatrī with Vyāhṛtis he should again assign (the letters of) Gāyatrī (to the various parts of the body). Being free from all sins he would go to the same heaven as of Viṣṇu.

188. (He should assign the letters) 'Oṁ bhūḥ' to the two feet; 'Oṁ bhuvaḥ' to the two knees; 'Oṁ svaḥ' to the waist; 'Oṁ mahaḥ' to the navel; he should assign (the letters) 'Oṁ satyam' to the forehead; 'Oṁ tat savitur vareṇiyam...' to the lock of hair on the crown of the head.

189. A brāhmaṇa who does not know this, is a mean brāhmaṇa; his sin is not exhausted; he would become (sinful) by accepting many presents (i.e. his sin due to accepting various gifts is not removed).

190. He who knows this Gāyatrī endowed with all the mystical letters forming the essential part of the (Gāyatrī-) hymn, knows the four Vedas, has the knowledge of meditation and of the three muttered prayers.

191. He who does not hear (Gāyatrī), is (even) beyond (i. e. inferior to) a Śūdra. To such an impure brāhmaṇa the presents made at the time of a Śrāddha should not be given.

192-193a. His bath is useless; everything about him would be fruitless. Like a pure flower at an impure place all his learning, wealth, birth (as a brāhmaṇa) are fruitless, since brāhmaṇahood is the cause (of all these).

193b. Formerly I compared the four Vedas and Gāyatrī.

194-195a. Gāyatrī is said to be superior to the Vedas, and

the giver of final bliss. If Gāyatrī (-hymn is recited) ten times it destroys the sin committed from birth, (if it is recited) a hundred times it destroys the sin of the previous existence; and (if is is recited) a thousand times it destroys the sin committed in every existence in the three yugas.

195b-196a. He who mutters the Gāyatrī (-hymn) in the evening and in the morning on (i.e. by counting the beads of) a rosary, undoubtedly gets the fruit of (the recitation of) the four Vedas.

196b-197a. The sin committed during a crore of existences, of a brāhmaṇa who everyday mutters the Gāyatrī (-hymn) thrice a day for one year, perishes.

197b. Gāyatrī, merely by its utterance, purifies one from a heap of sins.

198-200. An excellent brāhmaṇa obtains heaven and salvation by muttering it everyday. He who everyday recites the hymns addressed to Vāsudeva, and salutes the feet of Hara, would go to (i.e. obtain) salvation. One reciting the hymns of Vāsudeva and excellent stories about him, does not have even an iota of the mud (of sin) in his body. By plunging into the Vedas and (other) branches of learning, he gets the fruit of bathing in three streams.

201. One who recites the religious texts would get the fruit of a crore of sacrifices. Thus, O best brāhmaṇa, I am not able to describe the virtues of a brāhmaṇa.

202-203a. Who is having the universal body? It is Hari only in an embodied form, due to whose curse there is destruction, and due to the granting of boons by whom, all kinds of prosperity come to a person.

203b. Due to the favour of a brāhmaṇa, a pious man goes to Brahmanhood.

204. 'My salutation to the deity belonging to Brahman, to the benefactor of cows and brāhmaṇas and of the world, to Kṛṣṇa and Govinda.'

205. Hari (i.e. Viṣṇu) favours the man who always worships Hari with this sacred text, and he would go to the same world as that of Viṣṇu.

206. The sin of him, committed during existence after

existence, who would listen to this account of a religious nature, perishes.

207-208. He, who recites it or reads it to others or explains it to people, is not reborn and obtains inexhaustible heaven (i.e. lives eternally in heaven). Here (i.e. in this world), he would obtain wealth, grains, royal enjoyments and sound health, and also a good son and auspicious fame and in heaven he enjoys like a god.

CHAPTER FORTYSEVEN

The Birth of Garuḍa

Nārada said:

1-2a. Due to your favour I have understood who the most meritorious Brāhmaṇa is (i.e. I have understood the characteristics of the most meritorious brāhmaṇa). O best of gods, if you desire (i.e. have) affection for me, quickly tell me, so that I shall understand, O lord of gods, (the characteristics of) a mean brāhmaṇa by his acts.

Brahmā said:

2b-4a. That is a mean brāhmaṇa, who has fallen from the ten kinds of baths, and from presenting libations of water[1] to the manes of the deceased ancestors; also one who has abandoned the (offering of) prayers and restraint; one who has fallen from worship of gods and from vows, and from learning the Vedas; and from truth, purity etc.; and from the knowledge of abstract meditation and offering oblations into fire.

4b-6. The great sages have recommended five (kinds of) baths for brāhmaṇas: Āgneya, Vāruṇa, Brāhma, Vāyavya and Divya. Āgneya is said to be a bath with ashes (i.e. besmearing the body with ashes); Vāruṇa is said to be a bath with

1. Tarpaṇa—Presenting libations of water to the manes of the deceased ancestors.

water; Brāhma is said to be a bath accompanied by the hymn 'Āpohiṣṭha'; Vāyavya is said to be a bath of sun-dust; the divine bath is said to be with the rain during sun-shine.

7-8. One taking bath with these with (the recital of) sacred hymns would obtain (the fruit of a bath) at the sacred places. It is said in the Smṛti texts that the water in contact with a tulasī-leaf, and the water flowing from Śāligrāma, and that water which is touched by the horns of cows, and that water with which the feet of a brāhmaṇa are washed is purer than that which is purified by prominent preceptors.

9. A wise man obtains that fruit with these baths which (fruit) he gets by giving (gifts), (visiting) sacred places, devotional acts, vows and sacrifices.

10-11. A man who everyday avoids offering libations to the manes of the dead ancestors is a killer of them and goes to hell; he who avoids the daily prayers is a killer of brāhmaṇas (and goes to hell); and the meanest brāhmaṇa is he who is free from (i.e. who neglects) sacred hymns, vows, and is devoid of the virtues accruing from Vedic learning and avoids sacrifices and presents.

12. These five are mean brāhmaṇas: one bargaining for money (i.e. the fees to be paid to a priest) at a sacrifice; one subsisting upon the offerings made to an idol[1]; a bad astrologer[2]; one conducting religious ceremonies for all classes[3]; and one always dallying with others' wives.

13. Also those brāhmaṇas who have not undergone purificatory rites to the accompaniment of sacred hymns, who are without purity and restraint, who eat aimlessly, and who are wicked are most mean.

14. Those brāhmaṇas who are given to stealing, who are ignorant, who are without (i.e. who do not observe) all rules of dharma, and who always go astray are the meanest.

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1. Devalaka—A low brāhmaṇa who subsists upon the offerings made to a deity.

2. Nākṣatra—One who subsists on predictions based on movements of planets etc.

3. Grāmayājaka—A priest who conducts the religious ceremonies for all classes and is consequently considered as a degraded brāhmaṇa.

15. All those brāhmaṇas who do not perform rites like śrāddha, who do not serve their preceptors, who do not recite sacred hymns, and who violate the boundaries (of good behaviour) are the meanest.

16. All these wicked ones should not be talked to, and all of them go to hell; they are impure; are of a bad conduct, and should not be at all honoured.

17-19. Those brāhmaṇas, who subsist on a sword, who work as menials, who are engaged in driving bulls, who work as artisans, who work as usurers, who deal in children, who indulge in sorcery, who resort to śūdras, who are ungrateful, and who kill their preceptors—all these are said to be mean; and those other brāhmaṇas who discard (good) conduct, who are heretics, who condemn righteousness and various kinds of gods, who hate brāhmaṇas (are mean).

20-21. Yet a brāhmaṇa is never to be killed; because, O best of brāhmaṇas, a man becomes a brāhmaṇa-cide by killing him. A brāhmaṇa who has fallen into the castes of śūdras, mlecchas and cāṇḍālas due to (desire for) food or sex, should never be killed.

22. The brāhmaṇahood (of a brāhmaṇa) perishes by having sex with women of all castes and by eating all things that are forbidden; (but such a brāhmaṇa) again becomes a brāhmaṇa as a result of his religious merit.

Nārada said:

23. O you grandsire of all the worlds, what position does a man, who, having done such bad deeds, practises merit, go to?

Brahmā said:

24. He who, even after having committed all kinds of sins, restrains his senses, is free from all sins, and again deserves brāhmaṇahood.

25. O son, listen to an old, charming and wonderful story: The son of a certain brāhmaṇa became endowed with youth.

26. Then due to exuberance of youth and delusion as a result of deeds in the former (existence), he approached a cāṇḍālī, and instantly became dearer to her.

27-29. He generated sons and daughters on her; having given up (the members of) his own family, he lived in her house for a long time. He did not eat any prohibited food, nor did he drink wine. She (cāṇḍālī) always said to him: "(You do not eat prohibited food; at least) drink (some or) other (kind of) wine". He said to her: "O dear one, please do not talk (about) filthy things. I always get a vomitting sensation at the mention of it (i.e. wine))."

30-31. Once, being fatigued due to hunting he was asleep in the house by day. She took wine and with a smile put it into his mouth. Then from the brāhmaṇa's mouth fire blazed all around. That flame burnt the house with family and wealth.

32-33. Then the brāhmaṇa rose, saying 'alas !', and wept. After lamenting he started inquiring: 'Wherefrom did the fire rise? How is this fire in my house? (What is the cause of the fire in my house?). Then a voice in the (i.e. from the) sky said: "It is your (inherent) lustre (as a brāhmaṇa)."

34-35. When it (i.e. the account) was narrated as it had taken place, the brāhmaṇa was amazed. The lustre in the sky, having reflected over the matter, spoke again: "Your fine lustre has vanished; therefore, practise piety." Then the brāhmaṇa having gone to excellent sages, asked them about his well-being.

36-40. All the sages said to him: "Practise the pious acts of giving in charity". The sages said: "Brāhmaṇas are purified from all sins by restraints and vows. Observe the restraints laid down in the sacred texts for purifying yourself. Repeatedly observe quickly for removing your sins, divine vows like Cāndrāyaṇa[1] Kṛcchra, Taptakṛcchra, Prājāpatya. Go to the pure sacred place and worship Govinda. Soon your sins will completely perish. Due to the power of the holy places and of Govinda, your sins

1. Cāndrāyaṇa—A religious observance or expiatory penance regulated by the moon's waxing and waning. In it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.

Prājāpatya—A kind of fast or penance lasting twelve days, food being eaten during the first three days once in the morning, during the next three once in the evening, on the next three days only if given as alms, and a plenary fast being observed during the three remaining days.

will perish and you will obtain Brāhmaṇahood. O dear one, listen to an old account as we shall narrate it:

41-43. O son, formerly, the bird Garuḍa, the young one, desired food and as soon as he came out of the egg, he, being hungry, said to his mother: 'Give me food.' Then the mother seeing her son Garuḍa, very mighty and resembling a mountain, with a delighted mind said: 'O son, I am not at all able to pacify your hunger.

44-45. Your father, the religious-minded Kaśyapa, who is actually the grandsire of the world, practises penance on the shore of (the ocean called) Lauhitya. Go there and ask (i.e. tell) him what your desire is. By his instruction your hunger will be satiated.'

46. Then hearing the words of his mother, the very powerful Vainateya (i.e. Garuḍa), having the speed of the mind, reached his father's vicinity in a short while.

47-48. The bird, seeing his father, that best sage, blazing like fire, saluted him by bowing his head, and said: 'I the son of you, the magnanimous one, have come to you with a desire for food. O protector, O lord, I am oppressed with hunger.'

49. Then resorting to meditation, and knowing him to be Vinatā's son, the best sage, through affection for his son, said these words:

50-51. 'Hundreds of thousands of (most sinful) bhillas reside on the beach of the lord of rivers. Eat them up and be happy. These unconquerable crows at the holy places are destroying the holy places. Without being particular eat these bhillas excepting a brāhmaṇa.'

52-53. Thus addressed, the bird left, and ate them up. He even swallowed a brāhmaṇa as he did not know his (true) condition. That brāhmaṇa stuck fast to his throat. The best bird could neither vomit nor swallow him.

54. Going to his father he said: 'O father what is this (that has happened) to me? I cannot remove the being that has stuck to my throat.'

55. Hearing those words of (i.e. uttered by) him Kaśyapa said to him: 'O son, I had told you beforehand. You have not recognized this brāhmaṇa.'

56. Then the pious, wise sage, saying so, said to the brāhmaṇa: 'Come near me: I shall tell you what is beneficial to you.'

57-58. Then that brāhmaṇa said to the best sage, Kaśyapa: 'All these are always my friends; they are my relations; they are dear to me: (some of them) are my fathers-in-law, brothers-in-law, and my kinsmen; others are there with their children. With these I shall go even to an inauspicious hell.'

59. Hearing these words of (i.e. uttered by) him, Kaśyapa, being amazed, said: 'You, who have been born in the family of brāhmaṇas, have fallen with the cāṇḍālas.

60. Your men (i.e. relatives) certainly live in a terrible hell. In no way they will have acquittal for a long time.

61. A man becomes happy only by giving up the sinful, wicked cāṇḍālas and by avoiding sins; not otherwise.

62. He, who (first) commits a terrible sin through ignorance or delusion and then practises righteousness, would go to an excellent place.

63. If a sinner practises righteousness and then again thinks of committing sins, he sinks as a person getting into a stone-boat sinks in the ocean.

64. He, who, having committed all (kinds of) sins, and (having collected) a heap of misfortunes, becomes appeased later, destroys those sins.'

65-66. Then the brāhmaṇa said to the very intelligent, best brāhmaṇa sage: 'If this bird will not release all my relatives, then, with this bird striking my vitals, I shall give up my life; otherwise let him free my relatives; this is the vow of me, who am determined.'

67. Then the sage, due to the fear of the murder of a brāhmaṇa said to Garuḍa: 'Vomit fully all these mlecchas along with the brāhmaṇa.'

68. Then the lord of lords, at the bidding of his father, quickly vomitted them in forests, in the vicinity of mountains and in (various) directions.

69. Then appeared the hair-less, beard-less yavanas, fond of food; also some who had small beards.

70. In the south-east appeared the sinful Nagnakas (i.e.

the naked); in the south (appeared) the Avăcakas (i.e. who were dumb); they were fearful, were delighted in killing beings, were wicked and ate the (flesh of) cows.

71. In the south-west (appeared) the Kuvadas (i.e. who talked badly), who were sinners and who were ready to kill cows and brāhmaṇas; in the west (appeared) the Kharpas (i.e. cheats); in the east lived (i.e. appeared) the Dāruṇas (i.e. the terrible ones).

72. In the north-west (appeared) the full-bearded Turks, who ate the (flesh of) cows; they were mounted on the backs of horses and did not return (i.e. flee) from great battles.

73. In the north (appeared) the Mlecchas, living in the mountains. They were omnivorous and wicked and were, it is said, engaged in killing and binding (others).

74. In the north-east were the Nirayas living on trees. These Mlecchas, by the mere touch of whom one should enter water with all one's clothes on, who were terrible and held weapons in their hands, remained (i.e. appeared) in the (different) directions.

75-76. In the Kali-yuga, void of piety, and a bad time, people everywhere touch these (Mlecchas) through greed for wealth. The bird (i.e. Garuḍa) freed the Mlecchas and being oppressed by hunger, said again: 'O father, hunger is oppressing me more'.

77-78. Kaśyapa there said to Garuḍa who was melted with tenderness: In one region of the ocean, there are a big elephant and a tortoise desiring to kill (each other); they are immeasurable (i.e. of a very huge size) and are very energetic.

79-80. Those (two remaining) in the water, will, O son, quickly satiate your hunger'. Hearing the words of his father, he, very powerful, and of a great speed, went there, attacked the elephant and the tortoise and tearing them with his nails, flew into the sky with the speed of lightning after seizing them.

81-83. The Mandara and other mountains could not serve as a prop for him. Then the very mighty (Garuḍa) going with wind's speed for (a distance of) two lakh yojanas, dropped (himself with them) on a huge branch of a jambu-tree. Suddenly the branch gave way. The powerful (Garuḍa), fear-

ing the death of cows and brāhmaṇas, quickly supported that falling branch.

84-85a. Viṣṇu, taking up a human form, went to the charming and mighty (Garuḍa) who was moving fast holding the branch and said to him: 'O best of birds, who are you? Why are you moving in the sky, holding the huge branch and the huge elephant and tortoise?'

85b-86. Then the bird (i.e. Garuḍa) said to Hari (i.e. Viṣṇu) in human form; 'O you of mighty arms, I am Garuḍa, having the form of a bird due to my deeds. I am the son of Kaśyapa, born from the womb of Vinatā.

87. See these great animals seized by me for eating them up. Neither the earth, nor the trees and mountains can support me.

88. Seeing the jambu-tree after (having flown for) many yojanas, I fell on its branch with these two to eat them up (after sitting on the branch).

89-90a. That branch suddenly broke. Holding the branch, I am wandering. O wise one, fear and dejection have entered me (i.e. my mind), as a result of the murder of crores of brāhmaṇas and cows.

90b-91. 'What should I do? How should I go? Who would put up with my speed?' When (Garuḍa) had said this, Hari then said to that best of birds: 'Mounting on my arm, you eat up these elephant and tortoise'.

Garuḍa said:

92-93. '(Even) the oceans and best mountains are not able to support me; then how can you hold (i.e. support) a strong being like me? Who else except Nārāyaṇa (i.e. Viṣṇu) is able to hold (i.e. support) me? He alone is the man in the three worlds, who can put up with my force.'

Hari (i.e. Viṣṇu) said:

94. 'A wise one should save his own affair first; do (i. e. get) your work (done) now; having done (i.e. having got done) your work you will certainly know me'.

95. Having seen that very mighty (Viṣṇu) and having

mentally reflected, the bird (i.e. Garuḍa), saying, 'Let it be so', jumped on his great arm.

96. When the lord of the birds fell upon his (i.e. Viṣṇu's) arm, it did not move. Remaining there, he dropped the branch on the abode of the mountains (i.e. the earth).

97. Just at the fall of the branch, the earth, with the mobile, the immobile and the forests, trembled. The oceans also trembled (i.e. were agitated).

98. Then he rashly ate up the two animals, the elephant and the tortoise. He was not satisfied. His hunger was not satiated.

99. Knowing (i.e. seeing) this Govinda (i.e. Viṣṇu) said to the lord of birds: 'Eat the flesh of my arm and be happy.'

100. When he said this, O son, he, through hunger, ate a lot of flesh of his arm; but there was no wound on his (arm).

101. Then the highly intelligent one said to Hari (i.e. Viṣṇu) the lord of the mobile and immobile: 'Who are you? What proper thing dear to you should I do today?'

Nārāyaṇa (i.e. Viṣṇu) said:

102a. 'Know me to be Nārāyaṇa, who has come here to do what is dear to you.'

102b-104. And for convincing him he showed him his own form. Seeing him who had put on a yellow garment, who was dark like a cloud, who had four arms, who was pleasing, who had held a conch, a disc, a mace and a lotus, and who was the lord of gods, Garuḍa, saluting him by bowing his head (said to him): 'O best man (i.e. Viṣṇu), tell me what thing dear to you should I do?'

105. Viṣṇu, the lord of the lords of gods and very lustrous, said to him: 'O brave one, O friend, be my vehicle for all times'.

106-107a. To him the greatest among the birds said: 'O lord of gods, I am fortunate. O lord, O master, on having seen you my life is fruitful. Having requested my parents, I shall approach you.'

107b-108. Viṣṇu, being pleased, said this: 'Be ever young and immortal; you will not be killed by any being; your deeds

and lustre will be like mine. May you (have the power to) move at all places; may you certainly have all happiness.

109. May you obtain whatever you have in mind. You will easily obtain food desired by you and to your liking.

110. You will instantly deliver your mother from her calamity. (What I say will not be) otherwise.' Saying so Hari (i.e. Viṣṇu) instantly disappeared there only.

111. Then Garuḍa also, having gone to his father, told him everything. Hearing that, and with his heart pleased, he (i.e. Kaśyapa) again said to his son (i.e. Garuḍa):

112. 'O greatest among birds, I am fortunate; so also is your auspicious mother. The wife and family of him whose son you are like this, are blessed.

113. He in whose family such an excellent male, devoted to Viṣṇu is born, will having emancipated a crore (of members of his) family go to the same heaven as of Viṣṇu.

114-115. He who worships Viṣṇu everyday, who meditates upon him, who sings (songs in his praise), who always mutters Viṣṇu's hymn, who recites his eulogy, who eats food offered to him, who fasts on the day of (i.e. auspicious to) Viṣṇu, is relieved after the destruction of all his sins—there is no doubt about it.

116. That best man in whose mind Viṣṇu resides, alone would always get Viṣṇu's servitude (i.e. would always become his humble devotee) by means of his religious merit.

117. Having collected good deeds (i.e. merit due to good deeds) for thousands of crores of existence, he would, due to the exhaustion of all his sins, be the servant of Viṣṇu.

118-119a. Such a man is fortunate in the world and would get the likeness of Viṣṇu. That man is the best with whom Viṣṇu, the immutable lord of the worlds, always worshipped by excellent gods, is well-pleased.

119b-120. Viṣṇu is not obtained (even) by gods with (i.e. after practising) austerities, and with many and various kinds of sacrifices; you are getting (i.e. you have obtained) him. Relieve your mother from the terrible calamity caused by her co-wife.

121-122. Having retaliated for your mother, you will go to

that lord of gods.'

Securing his father's order and having received a great boon from Viṣṇu, Garuḍa, being delighted, went to his mother and remained before her after having saluted her.

Vinatā said:

122b-123a. O son, you had your food today; you also met your father. Why (then) are you late? I am afflicted with anxiety.

123b-124a. Hearing these words of his mother, Garuḍa, laughing a little, told her the account. Having heard it she was amazed:

124b-126a. '(Though) a child how did you do that feat difficult to perform? I am blessed; my family is blessed since you became the friend of Viṣṇu. Seeing that (you have) obtained a great boon (from Viṣṇu) my mind is delighted. O you (my) son, by your valour you have emancipated both my families (i.e. of my father and of my husband).'

Suparṇa (i.e. Garuḍa) said:

126b-127a. O mother, tell me what I should do that is dear to you? Having done that mission (entrusted to me by you) I shall go to the vicinity of Nārāyaṇa (i.e. Viṣṇu).

127b-129a. Hearing this, that chaste Vinatā said to Garuḍa: 'I am suffering from a great calamity. Adopt a remedy against it. My sister is my co-wife. She has formerly purchased me. I have become her servant. Who will save me from it (i.e. her servitude)?

129b-130a. When her sons—the great serpents—had rendered (the Sun's) horse black by means of poison, she said to me that the horse would become black at dawn.

130b-131a. Then I said (i.e. to this I replied)—'This (horse) is always white in colour. Your words are untrue.' Then she made a solemn declaration.

131b-132. Then I swore at Kadrū, the mother of the serpents. At that time I said to her: 'If this horse of the Sun becomes black, then I shall be your servant.'

133-134. Then when her clever sons rendered the Sun's horse black, I became her servant. O you delighting the family, when I shall give her wealth as desired by her, I shall be free from her servitude.'

Garuḍa said:

135. O mother, ask her quickly; I shall retaliate. I shall eat up those serpents; this is my proper pledge.

136. Then that unhappy Vinatā said this to Kadrū: 'O you auspicious one, tell me what you desire, so that I shall be free from the difficulty.'

137. That wicked one said: 'Give me nectar'. Hearing these words, she became gloomy.

138. Then that miserable (Vinatā) slowly came to her son, and said to him: 'The sinful one asked for nectar; O son, what will you do (now)?'

139. Hearing these words, Garuḍa, getting excessively angry (said:) 'O mother, I shall bring nectar; do not be grieved'.

140. Saying so, he speedily went to his father. 'O sinless one, now I shall get nectar for my mother'.

141-143. That sage, after hearing these words uttered by him, said to the lord of birds: 'Above Satyaloka there is a city fashioned by Viśvakarman for the good of the worlds. It is beautiful with an assembly; it is inaccessible due to fire and ramparts; it is unassailable by demons and gods. Gods have fashioned there a mighty god for its protection. He, whom the hero sees, would be reduced to ashes.'

Suparṇa (*i.e. Garuḍa*) *said*:

144. O best of sages, I have obtained a boon from Nārāyaṇa (i.e. Viṣṇu); O father, I have no fear even from the host of demons or of gods.

145. Saying so, and taking the water of the ocean the bird having the speed of mind, entered the sky, and moved (up).

146. By the wind produced due to (the movement of) his wings much dust was raised; the heap of dust left (behind by him) did not come near him.

147. Having gone (to the city), the mighty one put out

the fire with the water in his beak. The god (the protector of the city), with his eyes full of dust, did not see him.

148-149a. The powerful one, killed the group of protectors and snatched the nectar. Indra, mounted upon Airāvata, going to the bird, bringing the nectar, said these words:

149b-150. 'Who are you, that having taken up the form of a bird, are forcibly snatching nectar? Doing what is not liked by all gods, how do you (still) have attachment for life? I shall take you to Yama's abode (by striking you) with arrows resembling fire.'

151. Hearing the words of Hari (i.e. Indra) the mighty (bird) angrily said: 'I shall carry (away) your nectar; show (me) your valour'.

152. Hearing this, the mighty-armed (Indra) struck (him) with sharp arrows, as a cloud would strike the peak of mountain Meru with the shower of water.

153. Garuḍa, with his nails like the thunderbolt, pierced the elephant (i.e. Airāvata), and also Mātali (the charioteer of Indra), (Indra's) chariot, (his) disc, and the advancing gods.

154. That Mātali of great arms was afflicted; (and also) the best elephant. Then all the hosts of gods were made to turn away their faces with the wind produced by his wings.

155. Then angry (Indra), desiring to win, struck him with his thunderbolt; (but) the great bird was not disturbed by the fall of the thunderbolt.

156. Noticing that his thunderbolt was ineffective Indra became afraid. Withdrawing from the battle then, he disappeared there only.

157. Moving speedily, he came down to the earth. The best of gods (i.e. Indra again) said to (Garuḍa) in front of the entire host of gods:

Śakra (i.e. Indra) said:

158-159. If you now give the nectar to the mother of serpents, she will certainly make all serpents immortal. Your pledge will be null and void; (and) you will not get the fruit of your life. Therefore, O sinless one, with your consent I shall take it away.

Garuḍa said:

160. O Indra, you will take away the nectar at that time when it will be known in all the worlds that that unhappy mother of me is free from servitude.

161. Saying so, the very powerful (Garuḍa), having gone to his mother, said to her: 'O mother, I have brought the nectar. Give it to her only.'

162. With her heart blooming (with joy), and seeing her son with the nectar, she called her (i.e. Kadrū), and having given it to her, then became free from servitude.

163. Seeing that grass, wood, beings, beasts and reptiles, as well as gods with great sages were amazed.

164-165a. Having freed his mother (from bondage) Garuḍa was well (-disposed). In the meanwhile, Indra suddenly took away nectar and put poison there (i.e. in its place) without being noticed by her (i.e. Kadrū).

165b-166. Kadrū, with her heart pleased, hastily called her sons, and put the poison, having the characteristics of (i.e. resembling) nectar, into their mouths.

166b-167a. The mother (i.e. Kadrū) said to her sons: 'Let these divine drops always remain in the mouths (of the members) of your family.' They were happy.

167b-169. Great sages, gods, Siddhas, Gandharvas and human beings said: 'O mother, let (these drops) be in (your) family by (i.e. as) our favour.' Gods, with Siddhas and sages, dismissed by the serpents, gladly went home. The serpents were happy. In the meanwhile, Garuḍa forcibly ate up the serpents.

170-171. The remaining serpents ran and remained in various directions, mountains and forests, oceans, the nether worlds, holes and hollows of trees, and lonely bowers. The serpents are always his (Garuḍa's) food, created by the creator.

172. He (i.e. Garuḍa) having eaten the serpents, and having worshipped the gods, went to the immutable Hari (i.e. (Viṣṇu)

173. He, who reads or listens to this auspicious account of Garuḍa, will be free from all sins and honoured in heaven."

CHAPTER FORTYEIGHT

Importance of Bull (and Cow)

Brahmā said:

1-3a. O brāhmaṇic sage (Nārada), and hereafter, that brāhmaṇa who had fallen among the cāṇḍālas, lamented in various ways and went to sage Kaśyapa. Having gone to him, he said: "O best sage, tell me words beneficial to me (i.e. Instruct me in such a way that I would fare well in life). O greatest sage, act in such a way that I would be free from sin."

The (sage) of great lustre, smiling a little said:

Kaśyapa said:

3b-4. After having seen the Mlecchas you yourself have become calm. Fasting on the day sacred to Hari, always remember Hari (i.e. Viṣṇu) by muttering the Gāyatrī (hymn), (other) hymns, and by vows like Cāṇḍrāyaṇa.[1]

5. Day and night meditate upon Śaṅkara, and salute that lord. By means of a bath at a sacred place and by means of (reciting) hymns, you will see end of the mud (of sin).

6. Then O brāhmaṇa, destroying your sins by means of vows with more virtue, you will get (back) your brāhmaṇahood and salvation as a result of the destruction of sins.

7. Hearing the words of the sage, he then became satisfied. Having done various deeds of merit, he again obtained brāhmaṇahood.

8-9. Then having practised a severe penance he obtained heaven after a long time. All sin of a virtuous person perishes day by day; (but) the merit of a man of bad conduct perishes like collyrium. A brāhmaṇa miserable due to bad conduct, would go to (i.e. obtain) godhead by (good) conduct.

10. Then a brāhmaṇa (even) with his life at the point of departing, practises (good) deeds. So always do good deed mentally and physically.

11-12. By the advice of Kaśyapa, that brāhmaṇa became disciplined; and again conducting himself well, and having

1. Cāndrāyaṇa—see note on 47.37 above.

practised penance, he went to heaven. A brāhmaṇa of a bad conduct is doomed and condemned in heaven; but conducting himself well he is honoured.

Nārada said:

13. People get a good position (like salvation) after having worshipped best brāhmaṇas. O lord, what position does one get by troubling brāhmaṇas?

Brahmā said:

14. That man, who does not devoutly and according to his capacity worship great-souled brāhmaṇas whose bodies are tormented by hunger, goes to hell.

15. He, who, having made (a brāhmaṇa) scream by using harsh (words), dismisses him angrily, goes to the painful and terrible hell like Mahāraurava.

16. Returning from there he is born in the lowest species, like the insects. Then he becomes a diseased, poor person oppressed by hunger.

17-18a Therefore one should not insult a brāhmaṇa who being oppressed with hunger, has come to his house. He, who says, 'I shall not give' to gods, fire and brāhmaṇas, having gone through a hundred of animal-births, becomes (i.e. is born as) a cāṇḍāla.

18b-19a. He who kicks a brāhmaṇa, or a cow or his preceptor, certainly lives in the Raurava[1] hell; for him there is no acquittal.

19b-20. If through merit he gets (a human) birth (i.e. is born as a human being), he would be crippled. He becomes very wretched, is dejected and oppressed by grief. Getting three births like this, he may then get acquittal.

21. That man too who strikes a brāhmaṇa with fists, or with blows, with elbows or open hands remains till the end of the Kalpa in the burning Raurava hell.

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1. *Manu* (4.88-90) gives the names of the following twentyone hells: Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Kālasūtra, Mahānaraka, Saṁjīvana, Mahāvīci, Tapana, Sampratāpana, Saṁhāta, Sakākola, Kuḍmala, Pratimūrtika, Lohaśaṅku, Ṛjīṣa, Panthā, Śālmalī, Vaitaraṇī, Asipatravana, Lohadāraka. According to him, he, who accepts gifts from a king who does not rule properly, falls into these hells one by one.

22. Then he getting the birth (of) a cruel and violent dog, is after that born in the low castes as a poor man, suffering from pain in the belly.

23-24a. The man who raises his foot (to kick a brāhmaṇa) has śilīpada (i.e. elephantiasis) on his foot. Such a man becomes lame, or short-legged or has his foot amputated; or his limbs tremble due to paralysis.

24b-25. He, who, through anger, strikes his mother, father, a brāhmaṇa who has just returned from his preceptor's house or an ascetic or a group of preceptors would live in the Kumbhīpāka hell for a long time; and having lived there, would thereafter be born in the species of worms.

26-27. He, who would talk hostile or harsh words to brāhmaṇas, would definitely have eight kinds of leprosy on his body, O son. They are: itch, cutaneous eruption[1], leprosy with circular spots, types of leprosy called Śukti and Sidhmaka, Kālakuṣṭha, Śukla, and the very terrible progressive leprosy.

28. Then after use of drugs, merit runs away due to sin; and due to want of merit he would die as a line on water (disappears).

29. Among these (various kinds of leprosy) only three are said to be major (forms of) leprosy: Kālakuṣṭha, Śukla and the very terrible Taruṇa (i.e. progressive).

30. These three appear on the body of great sinners only due to the presence of great sins or due to contagion (with lepers).

31. People contract (this) disease by contagion or contact. A wise man should avoid (the lepers) from a distance; (and) should bathe after having touched (i.e. if he touches) them.

32. A man should bathe after having touched (i.e. if he touches) a fallen man, or a leper, or a cāṇḍāla eating the flesh of cows, or a dog, or a woman in her menses, or a bhilla.

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1. Maṇḍala—a kind of cutaneous eruption or leprosy with circular spots.

Vicarcikā—itch, scab.

Dadrū—a cutaneous eruption—a kind of leprosy.

Śukti—hemorrhoids.

Sidhmaka—one of the eighteen kinds of leprosy.

33. The various kinds of leprosy settle on the body, here or in the next world, according to the sin (committed by a person). There is no doubt about it.

34. He who snatches a brāhmaṇa's wealth—his livelihood earned justly—gets unfailing hell (i.e. certainly goes to hell), and is not reborn (i.e. permanently lives in hell).

35. Having seen or touched a wicked man, who is intent upon finding the weak points of brāhmaṇas, a man should enter water (i.e. should bathe) with his clothes on.

36. (If) a brāhmaṇa's wealth (deposited with one) in confidence is enjoyed by one, it would burn one's family upto the seventh (generation). A man who enjoys it after having snatched it by overpowering a brāhmaṇa burns ten preceding and ten succeeding (generations).

37. It is not poison that is called poison; but it is a brāhmaṇa's wealth that is called poison. Poison kills one man only; but a brāhmaṇa's wealth kills his sons and grandsons (also).

38. A man, who through ignorance cohabits with his mother or a brāhmaṇa woman or his preceptor's wife, falls into the terrible Raurava (hell) and finds rebirth difficult.

39-40a. His manes fall into the (hells called) Kumbhīpāka, Tapana, Avīci, Kālasūtra, Mahāraurava and Raurava; and they (i.e. great sages) have never granted acquittal from these.

40b-41a. He who takes away the life of a brāhmaṇa (goes to hell and) is never reborn (i.e. permanently stays in hell). Thousands of his men (i.e. relatives) fall into the Raurava hell.

Nārada said:

41b-42a. Please tell me if the sin for the murder of all brāhmaṇas is the same or why some sin becomes fearful.

Brahmā said:

42b-43a. O son, listen to the fearful sin; that is said to be a sin, which a brāhmaṇacide obtains by killing a brāhmaṇa and which is to be told hereafter.

43b-44. The sin that a man would get due to having killed a learned, restrained brāhmaṇa, who is endowed with (the

knowledge of) the Vedas, is equal to the sin that he would have by killing lakhs of crores of thousands of brāhmaṇas. It would be tenfold of this by killing (i.e. if a man kills a brāhmaṇa who is) a Viṣṇu's devotee.

45. Causing the members of his family to fall he does not get rebirth (i.e. lives in hell permanently). There is no end to (the sin accrued by) the killing of (a brāhmaṇa) well-versed in three Vedas.

46. There is no end to the sin of a man who kills a brāhmaṇa who is learned, whose conduct is good and who is purified by sacred hymns and (bathes at) sacred places.

47. That man, who sees a brāhmaṇa who ends his life on account of an injury, would be the killer of a brāhmaṇa.

48. That man, on account of whom, a brāhmaṇa is harassed with harsh words or behaviour or is beaten up is called the killer of a brāhmaṇa.

49. Here (i.e. in this world) that killing would be the killing of all the sages, ascetics, gods, the knowers of Brahman of (various) countries and kings.

50-52. So a man who gets (i.e. commits the sin of) killing a brāhmaṇa is roasted (in a hell) with (his) dead ancestors. A man should certainly honour a brāhmaṇa fasting himself unto death; and if he, free from sins, casts, his life for that man, he is smeared with (the sin of) terrible murders and not he whom he would tell about committing suicide, climbing up a tree or living by hollows of trees[1]. He who would commit suicide would be the killer of a brāhmaṇa in his (own) family.

53. He who causes abortion or kills a child or his sick preceptor, is himself the killer of a brāhmaṇa, and not he whom he mentions.

54. That mean brāhmaṇa, who kills a brāhmaṇa with his family, alone gets the sin and not he whom he mentions.

55. The sin of a Śūdra, who accomplishes his object by killing a Brāhmaṇa does not become otherwise (i.e. does not lessen) since the Brāhmaṇa is innocent.

56. O best of brāhmaṇas, the killer, who kills a desperado (*ātatāyin*) instantly appearing, is not smeared (i.e. tainted) with sins.

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1. This and many other verses here are not properly worded.

57. A man may kill in battle a brāhmaṇa desperado, desiring to kill, even though the desperado is a master of Vedānta. By (doing) that (act) he does not become the killer of a brāhmaṇa.

58. These six are desperados: One who sets fire, one who administers poison, one who snatches (anothers' wealth), one who kills a person who is asleep, one who usurps another's field or one who kidnaps another's wife.

59. These four (also) are desperados: a wicked man, one who undertakes to kill a king, one who is intent on killing one's forefathers, a king who is a follower of another king.

60. If a brāhmaṇa is not killed instantly it is not proper (to strike) to kill him again. By killing (i.e. by striking him again to kill) him a man definitely obtains sin due to his knowledge (that the brāhmaṇa was not instantly killed).

61. In the world there is none else, who, being the preceptor of the world, is fit for being worshipped. There is no greater sin than the sin which one gets by killing him.

62. He is fit to be worshipped like a deity by the hosts of gods and demons and by men. It is certain that there is none else who is equal to a brāhmaṇa.

Nārada said:

63. O best of gods, tell me accurately, following which profession a sinless brāhmaṇa should live.

64-65. That alms which is got without asking for is said to be commendable. Living by gleaning grains is better than that; it is the best of all kinds of livelihood, resorting to which the best sages go to the position of Brahman. A brāhmaṇa visiting a sacrifice should accept the fees offered as a remnant of (i e. offered at the end of) the sacrifice.

66. Brāhmaṇas should get money by reciting (Vedic texts) to others and by acting as priests at sacrifices. Reciting (Vedic texts to others), reciting them to themselves and averting evil by means of reciting sacred texts—this is the way of the life of brāhmaṇas.

67. Accepting presents is a respectable way of life. Those who maintain themselves by the study of religious texts are

blessed; so also are those who live by (eating the fruits of) trees.

68-69. Those who live on the products of trees and creepers are blessed; so also are those who live on the crop (growing by the side) of roads. Killing for food is a sin. For its alleviation one should give excellent fresh grains to brāhmaṇas. Otherwise, here i.e. in the case of the murder of a being, there is the shortening of one's life.

70. Therefore one should give profusely to the manes, deities and brāhmaṇas. In the absence (of a brāhmaṇa's profession), the profession of a kṣatriya is followed by brāhmaṇas.

71-72a. A brāhmaṇa should fight in righteous battles (and thus) should practise the auspicious vow of a hero. The wealth which a brāhmaṇa gets from the king by following that profession (of a warrior), is said to be pure (when spent) in giving presents at sacrifices in honour of manes (i.e. at śrāddhas) etc.

72b-74a. An innocent brāhmaṇa should always study archery along with the Vedas. He should fully (use) the missile called Śakti, a spear, a mace, a sword, and an iron bar; he should everywhere fight by mounting a horse, or an elephant or by using war-tricks, or fight by mounting upon a chariot or standing on ground.

74b-75. How can that religious merit be obtained by the expounders of Veda, (which merit) is certainly obtained by the brave men by protecting brāhmaṇas, gods, heaven, women, ascetics, good men and women, preceptors and kings?

76-77a. Having exhausted all his sins, he obtains heaven permanently. The brāhmaṇas who fall (i.e. are killed) in a battle (while fighting) face to face, go to the highest place, inaccessible to the expounders of Veda.

77b-79. Now listen to the proper description of a righteous war. They (who fight justly) fight face to face, do not attack a coward, do not pursue the enemy who is vanquished, or who does not have a weapon, or who flees (from the battlefield), or who does not fight, who is afraid, who has fallen or who is sinless, who is a bad śūdra, who is pleased with praise, or who has sought shelter or who has surrendered in a battle.

80-81. Those of a bad conduct, who, desiring victory kill

(such a person) go to hell. This is the kṣatriya way of life and is praised by people of good conduct, resorting to which all best kṣatriyas go to heaven. The death of a kṣatriya (while fighting) face to face in a just war is auspicious.

82-83. He who is pure here, is also free from all sins, and dwells in heaven which is adorned with jewels, which has golden pillars, the ground of which is adorned with jewels, which is full of desired things, which is decorated with divine cloth.

84-87. In front of it stand the desire-yielding trees giving everything. It is adorned with wells, tanks, etc. and gardens. Divine damsels endowed with youth wait upon him. Hosts of the celestial nymphs always joyfully dance before him. Gandharvas sing songs and gods praise him. Thus, in due course a man would become a sovereign emperor; he would all alone enjoy all pleasures, would be free from diseases, and would have Cupid's body (i.e. would be very handsome). His wives would have excellent beauty and would always be endowed with youth.

88. His sons would be righteous, fair, rich and liked by parents. Thus good kṣatriyas enjoy (these pleasures) in due order for seven births.

89-91 a. The warriors (fighting) unjustly dwell in hell for a long time. In this way the kṣatriya mode of life is practised by brāhmaṇas, vaiśyas, śūdras, by the low-born and by other mleccha-castes. All warriors of all castes (including) brāhmaṇas, who always fight justly, also go to the highest place.

91b-93. That brāhmaṇa, the best one, who is not brave, who is timid and does not have (the knowledge of wielding) missiles and weapons, should follow the vaiśya way in a difficulty. Others may also follow the vaiśya way, or practise trade. A brāhmaṇa should practise agriculture or trade, but should not give up his duties as a brāhmaṇa. A brāhmaṇa will be meeting with a sad plight by telling false things and exaggerating on account of (i.e. for profit in) trade.

94-96. A brāhmaṇa, by giving up wet money (i.e. dakṣiṇā) gets an auspicious (place). Making his livelihood from that (i.e. trade), he should by all means give it (i.e. wealth gained by practising trade) to a brāhmaṇa. A brāhmaṇa

should duly offer (oblations) at a śrāddha and into fire. He should not indulge in falsehood in balance (i.e. while weighing things), for balance (i.e. weighing correctly) is settled in (i.e. leads to) righteousness. Practising fraud in weighing he (i.e. one who practises fraud in weighing) goes to hell. In the case of those things also which are not weighed, he should avoid falsehood.

97-98. Thus one should not practise falsehood[1], because falsehood produces sin. There is no greater merit than truth, (and) there is no greater sin than falsehood. Therefore in all acts truth alone is important. (If) the merit of a thousand horse-sacrifices and truth are weighed (together), truth is superior to a thousand horse-sacrifices.

99-100. He, who, in all his acts, speaks the truth and avoids falsehood, crosses (i.e. overcomes) difficulties and eternally obtains (i.e. lives in) heaven. A brāhmaṇa should practise trade, (but) should certainly avoid falsehood.

101-105. He should deposit the profit into (i.e. with) sacred places, and should himself eat the remaining (i.e. enjoy himself with what remains). It is thousandfold more meritorious than troubling the body. In the act of earning (i.e. for earning) money men, through greed for wealth, enter dangerous water, a forest and a jungle resorted to by wild beasts, a mountain, or an inaccessible mountain-cave, and also the house—a fearful abode—of mlecchas. Abandoning their sons and wives, the greedy go away (from their residences). Others carry burdens on their shoulders, or in a boat or on a wheel (i.e. a carriage); others (earn money) by killing (others) or by (using) slings, (thus suffering from) great agony, and always at the cost of their life. O son, hoarding money is dearer to men than their own life.

106. He, who, having carefully and justly earned money by (practising) these (vocations), gives it to the manes, deities and brāhmaṇas, gets eternal (happiness).

107-108. These two are great sins in trading, fraudulent purchase and sale. A wise man should make money by avoiding

1. Cf. Mahābhārata I.69.24a.

these two sins. He obtains eternal (happiness) and is not smeared (i.e. tainted) with the trader's sins.

109. A brāhmaṇa engaged in doing virtuous acts, may (also) practise agriculture. He should drive four bulls for half the (part of a) day.

110. In the absence of four (he should employ) three. He should give them rest. He should graze them on uncut grass in a a place free from thieves and tigers.

111-112. He should give (the bulls) an abode as desired (i.e. agreeable), and should himself gratify them. For a bull he should get prepared a cowpen free from trouble, and always free from cowdung, cow urine and leavings of food eaten.[1] He should not put filth in the cowpen which is the abode of all gods.

113. A wise man should get fashioned a cowpen like his own couch. He should make it completely free from cold air and dust.

114. He should look upon the bull as his own life, and the bull's body similar to his own. Pleasure and pain are possible in the bull's body as in his own body.

115-116. He, who practises agriculture in this manner, would not be smeared with the sins involved in driving bulls; he would be wealthy. He, who would trouble a weak bull or a sick one, and also a very young or a very old one, would kill (i.e. commit the sin of killing) a bull.

117. There is no doubt that he, who drives an uneven pair —a weak one and a strong one—commits the sin equal to that of (i.e. equal to that obtained by) killing a bull.

118. He who drives a bull without (feeding him with) grass, or he who prevents a bull who is eating (grass, from doing so), or keeps away through folly grass or water, commits a sin equal to that (of having killed a bull).

119. Driving a plough on a saṁkrānti[2] day or a full-moon day, or a new-moon day, brings in sin to one which is (equal to that brought in by) the murder of a myriad (bulls).

120. The man, who, on these days, worships (a bull) with

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1. vighasa—leavings of food eaten.
2. Pasage esp. of the sun from one zodiacal sign into another.

various kinds of sandals, collyriums, flowers and oils goes to (i.e. lives in) heaven eternally.

121-122. He who everyday gives a handful of grass to a bull, has all his sins destroyed and he obtains (i.e. lives in) heaven eternally. As a brāhmaṇa is, so is a bull; the fruit of the worship of both is the same. On thinking (it is clear that) a brāhmaṇa is the chief among men, and a bull among beasts.

Nārada said:

123. O innocent one, you had told me that a brāhmaṇa was born from the mouth of Brahmā.[1] O lord, O creator, how is he then equal to bulls (i.e. a bull)? I have certainly a doubt.

Brahmā said:

124-125. Listen to the fact about brāhmaṇas and bulls. Formerly men brought about the unity (between the two) by offering the funeral rice-ball to them. Formerly a great lustrous projection sprang up from the mouth of Brahmā. It became divided into four parts: Vedas, Agni (i.e. fire), Bull and Brāhmaṇa.

126. From the lustre the Veda rose first, and also Agni. Then Brāhmaṇa and Bull separately sprang up.

127. At that time, I first fashioned together the four Vedas for the stability of all the people and worlds everywhere.

128. Agni, and also the brāhmaṇa should enjoy the oblations (meant) for gods. Know that clarified butter is a product of the cow. Therefore they are begotten (from the same source).

129. If these four more important ones are not there in the worlds, then the entire world and the immobile and the mobile are doomed.

130. The worlds always supported by these, remain in their natural condition. Natural condition is the nature of brahman. (So) they are said to be of the nature of Brahman.

131. Therefore a bull should be worshipped even by gods and demons. He, the noble one, is born as the mine of excellences in all acts.

1. Vipro Brahmamukhe...The famous Puruṣasūkta tells the same thing.

132. He is actually of the form of all gods. He feels compassion for all beings. I have formerly only made (i.e. laid down) his work with reference to nourishing.

133. Therefore only I have given him a very auspicious boon. "It is certain that only in (i.e. after) one birth you will attain salvation."

134. All bulls that die here only will come to my abode. There will not be even an iota of sin on their bodies.

135. A cow is a goddess, (while) the bulls are gods; the first goddess has three powers. The rise of the sacrifices is certainly due to his favour.

136. All (the products) of cows, viz. urine, dung, milk, curd, ghee, which are pure, purify the entire world.

137. Sin does not remain in the body on eating (or drinking) these. Therefore the religious people always eat (or drink) ghee, curd and milk.

138. The product of cows is the best of all things, is desirable and is most auspicious. He, in whose mouth there is no food (containing the product of a cow), has a stinking figure.

139. Food eaten is (effective) for five nights; milk for a month, curd for twenty nights; and ghee for a month.

140. Evil spirits eat the meal of him (i.e. while he is eating), who eats his meals continuously for one month without using the products of cow.

141. That merit done (i.e. collected) by eating the best and purest food, moistened with hot rice is crore-fold.

142-143a. All acts done after having eaten even other food, which is made fit for oblations by the sacred precepts, would be a lakh times more effective than the fruit one would get from whatever is vegetarian food.

143b-144a. Therefore a bull alone is recommended for all acts in every yuga. In all desired objects he always is the giver of the (fruit of) pious acts, love of worldly prosperity and sensual enjoyments and salvation.

Nārada said:

144b-145a. O lord of all worlds, tell me, so that I follow correctly: In (the performance of) which acts or by (following) which procedure great merit is known to follow?

Brahmā said:

145b-146. Having gone round once, a man should salute the wealth in the form of kine. Being free from all sins he obtains heaven for ever. As the preceptor of gods is adorable or as Viṣṇu is adorable (so is a bull).

147-148. Indra went round him seven times in grandeur. Listen to the religious merit of him, who, observing a fast, and having got up at day-break, takes a pot with water (and moves) among bulls, and sprinkles the water on the bull's horns and then receives it on his head.

149-150a. The bath taken at the places known to be sacred and thronged by Siddhas and Cāraṇas and resorted to by great sages, is equal to the sprinkling done with the water from a cow's horn.

150b-151a. That mortal, who, having got up in the morning, would touch a cow, ghee, honey, mustard and priyaṅgu (i.e. saffron) gets free from sin.

151b-153. 'Cows are the givers of ghee and milk; they are the source of ghee; ghee is their product; they are the rivers of ghee, and the eddies of ghee. Let them always remain in my house. Ghee (remains) in all my limbs, ghee resides in my mind. Cows are always in front of me and behind me. Cows are (present) in all (my) limbs; I live among cows.'

154. All the sin of him, who, (every) morning and evening, having sipped water, recites this sacred hymn, perishes; and he is adored in heaven.

155. As is the bull, so is a brāhmaṇa; as is a brāhmaṇa, so is Hari, so is the Ganges; these are not said to be non-bulls.

156. Bulls are the kinsmen of men; men are the kinsmen of bulls. That house in which there is no bull is without kinsmen.

157. The Vedas with their six limbs and the *pada* and *krama*, reside in the mouth of cow. On the horns Hari and Keśava always stay together.

158. In the belly lives Skanda; and Brahmā always remains in the head. Śaṅkara lives in the forehead and Indra on the tip of the horn.

159-164a. The deities, Aśvins, live in the ears; the Moon and the Sun live in the eyes. God Garuḍa lives in the teeth,

and Sarasvatī in the tongue. All the sacred places remain in the anus, and the Ganges in the urine. The sages live in the pores of the skin, and Yama lives in the backside of the face. Kubera and Varuṇa have resorted to the right side; the lustrous and very powerful Yakṣas reside in the left side. Gandharvas reside in the centre of the face, and the serpents on the tip of the nose. The celestial nymphs have resorted to the hind parts of the hoofs. The all-auspicious Lakṣmī resides in the cow-dung and cow-urine. Those who move in the sky reside on the tips of the feet; Prajāpati lives in the bellowing sound. The full four oceans reside in the udders of the cows.

164b-166a. A mortal who everyday bathes and touches a cow, gets relieved from all major sins. He who holds by (i.e. on) his head the dust raised by the hoofs of the cows, has (indeed) bathed in all the sacred places and is free from all sins.

Nārada said:

166b-167a. O best of preceptors, O Brahman, if you like, (please) tell me which fruit is obtained by presenting which (kind of) cow out of the cows of ten colours.

Brahmā said:

167b-168a. By giving a white cow to a brāhmaṇa, a man becomes wealthy. He always lives in a palace, and enjoying pleasure, becomes happy.

168b. A grey cow (i.e. presenting a grey cow) relieves (a man) from sins in (this) wilderness of the mundane existence and (takes him to) heaven.

169. The gift of a tawny cow (gives) an inexhaustible (fruit). By giving a black cow, a man does not sink. A yellowish white cow is difficult to get in the world. A yellowish cow delights the family.

170. A cow (i.e. the gift of a cow) with red eyes (is recommended) for (a man) who desires handsomeness. A black cow (i.e. the gift of a black cow) (is recommended) for (a man) who desires wealth. By presenting only a tawny cow a man is free from all sins.

171-173a. All the sin, such as committed in childhood, youth or old age, or by words, deeds, or conceived by mind,

and the sin due to cohabitation with one with whom it is prohibited, or the sin of treachery towards a friend, and also (the sin due to) fraud in measuring or weighing, or falsehood with reference to a girl or a cow, of him, who presents a tawny cow, perishes.

173b-175a. A cow should be looked upon as the earth, having a big river extending over ten yojanas, and having large banks, with water-elephants in the water-forest—the extended ocean of water—as long as she does not release her embryo (i.e. does not bring forth a calf)—as long as the two feet and the face of the calf have not come out.

175b-177. A man should give a tawny cow with golden horns, endowed (decorated) with a piece of cloth and with all ornaments, with a reddish back, silver hoofs and bell-metal udders, adorned with sandal and flowers and with all ornaments, to a brāhmaṇa who has mastered the Vedas. All his sins perish, and he does not fall from the world (i.e. heaven) of Viṣṇu.

178. When she is being milked drops (of milk) fall on the earth. (From them) excellent gardens with many flowers, are produced.

179. Those who give cows (to brāhmaṇas) go there, where there are desire-yielding trees, where the rivers have thick milk, and where there are golden palaces also.

180. Brahmā has said that the fruit is the same (to him) who gives ten cows or one bull.

181. He should give one (bull) with ten (cows); the fruit of giving thousand is hundred (-fold). O Nārada, the fruit is to be carefully understood accordingly.

182. The ancestors of that son, who releases a bull on the earth dedicating it to those manes, are honoured in Viṣṇu's world (i.e. heaven) as desired (by them).

183. Four weaned female calves for one bull are released. O son, this is the old rule everywhere.

184. Men enjoy heaven for thousands of years i.e. for as many years as there are hairs on (the bodies of) them.

185. That water which a bull tosscs up with his tail would be (i.e. would serve as) nectar to the manes for a thousand years.

186. The ground or the clod that he tears—and also the mud (trodden by him) is Svadhā for the manes having a crore-fold effect.

187. If a man's father is alive, (but) his mother is dead, a cow marked with sandal is given for her (going to the) heaven (i.e. the gift of such a cow takes the mother to heaven).

188. Such a giver pays off the debt of the manes. He gets (i.e. lives in) heaven eternally and is honoured like Indra.

189. A young milch cow, endowed with all (good) characteristics, and regularly bringing forth (calves) is auspicious and is said to be the earth.

190. The gift of him accompanied by a sacred hymn has the same fruit as the gift of the earth. (Such) a man, resembling Indra emancipates a hundred (members) of his family.

191. If the cow or her calf dies after a man steals a cow, he would remain in a well full of worms till the destruction of the beings (i.e. till deluge).

192. Having killed cows (i.e. he who kills cows) is cooked with manes in the terrible Raurava hell; the retridution lasts till that time.

193. A breaker of a bull or one who yokes (to a vehicle) or ties a bull set at liberty, will eternally get (i.e. go to) hell, birth after birth.

194. He who recites to others this most auspicious account even once, has all his sins perished, and enjoys with gods.

195. He who listens to this great (account), which is most auspicious, gets, at that moment only, free from sins committed during seven births.

CHAPTER FORTYNINE

Good Conduct

Nārada said:

1. By what conduct, does the brāhmaṇic lustre of a brāhmaṇa increase and by what conduct does that lustre perish?

Brahmā said:

2. The best brāhmaṇa should get up from his bed when there is still a portion of the night (i.e. early morning), and should certainly remember the meritorious gods.

3-8. (He should recite the hymns: I salute) 'Govinda, Mādhava, Kṛṣṇa, Hari, Dāmodara, Nārāyaṇa, Jagannātha, the unborn lord; (I salute) Sarasvatī, Mahālakṣmī, Sāvitrī, the mother of the Vedas, Brahmā, Bhāskara (i.e. the Sun), Candra (i.e. the Moon), the regents of the quarters and planets, Śaṅkara, Śiva, Śaṃbhu, Īśvara and Maheśvara, Gaṇeśa, Skanda, Gaurī and auspicious Bhāgīrathī'. (He should also recite the verses:) 'King Nala of an auspicious fame, Janāradana of an auspicious fame, Vaidehī (i.e. Sītā) of an auspicious fame and Yudhiṣṭhira of an auspicious fame.' 'These seven viz. Aśvatthāman, Bali, Vyāsa, Hanumat and Bibhīṣaṇa, Kṛpa and Paraśurāma are long-lived (i.e. deathless)'. A man, who, having got up in the morning, daily remembers these, is free from the sins like the murder of a brāhmaṇa etc. There is no doubt about this.

9. Merely by uttering (these names) once, a man would get the fruit of all sacrifices. He obtains the fruit of the gift of hundred thousands of cows.

10. Then he should evacuate his bowels and urinate in a pure place. This he should do facing the south at night and the north by day.

11. After that he should clean his teeth with straws or sticks of udumbara etc. Then a brāhmaṇa should engage himself in the performance of the morning prayer.

12. A brāhmaṇa should duly meditate upon red-complexioned Sarasvatī in the forenoon, white-complexioned Sarasvatī in the mid-day and dark one in the evening.

13. Then he should carefully bathe according to his understanding. Having washed his body he should then smear it with clay.

14-15. He who desires purity should apply clay to the region of the head, the forehead, the nose, the heart, the eyebrows, the arms, the side(s), the navel, the knees, the two feet. He should apply one (layer) on the genital organ, three (layers) at the anus, and ten on the left hand; he should give seven layers on both (the hands).

16-17. All the sin of that man who smears clay on his body with the recital of the sacred hymn: 'O clay, you who are trodden by horses, chariots, and Viṣṇu; O Earth, remove my sin collected formerly', perishes and he becomes pure.

18-19. Then a wise man should bathe, after (the recital of) a Vedic (hymn), in a big river, a small river, a well, a lotus-pool, or a lake or a sea or a bank, and after that he should duly bathe with (water contained in) water jars for the destruction of all sins.

20. Bath in the morning is very meritorious, and destroys all sins. A brāhmaṇa who everyday takes it, is honoured in Viṣṇu's world.

21-22. That water which is near (the place where one has taken his bath and offered) his morning prayer, upto a distance of four daṇḍas (i.e. sixteen hastas) is nectar and serves the manes. Then from two ghaṭikās to one watch (i.e. three hours), it is like honey and increases the joy of the manes.

23. After that for a watch and a half, the water is said to be milky. Upto a distance of four daṇḍas it is mixed with milk.

24. After this (time the water remains just water for three watches). Then (in the fourth watch) it is said to be bloody (and remains so) till the sun sets.

25. That water offered, after bath, in the fourth watch is received by demons only, and is without pleasure (i.e. gives no joy to the manes).

26. Formerly only I created water for the attainment of everything; and Yakṣas alone are foremost in its protection.

27. The manes that have gone to the other world do not

receive it. It is difficult for them to get except through the mortals (related to them).

28. Therefore libations of water should be offered by the disciples, sons, grandsons, daughters' sons, relatives, devoted to the dead ancestors.

Nārada said:

29. O lord of gods, tell me clearly the deity of water and the rite of offering oblations of water, so that I can understand it.

Brahmā said:

30. Viṣṇu is praised in all the worlds as the deity of water. Viṣṇu would do good to him who is purified by water.

31. A man drinking but a mouthful of water would become purified. Especially the water (that has come) in contact with kuśa (i.e. darbha) is superior to nectar.

32. Darbha, the abode of all gods, was formerly created by me. Brahmā remains at the root of kuśa, Keśava is at its centre.

33-34a. Know Śaṅkara to be residing at the tip of kuśa. These (deities) have settled themselves in kuśa. If a pure man with a kuśa in his hand recites a eulogy or a hymn, it is said to be a hundred-fold effective. It is said to be a thousand times (effective) at a sacred place.

34b-35. Kuśas are said to be (of) seven (types) : kuśa, kāśa (grass), dūrvā, barley-leaves, paddy-leaves, Eleusine Indica,[1] and lotuses. They are pure in that order. (Thus) the kuśas are settled in the world.

36. All that bath (which is taken) without (reciting) a hymn is useless. By contact with sesamum it becomes sweeter than nectar.

37. Therefore, a wise man should always offer libations of water (mixed) with sesamum to the manes. By just ten sesamum seeds, the manes are exceedingly pleased.

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1. Balbaja—Eleusine Indica, a species of coarse grass not eaten by cows.

38a. Gods do not desire prolixity for fear of stopping the burning power of fire.

38b-39. He, who, after having bathed, offers libations of water mixed with sesamum to the manes, or by letting loose a dark bull (in their honour), or offers them water with sesamum on the new moon day, or gives light (i.e. lights lamps in their honour) in the rainy season, is free from the debt (he owes) to the manes.

40. He, who offers sesamum to the manes on the new moon day throughout a year, obtains the position of Vināyaka, and is honoured by all gods.

41-42. He who pleases (i.e. offers oblations) to the host of his manes with sesamum on yuga days[1] etc.—it is said that such offerings on the new moon day are a hundred-fold effective—or in an ayana or on a viṣuva or on a full moon or a new moon day is honoured in heaven.

43-44a. And by pleasing (i.e. offering oblations to) the manes on Manvantara[2] days or other auspicious days or on a solar or lunar eclipse day at sacred places like Gayā etc., he goes to Viṣṇu's abode.

44b-45. Therefore, finding an auspicious day a man should please (i.e. offer oblations to) the host of his manes. A wise man, being composed, having first gratified (i.e. offered oblations to) gods would then be entitled to offering oblations to the manes.

46. He should offer (water) with one hand at the time of a śrāddha and taking food; (but) should offer it with both hands at the time of tarpaṇa (i.e. offering oblation of water etc.). This is an ancient rule.

47. Being pure and facing the south he should offer libations to the manes and (should) utter the words 'Be pleased', and mention his name and family.

48-49a. That offering, which one, through delusion, makes with non-black sesamum to the host of one's manes, or that

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1. Yugādyā—the anniversary of a yuga or the age of the world.

2. Manvantara—Name of various festivals: of the tenth day of the light half of Āṣāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādrapada.

offering which one makes by offering water on the ground, himself remaining in water, is offered in vain. It does not reach anyone.

49b-50a. That water, which a man, remaining on ground, offers into water, does not reach the manes. It is useless.

50b-51a. O sinless one, he who, having wet clothes on, offers water (of libation) into water, has his manes and gods always pleased (with him).

51b-52a. The wise say that a garment washed by washermen is impure. A garment washed with (one's) own hands becomes pure again.

52b-53a. (By offering water with wet clothes on one's person) the manes certainly become ten times more pleased than when, he, having a dry garment on his body, offers libation to the manes on a pure ground.

53b-54a. He, who bathes, offers his prayers and offers oblations on a rock, an iron vessel or a copper vessel has each of these a hundred-fold effective.

54b-55a. All (the offering) of him, who, having put a silver ring round the fore-finger, offers libations to his manes, becomes a hundred thousand times effective; not otherwise.

55b-56a. In the same way, if a wise man, putting a golden ring on his ring finger, gratifies (offers libations to) the host of his manes, that is a lakh of crores times effective.

56b-57a. Holding a Khaḍgaka in the right hand, between the thumb and the forefinger, and a gem round the ring finger —that gives the inexhaustible fruit of the ten cavity-fuls of water (offered to gods etc.).

57b-58. Gods, with hosts of manes, having taken up an aerial form, thirsty and longing for water, follow a man going for his bath. When he squeezes his garment, they go back disappointed.

59-60a. Therefore, a man should not squeeze his garment without (i.e. before) having offered libations to the manes. All the sacred places, numbering three crores and a half, i.e. as many as there are hairs on a human body, fail him. Therefore, he should not squeeze his garment (before offering libations).

60b-61a. Gods drink the water (offered) on their heads, the manes through beards, Gandharvas through eyes, and all (other) beings from below these (i.e. through their mouths).

61b-62. Merely by bathing, gods, hosts of manes, all Gandharvas and beings are pleased. No sin remains as a result of bath. That man who bathes everyday is best among men.

63. Freed from all sins, he is honoured in heaven. Till bath and offering of oblations (are over) gods are known to be great sages.

64. A wise man should worship gods after this (i.e. offering oblations). No danger befalls him who worships Gaṇeśa.

65. He should worship the Sun for good health, should worship Viṣṇu for righteousness and salvation, Śiva and Caṇḍikā for the satisfaction of (all) desires.

66. Having worshipped the gods, he should make an offering to Viśvedevāḥ. After that he should perform the rite of making an offering into the fire, perform the (daily) sacrifice and gratify brāhmaṇas.

67-68a. He will then go to heaven of gods full of (all) goodness; he will stop his going and coming (i.e. will have no rebirth), (he will have his) desires (satisfied), will obtain release, happiness and heaven. Therefore, with all care, he should perform the daily rites.

Nārada said:

68b-69a. O father, O omniscient one, why is it that gods. do not receive (i.e. are not offered the libations of) water with the hosts of manes as do human beings?

Brahmā said:

69b-70. Formerly, I created water—nectar full of all gods For its protection (I created) demons and Yakṣas having bows. On my words they kill a mane or a god, but not a human being.

71-72a. Beasts, birds and insects are settled (by me) in the mortal world. Gods born as mortals, and also human beings, after having everyday gratified the preceptor, are settled in heaven.

72b-74a. He, who does not bathe eats feces; one who does not mutter his prayers eats pus and blood. By not gratifying the manes daily, a man becomes the killer of his ancestors. Not worshipping the gods also involves the sin equal to that of killing a brāhmaṇa. A sinner who does not offer his (morning or evening) prayer afflicts the Sun also.

Nārada said:

74b-75a. Tell me about the order of the proper discharge of duties of a brāhmaṇa. Tell me also about the entire conduct of other (castes).

Brahmā said:

75b-76. A man gets (long) life due to good conduct; he obtains happiness due to good conduct. He gets heaven and salvation due to good conduct. Good conduct destroys inauspiciousness. A man of bad conduct is condemned in the world.

77-78a. He is always unhappy, suffers from diseases and lives a short life. A man certainly lives in hell due to bad conduct. A man obtains (i.e. goes to) the highest world as a result of good conduct. Listen properly to (the description of good) conduct.

78b-82a. A man should always smear his house with cow-dung. Then he should wash the wooden seat, vessels, slabs (with water). He should cleanse the bell-metal vessels with ash; copper-vessels are cleansed with acid. Vessels made of stone are cleansed with oil. A garment of cotton is brushed with cow's hair. Vessels of gold and silver become clean with water only. Iron-pots are cleansed with fire by burning them. Impure ground is cleansed by digging it, or burning it, or smearing it or washing it or by the rain-fall.

82b-83a. I have formerly said that cleansing of objects made of metals or water-pots or all objects made of stone, are cleansed with ashes and clay.

83b-84. Bed, wife, child, garment, sacred thread, water-pot of one's own only are pure and never of others. One should not eat with only one garment on one's person, nor should one bathe with only one garment on one's body.

85. One should never put on the bathing-garment of anyone else. One should dress one's hair and clean one's teeth in the morning only.

86. One should daily salute one's preceptors (and elderly persons). One should have one's meal with the five parts of one's body, viz. (two) hands, (two) feet, and one's mouth wet, (i.e. one should eat after washing one's hands, feet and mouth).

87. He who eats with these five parts wet (i.e. after having washed them), lives for a hundred years. He should not deliberately disobey the order of his deities, his preceptor, an initiated householder or his teacher.

88-89a. He should not deliberately pass over the shadow of an initiated brāhmaṇa. He should go round, keeping to his right, the herd of cows, a deity, a brāhmaṇa, ghee, honey, a place where four roads meet, and also well known trees.

89b-90a. He should not pass between a cow and a brāhmaṇa, between fire and a brāhmaṇa, between two brāhmaṇas, and between husband and wife. Such a man, though living in heaven, would surely fall.

90b-91a. With remnants of food on his hand (i.e. without washing his hands and mouth after eating) he should not touch fire, a brāhmaṇa, a deity or a preceptor, and also his own head, a tree with flowers or a fig tree; (this is) unrighteous.

91b-92a. Without washing his hands and mouth after eating, he should not look at the three luminous bodies, viz. the sun, the moon, and all the stars.

92b-93a. Without washing his hands and mouth after eating, he should not see a brāhmaṇa, a preceptor, a deity, a king, an excellent ascetic, a contemplative saint doing acts pertaining to gods (i.e. worshipping gods), and a brāhmaṇa preaching dharmas (duties).

93b-94. One should not evacuate one's bowels at the bank of a river or on sea-shore, at the root of a fig tree, in a garden or a flower-garden, and in water.

95. A wise man should never get shaved in the house of a brāhmaṇa, a cow-pen or a charming royal road or on Tuesday.

96. He should not allow dirt to settle on his teeth, on the

nails or mouth (i.e. he should always keep his teeth, nails or mouth clean). He should not besmear his body with oil on Sundays and Tuesdays.

97-98a. He should not play upon a musical instrument by putting it on his own body; he should not occupy the same seat as that of his preceptor. He should not snatch the wealth of a learned brāhmaṇa, or of a deity or of his preceptor also; and also of a king, ascetics, a lame or a blind person, a woman.

98b-99a. He should give passage to a brāhmaṇa, cows and kings, to a sick person, to one who is tormented (i.e. bent down) with a load, to a pregnant woman and to a weak person.

99b-103a. He should not argue with a king or a brāhmaṇa or a physician. He should avoid from a distance a brāhmaṇa, his preceptor's wife, and also a fallen person, a leper, a cāṇḍāla eating cow's flesh; he should also avoid from a distance an expelled person, an ignorant person, a wicked woman, a woman of bad conduct, a woman who causes scandal, one doing bad deeds, a vicious one, one always liking (i.e. indulging in) quarrelling, a wanton woman, one having a redundant limb, a shameless woman, one going astray, one who is a spendthrift, and one of an improper conduct.

103b-104. A wise man should never salute his preceptor's wife during her menstruation. He should not touch her; having touched (i.e. if he touches her) he becomes pure after (having taken) a bath. He should always avoid sporting with her.

105. He should hear the words of his preceptor's wife (i.e. should remain within the distance where he can hear her, but) should not see (i.e. gaze upon) her. He should not at all look at (i.e. gaze upon) or touch the wife of his son or brother or his young daughter, or the wife of his preceptor.

106-107a. He should always avoid chatting with them or knitting of the eyebrows, and also quarrel or shameless talk.

107b-108a. He should never tread upon husk, charcoal, bones or ashes, and also seeds of cotton-plants, remains of an offering to a deity, wood meant for a funeral pile, or the funeral pile of a respectable person.

108b-109a. He should not eat dry, stinking and filthy fish, also the food which is left over by others, or prepared for others.

109b-110a. He should not, even for a moment, move with a bad person. A wise man should not remain under the shadow of a lamp, or under a bibhītaka tree.

110b-111a. He should not, even for a moment, talk with the untouchables, the fallen and the angry. Having done (i.e. if he does) so, he would go to (the hell called) Raurava.

111b-112a. He should not salute his paternal and maternal uncles who are younger than he, but (when they arrive) he should get up, offer a seat to them and stand before them with the palms of his hands joined in reverence.

112b-114a. He who is completely conversant with (good manners) should not salute a person who has smeared himself with oil, or who has not washed his hands etc. after having taken food, or whose clothes are wet, or who is sick or frightened or carrying (a load), or one who is engaged in a sacrifice, or one who is spoiled, or one who is sporting with women or children or one who is having (i.e. carrying) flowers and darbhas.

114b-115. He should not sip water (i.e. should not commence a sacred rite) with his head or ears covered, or while remaining in water, or with the lock of hair on his head untied, or without adoring (i.e. washing) his feet, or facing the the south, or without wearing the sacred thread, without a garment on his body or with the hem of his lower garment untucked.

116-119. He who has only one garment on his body is not purified even after sipping water. First he should touch his mouth with the three middle fingers (i.e. the ring-finger, the middle finger and the forefinger); then he should touch his nose with the thumb and the forefinger; he should (then) touch his eyes with the thumb and the ring finger. He should touch his ears with the little finger and the thumb; he should touch his navel with the thumb only. He should keep the palm of his hand on his heart (i.e. touch his chest with the palm of his hand) and should touch his head with all his fingers. Having touched his arms with the tip of his hand, a man would become pure. Thus sipping the water a man becomes pure.

120-122a. Being free from all sins he obtains (i.e. lives in) heaven eternally. May Prāṇa, pleased by the triangle of the fingers, Vyāna and Apāna by mudrā[1], Samāna by all the fingers, Udāna by fingers except the forefinger, and also Nāga[2], Kūrma, Kṛkara, Devadatta and Dhanañjaya, to whom oblations are offered on the ground, being pleased, delight him (who offers the oblations).

122b-124. He should not sleep with wet feet, nor should he eat with dry feet (i.e. without washing his feet). He should not sleep or eat in the dark. He should not brush his teeth while facing the west or the south. He should not sleep keeping his head towards the north or the west. By sleeping like that his life is cut short, and such a man becomes the killer of a brāhmaṇa (i.e. commits the sin of killing a brāhmaṇa).

125. Therefore he should not sleep like that. Sleeping by keeping one's head towards the east or south is recommended. He (who sleeps) with his face (i.e. head) towards the east enjoys (long) life; he who sleeps with his face (i.e. head) towards the south enjoys fame.

126. One (performing rites) with one's face towards the west enjoys wealth; one with one's face towards the north enjoys glory; a man with his face towards the east gets (long) life; he who faces the south (while performing rites) gets the condition of a dead body (i.e. dies).

127-128a. If he faces the direction of Varuṇa (i.e. the west), he falls ill, and if he faces north he gets (long) life and wealth. Gods eat once only, men eat twice, spirits and demons eat thrice and those who feed on dead bodies eat four times (a day).

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1. Mudrā—Particular positions or intertwinings of fingers; they are twentyfour in number and are commonly practised in religious worship; they are supposed to possess an occult meaning and magical efficacy.

2. Nāga—One of the five airs of human body; it is expelled by eructation.

Kūrma—One of the outer winds of the body, causing the closing of the eyes.

Kṛkara—One of the five vital airs; it assists digestion.

Devadatta—One of the five vital airs; it is exhausted in yawning.

Dhanañjaya—Vital air supposed to nourish the body.

128b-129a. The oblation to gods is fleshless, and that of men consists of fish and flesh. Others, that are undressed, eat foul-smelling, stale and spoiled food.

129b-130a. Those (good men) whether they stay in heaven or in this mortal world, have four (good things): praiseworthy gifts, sweet words, worshipping deities and gratifying brāhmaṇas.

130b-131a. Niggardliness, censuring one's own people, dressing in tattered garments and devotion to mean men, excessive anger, using bitter words—these are the characteristics of a man who has (just) come from a hell.

131b-132a. Words soft like butter, mind tender with compassion—these are the visible signs of those who are born from righteous seeds (i.e. born in righteous families).

132b-133a. Heart void of compassion, and words harsh like (the sound produced by) a saw—these are the visible signs of those who are born from evil seeds (i.e. born in sinful families).

133b-134. A man who recites or listens to (the account of) good conduct etc., gets the fruit of his good conduct etc. and being purified from sins, (lives) in heaven (wherefrom he) does not fall.

CHAPTER FIFTY

The Account of the Five

Bhīṣma said:

1. O brāhmaṇa, tell me if you so desire (about) that which would give a greater religious merit, which is always liked in the world, and which was done by (our) ancient ancestors.

Pulastya said:

2. Once all the brāhmaṇas, the disciples of Vyāsa, having respectfully saluted him, asked him about righteousness as you have asked me (now).

The brāhmaṇas said:

3-5. Tell (us), which are the best of all pious deeds, and most meritorious in the whole world, by doing which men enjoy heaven eternally. Tell (us) about one sacrifice, which is performed without trouble, which is pure, and which could be done (easily) by the mortals of high and low castes. O Brahman-be well pleased towards us and tell us by doing which, ever (deed) a man becomes adorable to the gods in heaven.

Vyāsa said:

6. About this I shall first narrate the Pañcākhyāna (i.e. the account of the five); listen to it first. (Even) having done (i.e. if a man does) one of these five, he would obtain salvation, heaven and glory.

7. Adoration of the parents, adoration of the husband, equality (of mind) towards all people, not behaving treacherously with one's friends, and devotion to Viṣṇu—these are the five great sacrifices.

8. O brāhmaṇas, that righteousness (i.e. religious merit) which a man would earn by adoration of his parents cannot be earned even by performing hundreds of sacrifices or by going on pilgrimages to sacred places on the earth.

9. A father (a mother) is righteousness, a father (a mother) is heaven, a father (a mother) is a great penance; when the father is pleased, all deities are pleased.

10. He whose parents are pleased by his service to them and his virtue, has bathed in the Ganges everyday.

11-12a. A mother is full of (i.e. has the merit of) all sacred places; a father is full of gods (i.e. has all gods unite in him). He who goes round his mother and father keeping them to his right, has (indeed) gone round the earth with the seven islands.

12b-13a. He whose knees, hands and head, when saluting the parents, touch the ground, obtains (i.e. lives in) heaven eternally.

13b-14a. As long as the marks of the dust of their feet have clung to his head (and other) parts (of the body) their son is purified.

14b-15a. The sins, earned (i.e. committed) during hundreds of crores of existences of that son who drinks (i.e. sips) the water of (i.e. flowing from) the lotus-like feet of his parents, perish.

15b-16a. He is blessed in the human world, he is purified from all sins. (Such) a man obtains the status of Vināyaka in (i.e. after) one existence only.

16b-17a. That meanest man who offends his parents by (using bad) words, would live in hell till the submersion of the beings (i.e. till the end of the world).

17b-18a. That meanest son, who eats without honouring his parents, lives in the well of insects and hell till the end of Kalpa (i.e. till the end of the world).

18b-19. Abandoning (i.e. he who abandons) his parent that is sick, old, or distressed for want of livelihood, defective in eyes or ears, he would go to (the hell called) Raurava. He is even born among the lowest the castes, the cāṇḍālas.

20-21a. All his religious merit would be exhausted by not feeding his parents (i.e. if he does not feed his parents). A son, who does not revere his parents, though resorting (i.e. he resorts) to sacred places and gods, does not obtain their fruit (i.e. the fruit of resorting to sacred places and gods), and remains like an insect on the earth.

21b-22a. I (shall) tell you an ancient account. O brāhmaṇas, listen to it carefully, by listening to which (i.e. it), you will not be again deluded on the earth.

22b-24a. Formerly there was a brāhmaṇa, known by the name Narottama. Disregarding his own parents he went to resort to the sacred places. Then the bath-garments of that brāhmaṇa, visiting all the sacred places, everyday got dried in the sky (i.e. they remained without any support in the sky and were dried).

24b-25. Pride entered the mind of that brāhmaṇa: "There is none else like me who has done meritorious deeds and who has great fame." When he said (i.e. he was saying) this, a crane evacuated on his face.

26. Incited by anger, the brāhmaṇa cursed the crane; and the crane, with its body reduced to ashes, fell on the ground.

27. At (i.e. seeing) the murder, fear and great confusion entered (the mind of) the great brāhmaṇa. Then due to the brāhmaṇa's sin, his garment did not go (i.e. remain unsupported) in the sky.

28-29a. He instantly became dejected. Then (a voice) in (i.e. from) the sky said to him: "O brāhmaṇa, go to the cāṇḍāla, Mūka (by name), who is very righteous. There you will know (i.e. learn about) your duty, and his words will be beneficial to you."

29b-32. Hearing the words (that came) from the sky, he went to Mūka's house. He saw him (i.e. Mūka) attending upon his parents, (doing) all (pieces) of work (for them), giving them hot water at the cold time (of the day), (giving them) oil, warmth, tāmbūla,[1] and cotton garment, giving them, as usual, food, sweets and (their) share of milk, causing to be given to them a fragrant garland of jasmine flowers and also other various objects that could be enjoyed.

33. In the hot (part of the day) he always fanned his parents. Having thus always served them, he used to eat.

34-37a. He removed their fatigue and their distress. Due to these acts of righteousness, Viṣṇu lived in his house for a long time. It (i.e. the house) remained in the atmosphere without supporting pillars; and (he saw) the lord of the three worlds, who had taken the form of a brāhmaṇa, who was handsome, like whom there was none else, who was the highest being, who was full of lustre, who was very energetic and who adorned his house. Seeing him, the brāhmaṇa was amazed, and said to Mūka:

The brāhmaṇa said:

37b-38a. (Please) come near me. I desire (to learn) fully about my eternal good in (all) the worlds. (Please) tell it.

Mūka said:

38b-39. I am attending upon my parents; how can I come near you? Having attended upon them I shall do your job. (Please) remain at my door, I shall offer you hospitality.

1. Tāmbūla—The leaf of the piper-betel, which together with the areca-nut, catechu, is chewed after meals.

40. When the cāṇḍāla spoke like this, the brāhmaṇa then got angry (and said): "Ignoring me—a brāhmaṇa—is your own work (of attending upon your parents) more important for you?"

Mūka said:

41-43. O brāhmaṇa, why do you in vain become angry? I am not that crane to you (i.e. you cannot take me to be the crane whom you cursed). Your anger is effective on the crane; but not at all here (i.e. in my case). Your garment now does not get dried in the sky and does not remain there (without support). Having heard the words (that came) from the sky you have come to my house. (Please) stay, stay, I shall speak to you; otherwise (please) go to that chaste lady. O best of brāhmaṇas, seeing her your desired object will come about.

44. Then lord Viṣṇu, who had taken the form of a brāhmaṇa moved out of his house, and said to the brāhmaṇa: "I am going to her house."

45. Having thought (for a while), the best of brāhmaṇas walked with him. The brāhmaṇa, being amazed, asked thus to Viṣṇu, who was going (to the house of the chaste lady):

46. "O brāhmaṇa, how is it that you always gladly stay in the cāṇḍāla's house, frequented by women?"

Hari said:

47. Now (i.e. still) your mind has not certainly been purified. Having seen that chaste lady and others, you will certainly know me.

The brāhmaṇa said:

48. O dear one, who is that chaste lady, and what is her great learning? O brāhmaṇa, tell me the reason for which I am going there (with you).

Hari said:

49. (River) Gaṅgā is the best of (all) rivers. A chaste woman is the best among women. A king is the best (man) among men, and Janārdana (i.e. Viṣṇu) is the best of (all) gods.

50. That chaste women, who is always interested in the good of her husband, would emancipate a hundred men from each of the two families (i.e. that of her husband and that of her father).

51. She enjoys heaven till the (final) destruction of beings (i.e. till the final destruction of the world). Or her husband will be a sovereign emperor fallen from heaven.

52-53a. Being his wife she then enjoys happiness. There is no doubt that he and she again and again get the kingdom of heaven. Having obtained a hundred such births, she would ultimately, certainly obtain salvation.

The brāhmaṇa said:

53b-54a. Who can be a chaste woman? What are her characteristics? O best of brāhmaṇas, tell me (that), so that I shall correctly understand it.

Hari said:

54b-55a. She, who will adore her husband with love hundred times more than that of a son, and will look upon her husband with fear hundred times more than that of a son, and will look upon her husband with fear hundred times greater than that with which a king is looked upon, is a chaste woman.

55b-56a. In (performing) duty, she is (like) a maid-servant; in (giving) sexual pleasure she is (like a prostitute); in (serving) a meal she is (like) a mother; she is a counsellor to her husband in his difficulties. Such is a chaste woman.

56b-57a. That woman is loyal to her husband (i.e. is a chaste woman), who never disobeys her husband by speech, body or deeds, and who eats after her husband has eaten.

57b-58a. She always carefully attends upon her husband on every bed that he sleeps upon.

58b-59a. Such a strong-minded woman never entertains jealousy, or lightness of spirit. She is a loyal wife who looks equally upon honour and dishonour.

59b-60a. That wife, who, being a good one, having seen a well-dressed man—her brother, father or son—looks upon him as a stranger, is a faithful wife.

60b-62a. O best of brāhmaṇas, go to that chaste woman, and tell her what your desire is. He has eight wives; that one, of an excellent complexion, endowed with beauty and youth, possessed of compassion, and glorious, remains among them. She is known by the name Śubhā; go to her and ask her (what is) beneficial to you.

62b-63. Saying so, the lord disappeared there only. The brāhmaṇa, seeing his (i.e. the lord's) vanishing like this, got amazed. He, having gone to the good woman's house, inquired about the faithful wife.

64-65. Having heard the words of the guest, the good woman came hastily out of the house, and seeing him there she stood at the door. Seeing her, the best brāhmaṇa said (these) words with joy: "Please tell me what is beneficial to me, as you alone have known it."

The faithful wife (i.e. Śubhā) said:

66. Now I have to attend upon my husband. We (faithful wives) have no freedom. I shall do your job later. Today accept my hospitality.

The brāhmaṇa said:

67. There is no (feeling of) hunger or thirst in my body (i.e. I am neither hungry nor thirsty); nor am I tired today. O auspicious lady, tell me about my desired object; otherwise I shall curse you.

68. Then she too said too him: "O best brāhmaṇa, I am not that crane. O brāhmaṇa, go to that righteous trader; ask him what is beneficial to you."

69. Saying so, that illustrious woman entered her house. There the brāhmaṇa saw that brāhmaṇa as (i.e. whom) he had seen in the house of the cāṇḍāla.

70. Having thought (for some time), and being amazed, the brāhmaṇa went with him. He saw the brāhmaṇa staying there with his mind pleased.

71-72. He too, seeing the brāhmaṇa and the chaste woman said: "She told me the account of what took place in another region. How does the cāṇḍāla know that account? And how

does that chaste woman know it? O sir, therefore I am amazed. What is this great wonder."

Hari spoke:

73-74a. The creators of all know the reason, which made you wonder, because of their great religious merit and righteous conduct. O sage, now tell me what she told you.

The brāhmaṇa said:

74b. She advised me to ask the trader about righteousness.

Hari said:

75. O best sage, come (with me), I am going to him.

While going, he asked Hari: "Where does the merchant live?"

Hari said:

76. Where there is a great crowd of people, and much money is involved in a good sale, there that merchant is (to be found), doing sale and purchase.

77-78. From his door only, people take and give barley (grains), drink, oil, a heap of food, and all stock. O best man, he has never given up truth and told a lie even at the cost of his life; therefore, he is called a righteous trader.

79-80. When he had said like this, he saw the man having dirt and mud (on his body), having pointed and unclean teeth, and selling many liquids. He was talking various words concerning things and money, and was surrounded all round by various men and women.

81. With sweet words he asked him: "How (do you happen to come here)? Tell me the full description of piety. I have come to you (for that)."

The trader said:

82-84. O brāhmaṇa, as long as people stand near me, I shall not find ease (i.e. leisure) till the first watch of the night. To seek advice you (should) go to the mine of piety. There you will know everything about the sin due to the crane's death (brought about by you) and about your garment being dried

in the sky. Go to the good man Adrohaka; and by his advice your desire will be satisfied.

85-86a. Speaking thus to him, the trader did (i.e. carried on) sale and purchase. "O dear one, like that (i.e. as you say), I shall go to the good man—Adrohaka. (But) as advised by the trader, I do not know his residence."

Hari said:

86b. Come on, with you I shall go to his house.

87a. On the way, the brāhmaṇa said to Hari, who was going (with him):

The brāhmaṇa said:

87b-89a. The trader does not take a bath; he does not make offerings to gods and manes; his entire body is smeared with dirt; his garment also is bad (i.e. dirty). How does he know my account that took place in another region? Therefore, I am amazed; O dear one, tell (explain to) me all the cause (of this).

Hari said:

89b-90. He has conquered the three worlds by means of truth and equanimity. Due to that manes and gods with the hosts of sages are pleased. Therefore, the righteous one knows the past, the future and the present.

91. There is no greater (deed of) piety than truth; there is no greater sin than falsehood, for a man who is especially a man of equanimity and is sinless.

92. All the sins of him, whose mind looks equally upon a foe, a friend or a neutral person, perish, and he would be absorbed in Viṣṇu.

93-95a. He who always behaves like this, would emancipate a crore of (the members of) his family. All these, viz. truth, restraint, tranquility, fortitude, firmness, absence of greed, of wonder and of laziness are well-settled in him. Therefore, he, knowing the ways of the world, knows fully what is going on in the world of gods and that of the human beings. Hari dwells in his body.

95b-96a. In truth and straightforwardness there is no equal to him in the world. He is actually composed of righteousness, and he has sustained the world.

The brāhmaṇa said:

96b. Due to your favour I have understood the cause of the trader's (greatness). If you so desire tell me the account of Adrohaka.

Hari said:

97-98. Formerly a prince had a noble wife. She was in the prime of youth, and was like Cupid's wife or like Śacī, the wife of Indra. That beautiful woman was like his own life to him, and her name was Sundarī.

99. All of a sudden the king required him to go for (some) work.

100. He thought to himself: 'Where shall I keep (this my wife) greater (even) than my own life, so that she will certainly be protected (from danger)?' Thinking life this, he suddenly came to his house (i.e. the house of Adrohaka).

101-102. He spoke to him words like that. Hearing them, he was amazed. (He said to the prince:) "I am not your father, or brother, or relative. Nor do I belong to the family of her father or mother. Nor am I your friend. O son, how (then) will you be at ease by her remaining in my house?"

103. In the meanwhile he uttered words befitting (the occasion): "In the world there is none like you who knows Dharma and who has conquered his senses."

104. He said to him who knew everything: "Please do not talk (something that is) censurable. Which man is capable of protecting a wife (i.e. a woman) that fascinates (by her beauty) the three worlds?"

The prince said:

105. Knowing (about your greatness) on the earth, I have approached you. Let her stay in your house. I am going home.

106. When he said like this, he (i.e. Adrohaka) again said: "How can the protection of a woman be effected in this very beautiful city, full of libidinous men?"

107a. He (i.e. the prince) again said to him: "(Please) protect her. I am going."

107b-110a. Due to the difficulty as regards the prescribed course of conduct, the gentleman said to the prince: "I am doing an improper deed. One's own bondage is proper and beneficial. Such a (beautiful) wife will always remain in my house. O lord, tell me what you desire in the case of the protection of that which could not be protected. Do what is agreeable (to you). If you look upon (me) as your deity, she will sleep near me with my wife on my bed; (if you agree), let her stay, otherwise let her go."

110b-111a. Having thought for a moment, the prince again said to him. "This is well said, O dear one; do as you like."

111b-112a. Then he said to his wife: "Do whatever good or bad as he tells you. That will not be your fault, (as you are doing it) at my command."

112b-113. Speaking thus, he left by the order of the king, his father. Then, at night, he (i.e. Adrohaka) did as he had said. The righteous one everyday slept between the two women.

114-116. But in the case of his own wife his mind desired sex; (but) due to her contact (i.e. the contact of the body of the prince's wife), he (did not have such feeling and) looked upon her as (his own) daughter. He looked upon her breasts touching his back as a child would look upon his mother's breasts (i.e. as a child feels on having the touch of his mother's breasts, so he felt when his back was touched by her breasts). Again and again her breasts touched his back.

117. Everyday he looked upon her as a child would look upon his mother. Then his contact with women ceased (he did not have union with his own wife also).

118. Then when half a year (passed) like this, her husband came (back) to the city. He inquired with people about him, about her conduct and about what was said (about them).

119-120a. Some, though young, being extremely amazed, spoke well about Adrohaka. Some said: "You handed her (over to him); he sleeps with her. How can there be satisfaction, when a man and a woman come in contact with each other?"

120b-121. That young man who longs for her would not talk (i.e. say anything even though) he is asked about her. Due to the strength of his religious merit, he heard the rumours (spread) by people. He had an auspicious thought to get himself free from the public scandal.

122-123. He himself brought pieces of wood, and prepared a great fire. O dear, the valorous prince meanwhile came to his house and saw him and the woman (i.e. his own wife)—the woman's face was blooming, and the man was extremely dejected.

124. Knowing the intention of the two, the prince uttered (these) words: "Why do you not talk to me, your friend, who has come after a long time?"

125-126. That righteous trader, without losing his sense, said to the prince: "I think that deed, difficult to do, which I did for your good, has been in vain due to the public scandal. Today I shall enter fire; let men and gods witness (it)."

127-128. Saying so, the magnanimous one entered fire. The fire did not burn the flower on the mass of hair of him, who entered it, nor did the fire burn his body, or garment or hair. All the gods in heaven joyfully said: "Well done, well done !"

129-130a. From all sides showers of flower fell on his head. Various kinds of (spots of) leprosy appeared on the faces of those who had said bad words about the two.

130b-131a. Gods, having come there, gladly dragged him from the fire and worshipped him with flowers; sages also were amazed.

131b-132a. The highly lustrous one was thus honoured by all excellent sages and various men at that time. He too honoured all.

132b-133. He was named Sajjanādrohaka, by gods, demons and men. Earth, purified by the dust-particles of his feet, became full of corn; and gods also said to him (i.e. the prince): "Take (back) your wife.

134. Like him there was no man; nor anyone will be born like him; nor is there at present any man on the earth who is not conquered (i.e. affected) by (sexual) desire and greed.

135. This (sexual) desire is quite unconquerable for all—gods, demons, men, goblins, beasts, birds and insects.

136-137. It is always generated in beings through desire, greed and anger. (Sexual) desire binds (one) to the mundane existence. Very rarely a desireless person (like him) is (to be found). Everything is conquered by him—the fourteen worlds (are conquered by him). Vāsudeva (i.e. Viṣṇu) has gladly remained in his heart.

138. Men, who touch him or see him like this, are free from all sins, become faultless, and obtain inexhaustible heaven (i.e. live in heaven eternally)."

139. Saying so, gods gladly went to heaven in aeroplanes. Men, being pleased, went (home), and the couple also went to their residence.

140. He has a divine eye, and he sees (i.e. could see) gods; he very easily understood what happened in the three worlds.

141. Then on the road, the brāhmaṇa accompanied by Viṣṇu saw him. Gladly he asked (i.e. said to) him: "Tell me the motive of Dharma which is beneficial."

Sajjanādroha said:

142-143. O brāhmaṇa, O you who know Dharma, go to the best man, the devotee of Viṣṇu. Seeing him, your desired object will now come about; you will know as far as the death of the crane and (your) garment being dried up (in the sky) are concerned, and (you will have fulfilled) whatever other desire is (i.e. you have) in your mind.

144-145. Hearing these words, they two came to the devotee of Viṣṇu. He gladly went with that brāhmaṇa, who was Viṣṇu. He saw, standing before him, a man, who was pure, blazing, fully endowed with all (good) characteristics, and shining with his own lustre.

146. That virtuous brāhmaṇa said to the (devotee) who was dear to Hari, and who was engrossed in meditation: "Tell us whatever has taken place; for I have come to you from a far off place."

The devotee of Viṣṇu spoke:

147. The best of gods, the lord of the enemies of demons is pleased with you. O brāhmaṇa, having seen you now, my mind is as it were pleased.

148-149a. You will get in comparable prosperity; your desire will be satisfied. (Only) after having seen god Hari (i.e. Viṣṇu), the best among gods, who is residing in my house, your garment will always be dried up in the sky; not otherwise.

149b-150a. Thus addressed by Viṣṇu's devotee, he again spoke to him: "Where does that Viṣṇu stay (in your house)? Favour me and show him to me today."

Viṣṇu's devotee said:

150b-151a. Having entered this beautiful temple, and having seen that lord, you will be free from the bondage of birth (and death) as a result of the eradication of your sins.

151b-152a. Having heard those words of him (i.e. of the devotee), he entered the house and saw that brāhmaṇa (who had accompanied him, and who was none other than) Viṣṇu, resting on a lotus-bed.

152b-154. Having saluted him by (bowing) his head, he joyfully clasped his feet. (He said:) "O lord of gods, be pleased; formerly I did not know you. O lord, I am your servant in this world and the next. O Madhusūdana, I have experienced your favour. If you favour me, I would like to see your (divine) form."

Viṣṇu said:

155-156. O brāhmaṇa, I always have affection for you. I have appeared before the pious ones due to my affection for them. Those who are meritorious obtain heaven eternally by seeing, touching, meditating upon, narrating and talking about (the deity).

157-158. By constant contact all the sins would perish. (Such a man) having enjoyed unending happiness, merges in me. Having bathed (i.e. he who bathes) at holy places, and having seen (i.e. he who sees) me everywhere, having seen (i.e. visited) (i.e. he who visits) the countries of the meritorious people, he dwells in me.

159. O you best among men, he, having always narrated (i.e. he who narrates) a meritorious story in front of the people becomes merged in my body.

160. Having fasted (i.e. by fasting) on my day (i.e. on the day sacred to me), and having listened (i.e. by listening) to my account, and having kept (i.e. by keeping) awake at night, he becomes absorbed in me.

161. He who makes great sound by means of dancing, songs and musical instruments, and who recollects my name, becomes absorbed in me, O greatest brāhmaṇa.

162. My devotee is a holy place. He (i.e. Viṣṇu) remained in the sky and spoke to you to destroy the sin which you committed when you killed the crane:

163-166. "Go to the great-souled Mūka, the excellent holy place for the meritorious. O dear, by seeing Mūka, all great men are seen. Having seen and talked to them, and with affection for my contact, you have come to my house. That one, knowing piety, whose sin perishes after a thousand crores of births, sees me; and by that (i.e. by seeing me) he is pleased. O child, O innocent one, you saw (i.e. you could see) me because of my favour only; therefore take (from me) a boon which you have in your mind."

The brāhmaṇa said:

167. O lord, let our minds be fixed on you by all means. O lord of all the worlds, let us not like anything else except you.

Mādhava (i.e. Viṣṇu) said:

168-169. O innocent one, since such a thought always rises in your mind, therefore you will obtain in my body enjoyments like me (i.e. as I have); but O innocent one, your parents have not received worship from you. Having worshipped your parents, you will then come to (i.e. become one with) my body.

170. Due to the air of their sighs, and due to their great anger your penance again (and again) perishes; therefore, O brāhmaṇa, worship them daily.

171. I, or Brahmā or Śaṅkara cannot stop the (son from falling into) hell, on whom the anger of the parents falls (i.e. with whom the parents are angry).

172. Therefore, go to your parents, and carefully worship them. Then by their favour only, you (will) go to my position.

173. When (Viṣṇu) said this, the best brāhmaṇa said to the lord of the world: "O lord, O Acyuta, if you are pleased with me, (please) show me your (original) form."

174-175. Then the powerful Brahmaṇya (i.e. Viṣṇu), with his heart pleased, and out of love for the brāhmaṇa, showed his own form to the brāhmaṇa. The brāhmaṇa, saluting, (by prostrating himself) like a staff on the ground, Acyuta, the lord, holding a conch, a disc, a mace, a lotus, the cause of the entire world, filling the world with lustre, spoke to him again:

176-178. "Today my life is fruitful; today my eyes have become auspicious; today my hands are praiseworthy; O lord of the world, today I am blessed. Today my ancestors will go to the eternal world of Brahmā. O Janārdana, by your favour my relatives will be delighted today. Now all my desires have been fulfilled.

179. But (still) O lord, I wonder how the wise ones like Mūka very much know my account (i.e. what happened to me) that took place in another country.

180-181. A very handsome brāhmaṇa lived in the interior of his house; also in the house of the chaste lady, and above the head of the merchant, and also you lived in the Viṣṇu-temple of Mitrādrohaka. O brāhmaṇa, (please) explain it by (showing) favour to me."

The lord spoke:

182-184a. Mūka was always devoted to his parents; the chaste lady was always good; the trader spoke the truth and he was equal to all people; Adroha conquered his greed and desire; the Vaiṣṇava is said to be my devotee. I am pleased with the virtues of these (persons), (therefore) I gladly stay in their houses with Sarasvatī and Lakṣmī, O best brāhmaṇa.

The brāhmaṇa said:

184b-185. Those who know the ways of the world say (i.e. have said) in the smṛtis, purāṇas, sacred texts and Vedas that men become very sinful due to their contact with great sinners; how (then) do you stay in (their) houses?

The lord said:

186. Mūka is the doer of (i.e. does) all good things in the world. Even though he follows the livelihood of a cāṇḍāla, gods know him to be a brāhmaṇa.

187. As far as meritorious deeds are concerned, there is none like Mūka in (all) the worlds. He is always devoted to his parents. He has conquered the three worlds.

188. I, along with the hosts of gods, am pleased with his devotion to them (i.e. his parents). I remain in his house in the form of a brāhmaṇa, and (I also remain) in the sky.

189-190. O you who know Dharma, I always remain in the house of the chaste lady, in the residence of the merchant, in the abode of Adrohaka, and also in the house of the devotee of Viṣṇu; even for a short while, I do not forsake (them). Those other sinful people do not always see me.

191-192. Because of your religious merit and my favour, you have seen me. The cāṇḍāla, devoted to his parents, attained godhead. Therefore I gladly stay with him in his house. O son of a brāhmaṇa, I again and again talk to him.

193. I, the creator, live in his mind alone. He knows your account, so also the chaste lady and others.

194. I shall tell you their account in due order. Listen to it. Listening to it a mortal is completely free from the bondage of birth (and death).

195. There is no holier place than the father and the mother even among the gods of gods. He, who has worshipped his parents, is the best man.

196. The fruit of (obeying) the parents' order is the same as that of (obeying) the order of a deity or a preceptor. By adoring the parents a man goes to heaven; by harming (them) he goes to the Raurava (hell).

197. Such a man stays in my heart; I too remain in his heart. There is no difference between us. He is equal to me here (i.e. in this world) and in the next world.

198-199. In my charming city, in front of me, he enjoys inexhaustible enjoyments along with his relatives, and in the end dwells in me. Therefore, O best man, that Mūka knows the news in the three worlds. Why then should you be thus amazed?

The brāhmaṇa spoke:

200. What should be done, O lord of the world, if a man even after having realised the importance of worship to parents, does not do it, through delusion or ignorance?

The lord said:

201. He, who has shown devotion to (i.e. worshipped) his parents, for a day, or a month, or a fortnight, or half a fortnight or for a year, would go to my abode.

202. Having rendered his mind ill (i.e. if he worships the parents with evil thoughts in his mind) he would certainly go to hell. The worship of parents done earlier would be as good as not done (i.e. would be rendered useless).

203-204a. A man would get the fruit of devotion to (i.e. worship of) parents by offering a bull. Whatever, vegeterian or non-vegetarian food, garments or products of cows, is given to one's kinsmen has a lakhfold fruit.

204b-205. That intelligent son who has offered a śrāddha with all his wealth, remembers his (previous) births, and would obtain the fruit of the devotion to (i.e. worship of) his parents. In all the three worlds there is no greater sacrifice than a śrāddha.

206. Whatever is given here (i.e. at a śrāddha) obtains (i.e. brings) inexhaustible (fruit). Know that whatever is offered to others is myriad (times effective, while) what is offered to the kinsmen, is a lakh times (effective).

207-210. Offering a piṇḍa is a crore times effective; offering it to a brāhmaṇa is said to have an endless (fruit). He, who offers a piṇḍa of food into the water of the Ganges, at Gayā, at Prayāga, at Puṣkara, at Vārāṇasī, into the Siddhakuṇḍa, or at the confluence of the Ganges and the ocean, will certainly obtain salvation; and his parents, as the fruit of their existence, obtain eternal heaven (i.e. live in heaven eternally). He, who especially offers water mixed with sesamum into the Ganges, finds the way to salvation; then how much more (would he get) by offering a piṇḍa? A śrāddha offered on the bank of a river is a thousandfold effective (while the one offered) at the bank of a big river is a myriad times more effective.

211-213. Due to its contact with a common fruit a śrāddha would be a hundred times effective. He who offers a śrāddha on the new moon day, on the anniversary day of a Yuga[1], or either on the day of the lunar or the solar eclipse, gets an eternal world (i.e. lives eternally in a world like heaven). His parents also are pleased for a myriad years, after having given their son a blessing and an unending happiness. Therefore a son should gladly perform the pārvaṇa[2] (śrāddha) on a parvan day.

214. Performing this sacrifice in honour of the parents, he is free from the bondage of birth (and death). That śrāddha which is offered everyday is called nitya-śrāddha.

215-217a. He who gets it performed with faith gets an eternal world (i.e. lives eternally in a world like heaven). Also having performed a kāmya (i.e. optional) śrāddha according to the proper rite in the dark half of the month, he gets his desire or whatever he entertains in his mind satisfied. In the fifth fortnight, making the day of the full moon of Āṣāḍha[3] as the limit, he should perform a śrāddha, (not considering) whether the Sun has gone to the Virgo.

217b-218a. Those sixteen days, when the Sun has gone to the Virgo, are comparable with sacrifices accomplished with (the payment of) excellent fees.

218b. This optional śrāddha is very meritorious—auspiciousness comes from it.

219. In the absence (of having performed a śrāddha when the Sun is in Virgo), he should perform it in the dark half of the month or the like when the Sun is in Libra. When the new moon day occurs when the Sun is in Scorpio, the manes become disappointed.

220. After having given a very terrible curse, they again go to their own abodes. It is said that as a result of the curse of the manes, the son loses everything.

221-222a. Men get, in existence after existence, all these, viz. wealth, sons, glory, desired things, things that are likedand

1. Yugâdyā—See note on 49.41.

2. Pārvaṇa—The general ceremony of offering oblations to all the manes at a parvan (for parvan, see note on 46.109).

3. Āṣāḍhi—Day of full moon in the month of Āṣāḍha.

(long life), as a result of a boon from the parents. So he should not forsake a mane.

222b-223a. A brāhmaṇa, having performed (i.e. who performs) the Nāndīmukha śrāddha[1] at the commencement of a marriage (-rite), a vow or a sacrifice, gets inexhaustible merit, and his family increases.

223b-224a. That man who behaves contrary to this, goes to hell. His family perishes, and he is unhappy as long as he lives.

224b-225. Then (i.e. at the time of marriage-rite etc.) he should first worship Gaṇeśa, Śambhu's son. Then he should worship the sixteen Mātṛs and after that the host of manes, beginning with the great grandfather, at the time of all Nāndīmukha śrāddhas.

226. The wise one should place (i.e. seat) all the brāhmaṇas facing the east. To them he should utter the words 'salutation (to you'); on other occasions, he should employ the utterance 'svadhā'.

227. A man by offering water with piṇḍas (to the manes) at the time of the solar eclipse gets heaven (i.e. lives in heaven) eternally, and it nourishes the manes.

228. There (i.e. at the time of solar eclipse) a man should take a bath. A man, who does not offer water with piṇḍas to his manes according to his capacity, becomes a cāṇḍāla.

229. When the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse), all the presents made are equal to the present of land; all brāhmaṇas are like Vyāsa; all water is like (that of) the Ganges.

230. (A present made at the time) of the lunar eclipse, is said to be a lakh times effective, and that made at the time of the solar eclipse is ten lakh times effective. (The present made at the time) of the lunar eclipse into the water of the Ganges is a crore times effective; and (that made at the time) of the solar eclipse (into the water of the Ganges) is ten crores times effective.

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1. Nāndīmukha—A śrāddha ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage etc.

231. The fruit of a dip in the Ganges when the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse) is the same as the fruit of a good gift of a lakh of cows.

232. He who plunges into (i.e. bathes in) the Ganges at the time of the lunar or the solar eclipse, has (in fact) taken bath at all holy places; why does he (i.e. should he) roam over the earth?

233-234. The eclipse of the Sun on a Sunday or of the Moon on a Monday is called Cūḍāmaṇi; a bath on this occasion is said (to give) unending fruit. That man, who having fasted on these occasions, gives water with piṇḍas at an ancient holy place, is settled in the Satyaloka.

The brāhmaṇa said:

235-236. You have said that a śrāddha offered to a mane is a great sacrifice. O father, what should a son do in old age? O god, please tell me carefully by doing what a wise son obtains the highest good in many existences (i.e. existence after existence).

The lord said:

237. In youth the father is said to be the son, in old age the son is said to be the father due to being required to be looked after, and not on account of his worshipping (his father).

238. A man should worship his father like a deity, and should love him like a son; he should not, even mentally, disobey his words.

239. That son, who gives succor to his sick father, gets eternal heaven (i.e. lives eternally in heaven), and is always honoured by gods.

240. The son, who sees the signs of death of a dying father, and worships him, would be equal to gods.

241. Listen to the characteristics—which I shall (now) describe—of the wise son, who gives (i.e. takes) his father (to) heaven by fasting only.

242. The merit of fasting would be equal to that of thousands of horse-sacrifices and hundreds of Rājasūya-sacrifices; the virtue (of the father and the son) is like that of (bathing) at a crore of holy places.

243. The best man, who dies in the water of the Ganges, would never drink (again) the milk of his mother (i.e. would not be reborn) and would get salvation.

244. He, who happens to cast his life at Vārāṇasī, enjoys the desired fruit, and lives in my body.

245. The man who dies at the (seven sacred places along the bank of) Brahmaputrā, follows the same (good) course as is followed by contemplating sages who practise perpetual celibacy.

246. He, who especially dies after having duly resorted to the north bank of Lohita, becomes equal to me.

247. O best brāhmaṇa, he who dies at the holy place called Urvaśīkeśa (on the bank) of the same Brahmaputrā, and is born (again), obtains everything, and is not tainted with sins.

248. The body of him, who dies in the house, is bound as long as the knot (of falsehood) remains in the house.

249. Every year one by one they are dropped. There is no escape from the bondage, even when the relatives and sons are watching.

250. He, who dies on a mountain, in a jungle or an inaccessible place where there is no water, gets a bad condition after death, and is again born as an insect.

251. He, whose funeral rites take place the next day, lives in (the hell called) Kumbhīpāka, for sixty thousand years.

252. He, who, without washing his hands or cleansing his mouth after eating food, touches an untouchable, or one who is fallen, lives, after death, in hell for a long time, and is born among the Mlecchas.

253. And he is born in many species of beings like the insects. Therefore he should not think that merit or sin has long lasting effect.

254. He obtains that (good) condition which men i.e. all mortals obtain after death as a result of their religious merit and meritorious deeds.

255. He, who, recollecting the names of Viṣṇu, dies at a sacred place, is purified from his sin, goes to heaven and is not tainted with sins.

256. A strong son, who carries the dead body of his father, undoubtedly gets the fruit of a horse-sacrifice.

257. A son should put fire into the father's mouth first (when the dead body is put) on the funeral pile, according to the rite purified by sacred hymns; then he should cremate him.

258. (He should say:) 'I cremate all the limbs of him; I cremate him who is possessed of greed and delusion, and who is covered with (i.e. full of) sin and merit. Let him go to divine worlds.'

259. Even the son should, after having cremated (the father's dead body), pass over to the collection of the ashes (of the burnt corpse). When the tenth day comes he should abandon wet garment.

260. Having cut off the red garment, he should throw it into fire or water. Then the wise man should perform the śrāddha on the eleventh day.

261-262. For the nourishment of the dead person's body he should feed one brāhmaṇa. He should give presents duly, and also a garment, a seat and sandals; (or should give) land etc. or an elephant or a horse etc. equal to (the price of) all the material. He should also present a black cow for getting free from all sins.

263. A śrāddha offered on the fourth day, after three fortnights, six months and a year and twelve monthly śrāddhas—these are the sixteen śrāddhas.

264. He who does not perform these with faith and according to his capacity, certainly becomes a goblin even if hundreds of śrāddhas are offered (in his honour).

265. He should for one year give a water-jar, or food with flesh—eternal and perishable—and in their absence should pass a month suffering patiently.

266. The wise, best brāhmaṇa, should, when a year has passed, perform a sapiṇḍīkaraṇa[1] śrāddha, according to the

1. Sapiṇḍa—A kinsman connected by the offering of the funeral rice-ball to the manes of the relatives upto the seventh generation (see Manu 5-60).

procedure (followed) at the pārvaṇa śrāddha.

267. The period of defilement caused by the death of one's father is one year; caused by the death of one's mother is six months only; and the period of defilement caused by the death of one's wife is three months; and half of it (is the period of defilement caused by the death) of one's son or brother.

268. The defilement caused by the death of sapiṇḍas lasts as long as he (i.e. the dead body) remains in the house. O son, I am (now) telling you what is prohibited for a son; listen.

269-270. He should observe celibacy, should have good conduct, and should not at all approach his wife. The time after seven ghaṭikās and prior to nine ghaṭikās should be known as Kutapa.[1] Whatever is given to the manes during this period is inexhaustible. Three are pure at a śrāddha: daughter's son, Kutapa and sesamum.

271-273a. Three are recommended here (i.e. at a śrāddha): truth, absence of anger and absence of haste. After having performed a śrāddha, he should avoid evening prayer, others' food, having a meal again (i.e. at night), copulation, giving and accepting gifts. A wise man should avoid a hundred prohibited things after having performed a śrāddha. Then only it (i.e. śrāddha) is properly performed (i.e. has its effect); this is what Brahmā himself has said.

273b-274. O son, listen to the old account of many (persons which) I am telling (now). They performed a śrāddha after having killed their preceptor's cow and (yet) went to heaven. By merely narrating their account, a śrāddha becomes inexhaustible (i.e. gives an inexhaustible fruit).

275-277a. The seven brāhmaṇa disciples of Vasiṣṭha, who practised good vows, desired and took, when the śrāddha of their manes approached, the dear sacrificial cow of their pre-

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Sapiṇḍikaraṇa—The performance of a particular śrāddha in honour of the deceased sapiṇḍas. It is performed at the end of one full year after the death of a relative, but now usually performed on the twelfth day after death as part of the funeral obsequies.

1. Kutapa—The eighth muhūrta or portion from the last daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of śrāddhas.

ceptor; gladly the seven brothers took her home for her products; killing that cow at a sacrifice, they reflected, and, gave the flesh of the cow to a brāhmaṇa and served the rest to brāhmaṇas.

277b-278a. After having finished the rites in honour of the manes, those brāhmaṇas, having taken the calf with them, gave it to their preceptor (and said to him): "A tiger ate up the cow."

278b-279a. Then he (i.e. the teacher) knowing by the power of his penance the reason of their (having told a lie), cursed his disciples: "You will become cāṇḍāla."

279b-281a. The brāhmaṇas remained there trembling and with the palms of their hands joined. They, who gave cow's flesh at a rite in honour of manes, and who thus had done thousands of prohibited things and great sins at the rites in honour of manes, were purified from the sins and went to heaven, O sinless one.

281b-282a. (They said to Vasiṣṭha:) "O lord, we have heard manifold things of the past. O you well-versed in religion, (please) forgive us and end the curse."

Vaisiṣṭha said:

282b-283. The curse is in proportion to your sin, and not by the consideration of dharma. Being born in castes like a cāṇḍāla, you will remember your former account. Your knowledge will not lapse, and your (power of) recollection also will not lapse.

284-285a. Having crossed the sinful birth, you will go to (i.e. attain) liberation. Then having cast their life, the brāhmaṇas, as a result of their preceptor's curse, were born as cāṇḍālas, but (still) were endowed with knowledge.

285b-286. However, remembering that former existence (of a brāhmaṇa), they did not drink the milk (i.e. did not suck their mothers' breasts). They died, and were born as deer; again they (died and) were born as cakravākas in a forest. Then they were born as white swans at the holy place of Mānasa and then as brāhmaṇas.

287-288a. Then, the magnanimous ones, being on the point

of death, died due to dejection. At that time there was a great king known as Dharmaketu. With his wives and paraphernalia he went to that holy place to bathe (there).

288b-289a. Then three swans, thinking, through delusion, of kingdom, enjoyment, women and food, departed to another world (i.e. died).

289b-290a. Others, thinking 'knowing Veda and Vedāṅgas we shall attain salvation', departed to another world (i.e. died).

290b-291. Three of them became kings and four excellent brāhmaṇas. At Kurukṣetra, they knew, by the power of their penance, Vedas and Vedāṅgas and the news from this and the other world.

292. Three of them were born in a royal family as kings deluded with conceit. Due to the lapse of their knowledge, they neither knew anything about the next world, nor about what was beneficial or otherwise to them.

293. Those brāhmaṇas, prompted by uncertainty, called their servant, and said to him: "Seeing our poverty go to the kings and quickly give them (this) letter."

294-295. (The letter read as:) "Those seven hunters in the Daśārṇa country were born as deer on the Kālañjara mountain. (They were again born) as Cakravāka in the Śaradvīpa, (and then) as swans in the Mānasa lake. They too are born as brāhmaṇas, who have mastered the Vedas, in Kurukṣetra. They are going on a long journey; why are you depressed?"

296. The servant took the letter, and showed it to the kings. The kings, having seen (i.e. read) the letter, abandoned their kingdom, and went to the brāhmaṇas.

297. Hearing their words (i.e. voice) the brāhmaṇas whose wealth was penance, went to them; and soon with them they went to (i.e. obtained) salvation.

298. Inexhaustible food and drink wait upon (i.e. are ready for) the manes of him, who on the occasion of a śrāddha, listens to this (account of) the seven hunters etc.

The brāhmaṇa said:

299. O Keśava, how can the rite (in honour) of the manes

of a poor brāhmaṇa, who is an ascetic, or who dwells in a forest or who is a householder, be accomplished?

The lord said:

300. If he performs the rites (in honour) of the manes by obtaining grass and wood and by asking for a cowrie, it (the fruit) is a lakhfold more.

301. All the sins of that man who performs the śrāddha (in honour) of his manes by not doing a hundred prohibited things, perish; and he goes to heaven.

302. A man, who in the absence of all (the requisite things for a śrāddha) gives, on the death-anniversary of his dead ancestor, grass to a cow, obtains the fruit of offering piṇḍas and more also.

303. Formerly, in the Vairāṭa country, an extremely wretched man wept. He wept because of having nothing with him when the death anniversary of his dead ancestor had approached.

304-305. Having wept for a pretty long time, he asked a wise brāhmaṇa: "O brāhmaṇa, today is the death anniversary of my deceased ancestor. Which (thing) being done would be beneficial? O you best among those who know the Vedas, I do not have wealth as much as (even) a cowrie. Advise me in such a way that I shall remain on the proper course of conduct."

The brāhmaṇa said:

306. O son, quickly go now at this time called Kutapa. Quickly give grass directed towards your manes, to a cow.

307. Then according to his advice, he took a bundle of grass, and became glad after having given it to a cow to nourish his dead ancestors.

308. By the power of this virtuous act he went to the abode of gods; and having enjoyed (in) the heaven, was (again) born in the family of the rich.

309. That wealthy man, due to his former merit, gave a piṇḍa in honour of his father, at the rite in honour of the dead ancestors, with (i.e. by spending) all his belongings and wealth.

310-311. Then after repeated performances (like this) for (i.e. during) one existence, he went to Viṣṇu's abode. Having enjoyed unending happiness there, he became (i.e. was born as) a sovereign emperor; since there is no greater merit than (what is obtained) from a rite in honour of the dead ancestors, therefore a man, free from jealousy, should carefully perform it according to his capacity.

312-313. A man who first reads this series of religious account of (various) persons, obtains the opportunity of bathing in the Ganges in every world. All the heap of sins committed in existence after existence perishes after having recited or read (this account even) once.

CHAPTER FIFTYONE

The Story of a Faithful Wife

Narottama said:

1. Of the thirty-three gods and others the lord is the author. He is the one who snatches them away, who protects them, is their father and originator.

2. Whatever fatigue we give to our speech (i.e. however hard we try to describe), we are not fit to describe him. Yet I have a kind of curiosity or thirst and hunger.

3-4a. The dear one should speak when something about what is done is asked. O lord, how does the loyal, chaste wife know the past? (Please) tell me fully as to what her power was.

The lord spoke:

4b-5a. O dear, I have told you (all this) before; yet O brāhmaṇa, you again have curiosity (to hear it). I shall tell you all that you have in your mind (to know).

5b-6a. A devoted, faithful, loyal wife is the (very) life of her husband. She is adorable even for gods and for sages expounding the Vedas.

6b-7a. There will be no great secrecy in honouring that woman who is the wife of a husband and who is regarded as most adorable in the world.

7b-8. O dear, formerly there was a very beautiful city in Madhyadeśa. In it (lived) a brāhmaṇa, chaste lady, named Sevyā. Due to the adverse effect of his former deeds, her husband became a leper (i.e. contracted leprosy).

9. She was always engaged in serving her husband with (pus) trickling from his wounds. She very much satisfied whatever desire of him she could satisfy according to her capacity.

10-11. She would always worship him like a deity, and free from jealousy would love him. Once, he saw an extremely beautiful prostitute, who was going along the road, and through folly became overpowered by the passion of love. Having heaved a very deep sigh, he became dejected.

12-14a. Hearing it, the good lady came out of her house and asked her husband: O lord, whence are you dejected? O lord, whence this (deep) sigh? Tell me what is dear to you—that should be or should not be done. I shall do whatever is dear to you; you alone are my dear lord. Tell me what you desire, O lord, I shall accomplish it according to my capacity."

14b-16a. When she had said this, he said to her: "O dear one, why do you talk in vain? Neither you nor I am able (to get what I want). It is not proper to talk fruitlessly. You are not entitled to asking (i.e. please do not ask) since my desire through folly, due to longing after the beautiful woman, is like that of a dwarf, who, remaining on the ground, desires (to pluck) the fruit of a tall tree. I am talking something that is difficult to accomplish for a couple and that is irrelevant."

The faithful wife said:

16b-19a. I shall be able to accomplish the object (only) after knowing what is going on in your mind. O lord, give me an order as to what is to be done. When I shall be able to accomplish your object difficult to accomplish, then only I will have great good in this and in the next world.

19b. Thus addressed, he was extremely pleased, and said these words.

20-21a. "It is certain that a person asks for a sinful thing because of his practice of doing such things. My mind is burning after having seen that perfectly beautiful prostitute of wholly spotless limbs going on this way.

21b-23a. If, through your favour, I get that one who is in the prime of youth, then my existence will be fruitful; O good lady, do what is good to me. If that beautiful woman does not come to me, who am a leper, a distressed person, stinking with the odour of pus, having fresh wounds, then it is proper for me to die."

23b-24a. Having heard the words uttered by him, the good lady said: "O lord, I shall do (everything) according to my capacity; be steady."

24b-26. Having mentally reflected, she, at the end of night, in the early morning, took cowdung and a broom, and gladly went. Having reached the prostitute's house, and having cleansed the courtyard she gladly gave (i.e. besmeared with) cowdung to the street and the wall (s). She hurriedly returned home through the fear of being seen by people.

27-29a. In this manner the good lady acted for three days. Then the prostitute also asked her male and female servants: "Who has done (these) good things in the courtyard? Though I did not tell (i.e. order anyone), who has decorated the streets, quadrangles and walls with lovely (drawings etc.)?"

29b-30a. They, having consulted one another, replied to the prostitute: "O good lady, we have not done this work; we have not done the cleansing."

30b-31a. She was amazed and (kept on) thinking. When the night was over, she saw her (i.e. the chaste wife) having again come over there.

31b-34a. Having seen that great good lady—a loyal wife—she clasped her feet, and said: " (Please) forgive me. O you loyal wife, you are as it were darting for the destruction of these—viz. (my) life, body, wealth, glory, (my) aims and (my) fame. O good lady, whatever you ask for—viz. gold, gems, jewels or garments or any other desired object—I shall certainly always give it to you."

34b-35. Then the good lady said to her: "I have nothing to do with wealth. I have some other piece of work (to be done) by

you. I shall tell it if you will do it. Then I will have delight in my heart, (thinking) 'Now you have done everything.' "

The prostitute said:

36. O you loyal wife, I shall truly (i.e. surely) do (what you tell me); (please) speak out quickly. O mother, protect me, quickly tell me my mission.

37. Due to bashfulness she spoke out humble words that were dear to her (i.e. the chaste lady); the prostitute, having thought for a while, said with patience:

38. "I shall be very unhappy in the company of the leper, stinking with pus. I shall do it (i.e. give him company) for a day, if he comes to my house."

The faithful wife said:

39. O beautiful lady, tonight I shall come to your house, and will take (back) to my house, my husband, who will have enjoyed what he wants to enjoy.

The prostitute said:

40-41. O loyal wife, O illustrious lady, quickly go (back) to your house; let your husband come to my house at midnight. I have many lovers—kings and (others) like them. One of them always stays in my house.

42. Today I shall keep the house free (from) them for your fear (i.e. lest you may fear). Let your husband come, and having met me, let him go (back).

43-44. Having heard this, that good lady went home, and informed her husband: "O lord your mission (i.e. the mission you entrusted to me) is successful. She tells you to go to her house tonight. She has many masters; (so) there is no time (i.e. opportunity) for you (i.e. she cannot remain in your company for a long time)."

The brāhmaṇa said:

45. How shall I go to her house? I cannot walk. Knowing this how can I have patience? How can the work to be done be accomplished?

The faithful wife said:

46. Putting you on my back I shall take you to her house; and after (your) work is done, I shall bring you back along the same path.

The brāhmaṇa said:

47. O auspicious one, by your doing this, all I want will be done, since what you have done is unbearable for even ladies.

48-49. In the beautiful city, there was always ample wealth in the house of a rich man. The citizens and the king heard that at that time (i.e. during that night) it was stolen. Hearing about it the king called all the officers keeping watch at night, and angrily said to them: "If you desire to live, then today hand over the thief to me."

50. Receiving the king's order, they, agitated with the desire to capture the thief, forcibly arrested the thief by the king's order.

51-52. Māṇḍavya, the excellent sage, having great lustre and resembling fire, best among the contemplating sages, remained in abstract meditation at the root of a tree in a dense forest in the outskirts of the city. With wind having entered the tubular organ[1] of his body, he did not cognise anything.

53. Seeing that great sage, resembling Brahman, and remaining (in abstract meditation), the wicked ones (said:) "This is a thief; the rogue, of a wonderful form, lives in the forest."

54. Saying so the sinful ones bound the best sage. He did not say (anything to) nor did he see those very terrible men.

55. Then the king said this: "I have (now) secured the thief. On the path at the gate in the vicinity (of the city) inflict a severe punishment on him."

56. The sage Māṇḍavya was fixed to the stake there on the road. They inserted the stake into the anus upto (i.e. the stake went through his body) the head.

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1 Nāḍī—tubular organ of the body.

57. Due to his having restrained his senses, he, whose body was pierced through at the stake, was not conscious of the pain. Others also punished him as they liked.

58. In the meanwhile, the loyal wife took her husband on her back and went (to the prostitute's house) in the pitchy darkness.

59. Due to the contact of the leper, the stinking odour came (to the sage). Due to the contact of the leper, the abstract meditation of the sage was verily disturbed.

Māṇḍavya spoke:

60. May he, who caused me affliction, causing pain to my body, be consumed to ashes before the sun rises.

61. He, who was thus addressed by Māṇḍavya, fell on the ground. Then the loyal wife said: "Certainly the sun[1] shall not rise."

62. Then taking him to the house, for three days she remained in the house, and supported her husband lying on a beautiful bed.

63-64. Having cursed him (i.e. the chaste lady's husband), the sage went to the desired country. When, for three days the sun did not rise, gods, seeing all the three worlds including the mobile and the immobile distressed, led by Indra, went to the grandsire.

65. The gods reported the matter to the Lotus-born (god Brahmā). "We do not know the cause (of this). You (please) do whatever is proper for us."

Brahmā said:

66. Due to what has happened to the chaste lady and to sage Māṇḍavya, the sun is not rising.

67. O Brāhmaṇa, then the gods led by Brahmā, quickly went to the earth, to the leper, in the aeroplanes.

68. Due to the brightness of the aeroplanes, and the rays of (i.e. shooting from the bodies of) the sages, in the interior of the houses and not elsewhere it appeared as it were a hundred suns (had arisen).

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1. Bradhna = the sun. The words Sūra (in v. 69) and Khaga (in v. 76) have the same meaning.

69. "Oh I am doomed ! How is it that the sun has come to (i.e. his rays have reached) my house?" She saw the gods with the aeroplanes resembling swans.

70-71. In the meanwhile, Brahmā said to that loyal wife: "How do you like it since all gods, brāhmaṇas and cows (are about to) die? O mother, give up your anger towards sun-rise."

The faithful wife said:

72-73. Surpassing all people my husband alone is my lord; but due to the curse of the sage he will die when the sun rises; for this reason only I cursed the sun. (I have not done so) through anger, delusion, greed, or desire of carnal gratification or hatred.

Brahmā said:

74. There will be good to the three worlds by the death of one. Thereby (i.e. by saving the worlds), O mother, you will earn more merit.

75. The chaste lady there said to Brahmā in front of the gods: "I do not really like any good by abandoning my husband."

Brahmā said:

76-78. O good lady, when the sun rises, and your husband is consumed to ashes and when the three worlds are composed, I shall do good to you. From the ashes a man, resembling the god of love in lustre, will be born. He, your husband, will be endowed with all qualities and you will always be like Rati. Your couple will be honoured in heaven, as Hari is worshipped by gods and as Lakṣmī is honoured (by them). Therefore (please) do as I tell you.

The faithful wife said:

79. O Brahman, which worlds shall I, a widow on the death of my husband condemned by people, and with my customary practices foiled and having become unrighteous, go to?

Brahmā said:

80. So you are not at fault. Your husband is not dead yet. Due to our words the leper will become (handsome like) the god of love.

81. When the creator was speaking like this, she having reflected for a moment, said: "All right." Then the sun rose.

82-83. Afflicted by the sage's curse he was turned into ashes. From the ashes the brāhmaṇa, oppressed by (passion of) love, came out. Having seen him, all the citizens were amazed, the hosts of gods were delighted, and the people became more composed.

84. That good lady went to heaven along with her husband in an aeroplane that was like the sun in colour and that had come from heaven.

85. Thus, since the chaste lady is auspicious and like me, therefore she knows the account of the past, future and present.

86. The sin of him, committed in existence after existence, who recites to others this excellent, meritorious account, perishes.

87. He obtains inexhaustible heaven (i.e. lives eternally in heaven), and is united with gods. O good brāhmaṇa, a brāhmaṇa gets (mastery over) the Veda in every existence.

88. He who listens to it (just) once, becomes purified, and is freed from the stream of sins. He obtains (i.e. goes to) heaven, and fallen from heaven, becomes a rich man.

CHAPTER FIFTYTWO

On Women's Conduct

The brāhmaṇa said:

1. O Viṣṇu, how was there (i.e. for what reason was there) a wound of the stake on the body of Māṇḍavya (i.e. why was he fixed on the stake)? How (i.e. for what reason) leprosy spread on the body of the husband of the loyal wife?

Hari said:

2. As a child, Māṇḍavya inadvertently put (i.e. inserted) a straw into the abdomen of a cricket, and abandoned her through folly.

3. That brāhmaṇa, who was ignorant of dharma, due to that blemish, experienced a poignant pain day and night.

4. But being engaged in abstract meditation he did not feel (the agony) caused by the stake. Due to his great practice in deep meditation, the sage did not experience the full poignancy.

5. O best brāhmaṇa, due to the brāhmaṇa leper's having harmed a brāhmaṇa, and due to his not having restrained his senses, there was leprosy, stinking with pus on his body.

6. O brāhmaṇa, formerly he had offered four young girls and also three daughters to brāhmaṇas, therefore he (obtained) that chaste (woman as his) wife.

7. Due to her only, he would be equal to me. Why should you be amazed ? Know that the previous karma (is the cause).

The brāhmaṇa said:

8. He, whose wife is unruly and wicked, will not certainly get heaven; since, O lord, her life is like this, good of all is desired.

Hari said:

9. There are certain unruly and wicked wives of a man who gives everything. Among them the man should not think about her who cannot be protected.

10. To women none is dear; nor is there anyone that is not dear to them. Like cows looking for newer and newer grass they look for newer and newer lover.

11. A woman certainly resorts to a man who is poor, ugly, or who is not virtuous or who does not come from a good family or who is a servant.

12. A young married woman after leaving her husband, who is endowed with virtues, who belongs to a good family, who is very rich, who is handsome, and adept in sex would resort to a mean man.

13. O brāhmaṇa, listen to the dialogue between Umā and Nārada, by (listening to) which you would fully know the various actions of women.

14-15. O brāhmaṇa, the sage Nārada was naturally inquisitive about everything. Thinking to himself, he went to the excellent mountain Kailāsa, in the Himālaya, which was (Śiva's) dwelling connected with the legend of Nandi. The magnanimous sage, having saluted Pārvatī, asked her:

16. "O goddess, I am eager to know about the ill acts of women. You are connected with the occupation of young married women.

17. You truly know the heart of all women. Therefore, please tell everything to me, who am humble and ignorant."

The goddess said:

18. In this existence (as women) which is fit to be united with, whether it is appropriate or not, the heart of women is undoubtedly always fixed upon men.

19. O Nārada, it is true, (quite) true, that the vulva of women becomes moistened on seeing a well-dressed man, whether he is her brother or son.

20. When there is no place, no moment or no suitor (available), then (only) the chastity of women happens to be there.

21. A woman is like a pot of ghee; a man is like a burning charcoal. Therefore one should not keep ghee and fire at one place.

22. O son, as the driver of an elephant brings him under control with a goad or a mallet, (exactly) in the same way the protector of women (brings them under control).

23. Her father protects her in her childhood; her husband protects her in her youth; her sons protect her in her old age. A woman never deserves freedom.

24. So due to her freedom and her own desire, a beautiful clever woman, sought after by a man, would act according to her urge.

25. As cooked food, in the absence of protection, is controlled by (i.e. eaten by) dogs and crows, in the same way, a young woman would become corrupt due to freedom.

26. Again, the family would be spoiled due to her contact. He who is born from the seed of another man (than his own father) is of a mixed caste.

27. Commixture of castes is caused by paramours. The sinner (who commits it) would certainly live in hell. All (such sinners) are born as insects on the earth.

28. Then O son of a brāhmaṇa, such a man is taken to (i.e. born in) a Mleccha family. Since due to a corrupt wife the family would perish, therefore a man should not have a corrupt wife.

29. That mean man who even after knowing the fault of women, endures it, would remain in the fearful Raurava (hell) with his dead ancestors.

30. Some woman causes the family to fall, some emancipates the family. Therefore, making all efforts, a wise man should marry a woman born in a good family.

31. A woman is impartial to both the families (i.e. that of her father and that of her husband), and brings them together. A good woman emancipates the families (i.e. members of both the families), (while) a wicked one causes them to fall.

32. They say that in the mundane existence, heaven, (good of) the family, blemish, success or failure, son, daughter, friend depend upon woman.

33. Therefore a wise man should marry one or the other for raising progeny. She is the abode of many blemishes.

34. The husband, who approaches his wife during menses, becomes the killer of a brāhmaṇa or of an embryo, and goes to hell.

35. He, a sinner, who, through delusion dislikes and deserts a chaste wife, commits that sin which (he would have committed) by killing her, and having experienced the fruits of that (sin), he would go to hell.

36. By kidnapping a woman, a man (i.e. the man who kidnaps) would go to (i.e. would be born in) the family of a cāṇḍāla. In the same way a man becomes fallen by abandoning his wife.

37. Such a man would, placing his wife on his shoulder, live for a long time in Yama's city. Her feces and urine would always fall on his head.

38. Thus for thousands of years the wicked one carries (on his shoulders) the burden (of his wife). Again he would go to (i.e. live in) Raurava for as many years as there are hairs on the body.

39. He again descends (i.e. is born) among the insects, and then goes to (i.e. obtains) the existence of man. Then due to former blemish, he obtains (i.e. is involved in) quarrel and (suffers from) grief.

40-41a. Having thus obtained three births, a man is free from sin. His wife, suffering in hell for that much period, and being born as a female crow and a female fox, and having eaten the filth of leavings of food, would become a widow in the human world.

41b-43a. And a man, a practised deceiver, who would approach (i.e. cohabit with) a cāṇḍāla woman or a Mleccha woman or a Pulkasa woman, having suffered there (i.e. in the hell) twice, thrice or four times that period (is reborn), and having cohabited with his mother, his preceptor's wife, a brāhmaṇa woman, a queen or someone else who is the wife of a superior person, is not born again (i.e. eternally lives in hell only).

43b-44. There is no requital after having cohabited with (i.e. for one who cohabits with) his sister, his son's wife, sister or daughter-in-law, his paternal uncle's wife, the sister of his father or mother or any other woman (than his own wife).

45-46a. He would be the killer of a brāhmaṇa, would be blind and dull of speech. Being deaf in ears he falls, and there is no atonement (for the sin of him also) who has uttered very obscene words about women as a class.

The brāhmaṇa said:

46b-47a. O lord, having done such bad deeds, how is liberation (possible) (for such a man)? (Please) tell it to me. I really want to hear (about it).

The lord said:

47b-48a. Having gone to (i.e. cohabited with) them (i.e. one, who cohabits with these women), dies after embracing a

doll of heated iron, and then being pure, goes to the other world.

48b-49a. All the sin of that man, who leaves the householder's stage and becomes intent on me and always remembers Govinda, perishes.

49b-52a. (Even if) he has committed a myriad of brāhmaṇacides by approaching (i.e. cohabitting with) his preceptor's wife, or has committed a hundred lakh of sins by drinking spirituous liquor distilled from rice etc. or has kept gold etc. with him for a long time after having snatched it—all these and other great sins of such a man perish as cotton or hay perishes (is burnt) after having come in contact with fire. Therefore, a man would be purified after having recollected my name i.e. Govinda.

52b-53a. That man, who lives in the householder's stage (i.e. as a householder) and having worshipped him (i.e. who loudly recites Govinda's name and worships him), is free from sin.

53b-55. That man obtains fruit equal to the fruit obtained by giving away a crore of cows on a solar eclipse day at the bank of the Ganges—or that which is a thousand times more—by reciting the name of Govinda, and he would eternally live in my city. Such a man becomes a sovereign king after having lived in (my) house according to his desire.

56-57. A man having listened to my story (narrated) in a Purāṇa, becomes equal to me. Having narrated the Purāṇa (to others) he would obtain intimate union with me. Therefore one should always carefully listen to and cause (others) to listen to a Purāṇa—the store of dharma; (i.e. should recite it to others). Such a man would go to (i.e. be united with) Viṣṇu's body.

58. O son of a brāhmaṇa, listen to another thing also, which I shall narrate fully, as to what would happen (i.e. what is to be done) according to the circumstances when a sin with reference to a woman is committed.

59. A man should, on an auspicious day, present a jar of water—giving great fruit—along with the gift of all seeds to a brāhmaṇa. That moment only he is purified forthwith.

60. He should give the seeds of all grains etc., to a brāh-

maṇa at the (proper) time. Having destroyed all his sins, he obtains heaven eternally.

61-62a. O brāhmaṇa sage, I shall tell you about the strong virtue of a chaste woman. Her family becomes pure; and prosperity always prevails (in her family). Both the families obtain heaven, and also her husband and she herself (go to heaven).

62b. O brāhmaṇa, the virtue of a faithful, devoted wife has been forgotten (to be told) to you who have been asking (about it).

63-64a. I shall again tell what is beneficial to the worlds and auspicious as regards the women. Those meritorious women, having got up early go, after the chaste lady, to my position, as a result of their religious merit.

64b-66a. (The vow) is recommended for six months, or an year or more. The chaste woman, as long as she is pure, would go to heaven. The woman, who follows her husband, takes him, who is a drunkard, the killer of a brāhmaṇa, or full of all sins, to heaven from the mud (of sin).

66b-67a. He shines like the god of love, and she is charming like Rati. In the world only, she experiences unending pleasure.

67b-68a. She, who, on the death of her lord at a distant place, after having got his insignia, dies through her prowess as a chaste woman, emancipates her husband from sin.

68b-69a. If the chaste woman, when her husband is dead in another country, takes the insignia of her husband, she would go to heaven after having lain (i.e. if she lies) on (the pile of funeral) fire.

69b-70a. A brāhmaṇa woman who follows her dead husband, would not take herself and her husband to heaven, as a result of killing herself.

70b-71a. By the command of Brahmā, a brāhmaṇa woman should not die (by going to the cremation ground) with (the dead body of) her husband. She, becomes a killer of herself, (by thus dying with her husband. So she should not die like this), but (should) become a recluse.

Narottama said:

71b-72a. Of all the castes, a brāhmaṇa is recommended to

be praiseworthy. What is meritorious here for an eminent brāhmaṇa, and what is its opposite (i.e. sinful)?

The lord said:

72b-74a. A rash act is never proper for a brāhmaṇa woman. A man (who lures her to do such an act) is a killer of a brāhmaṇa. Therefore, O brāhmaṇa, I shall tell you which vow a brāhmaṇa woman should observe; please listen properly.

74b-75a. She should never eat flesh brought from a market. (Then) she would obtain the fruit of the performance of thousands of horse-sacrifices, at the end of the year.

75b-77a. Worship of the desired deity is the best vow (in honour) of Hari. Without jealousy she should also offer water and piṇḍa to her husband. The chaste woman will be suddenly united with her husband in the heaven of Viṣṇu; (and will live with him there) for crores of thousands of ages and crores of hundreds of ages.

77b-79a. From there the brāhmaṇa woman will come out, after having received a great vow. She would emancipate thousands and hundreds (of members) of both the families (i.e. her father's family and her husband's family). Therefore, relatives, sons, brothers etc. should never curb (her) and should not make her lose her vow.

79b-82. A widow should not observe the vow when Viṣṇu's day occurs. The unfortunate one again becomes a widow existence after existence. She who eats fish and flesh, goes to hell (i.e. lives in hell) for a long time, due to the wrong performance of the vows, and certainly becomes a bitch. That wicked widow, who cohabits (with a man) is the destroyer of the family, and having sufferel (i.e. lived) in hells, she becomes (i.e. is born) as a female vulture for ten births. Then becoming (i.e. being born as) a female jackal she would be born as a human being.

83a. Similarly she who becomes a widow in her childhood becomes a maid (if she errs in the performance of vows).

The brāhmaṇa said:

83b-84a. Tell me (about) the fruit (that one would get) by offering (one's) daughter (to a proper bridegroom) and also

tell me the fruit (that one gets) by (offering) a maid. O lord, tell me about the (proper) procedure about this, if you favour me.

The lord said:

84b-85a. Listen to the fruit (which one would get) by (offering one's) daughter (to a bridegroom), who is endowed with (good) form (i.e. who is handsome), who is endowed with virtues, who hails from a good family, who is youthful, who is wealthy.

85b-86a. He, who gives his daughter united (i.e. decorated) with all ornaments, has (indeed) given the entire earth, with mountains, forests and jungles.

86b-87a. The giver would certainly get the fruit of offering his daughter (decorated with) half (the number of) ornaments. The fruit of offering a daughter without ornaments would be a quarter (of the fruit mentioned above).

87b-88a. A man who receives the price for his daughter goes to hell. The ignorant man, after having sold his daughter (i.e. who accepts the price for his daughter), never comes back from hell.

88b-89a. He, who, through greed, offers his daughter to a man who is not suitable (for her), goes to the Raurava hell and (then) is born as a cāṇḍāla.

89b-90a. Therefore a wise man never takes from his son-in-law the price for his daughter. What he willingly gives is inexhaustible for him (i.e. gives him an inexhaustible fruit).

90b-91a. All that land, a cow, gold, wealth, garments, corn which he gives to his son-in-law and the presents made to his daughter at the time of her marriage becomes (i.e. leads to an) inexhaustible (fruit).

91b-92a. O child, whatever presents are given to the bride at her marriage by those who belong to her family or by those who belong to other families (than her own family) become inexhaustible.

92b-93a. The donor does (i.e. should) not remember the gift, nor does (i.e. should) the recipient ask for it. Both (who remember what he gives, and who asks for a present) go to hell like a pot the rope of which is cut off.

93b-94a. So a good man should give presents to a bride at her marriage. By not giving such a present one goes to hell and becomes (i.e. is born as) a maid-servant.

94b-95a. A daughter is not given in marriage to anyone of these six types of men, viz. one who lives very near, one who lives far away, one who is extremely opulent, one who is very poor, who does not have a high descent, or who is a fool.

95b-96a. Similarly a daughter is not given to a very old man, or to him who is very miserable or to him who lives in (another) country, to him who becomes very angry or to him who is not content.

96b. A man, giving (i.e. who gives) his daughter to (any-one of) these obtains (i.e. goes to) hell.

97a. (A man, who gives his daughter to an unsuitable man) through greed, through being honoured or who exchanges the bride (at the time of marriage), goes to hell.

97b-98a. By offering a dear, young, beautiful woman (i.e. a maiden) along with ornaments and bed, to (one of) the sages, a man would obtain unending fruit.

98b-99a. The fruit of a young virgin and a girl eight years old is the same. One should be given to a suitor, the other one to a brāhmaṇa.

99b-100. A wise man, without troubling himself, should offer a purchased daughter to god. Till the end of the Kalpa he would get (i.e. live in) heaven, and would be a king or a very rich man on the earth; and in every birth he would get a very beautiful, fine wife.

101-103. The sin of that man, who everyday listens to this excellent auspicious account, perishes and he masters all sacred works. He would get eternal heaven (i.e. would eternally live in heaven), and would become dear to women. A kṣatriya becomes victorious and certainly a king also. Listening to it removes sins committed in birth after birth. In the same way, an excellent woman receives good fortune (i.e. the auspicious state of wife-hood).

CHAPTER FIFTYTHREE

Non-Covetousness of a Śūdra

The brāhmaṇa said:

1. O lord, if you favour me, (please) tell me fully about the life and matchless prowess of the trader.

The lord said:

2. A man should give (presents) with truthfulness, without greed, and without jealousy. (It may be said) that he would thus always well-accomplish a hundred sacrifices, in which sumptuous fees are given.

3. Due to truth (alone), the sun rises; also the wind blows; the ocean would (i.e. does) not cross its boundary nor would (i.e. does) the Tortoise avert (sustaining) the earth.

4. Due to truth (alone) the worlds stand (undisturbed), and also all mountains. That being, who swerves from truth, becomes a denizen of the nether world.

5. He, who always sticks to speaking the truth, and is always engaged in (doing) truthful deeds, having physically gone to heaven, would become one with Acyuta (i.e. Viṣṇu).

6. All the sages reached me by truthfulness, and (then) final beatitude. By truthfulness (alone) king Yudhiṣṭhira physically went to heaven.

7. Having conquered the entire host of his enemies, he righteously protected the world. He also performed the difficult Rājasūya sacrifice.

8-10a. (A king) should always feed eighty-four thousand brāhmaṇas in (i.e. serving the food in) golden plates and utensils, and having fed them (like this), he should dismiss them after giving the utensils to them. He should give the brāhmaṇas wealth other than that which is liked by them. Then seeing that the host of brāhmaṇas is not poor (i.e. is rich with the gifts) he should dismiss it.

10b-c. In the same way, a king, being free from jealousy, should everyday, truthfully feed sixteen thousand snātakas.[1]

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1. Snātaka—One who has bathed i.e. performed ablutions, i.e. a brāhmaṇa, who, after performing the ceremonial lustrations required on his

11. They have beforehand stayed in his house with a desire for his victory. He has indeed conquered the entire world due to his showing favour for their life.

12. Due to truthfulness, Bali, the demon-king, will become Indra. I again and again stay in the house of him, who dwells in Pātāla.

13. I eternally stay in the heart of him, who does meritorious deeds; and (so) I had bound him (i.e. Bali to Pātāla) after freeing him from his existence as a demon.

14-15a. I give lower position, (or) godhead, (or) the position of Indra. Due to his truthfulness, king Hariścandra became settled in the Satyaloka, with his pure body and along with his vehicles and paraphernalia.

15b-16a. Many kings, and also others who were siddhas and great sages, who were wise and ascetics became settled in the Satya(-loka).

16b. Therefore a man, who is devoted to truth, is capable of crossing the mundane existence.

17. The magnanimous trader was well-settled in true speech (i.e. spoke the truth). As far as speaking the truth is concerned, there is none else like him in the world.

18. If a thousand horse-sacrifices and truth are weighed together, truth is superior to a thousand horse-sacrifices.

19-20a. Everything would be accomplished by means of truth; a truthful man cannot be overcome. That cow Bahulā went to heaven through speaking the truth. Having put together the entire people, she would not be reborn.

20b-21. So also he always observes (but) never tells a lie. He is very clever in purchasing or selling costly or cheap things. Especially for a witness telling the truth is commendable.

22-23a. Witnesses, having told the truth (i.e. who have told the truth), have gone to the inexhaustible heaven (i.e.

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finishing his studentship as a brahmacārin under a religious teacher, returns home and begins the second stage of his life as a gṛhastha. There are three kinds of Snātakas: (1) Vidyāśnātaka (as above); (2) Vratasnātaka—one who has completed the vows such as fasting, continence etc. without the Vedas; (3) Ubhayavratasnātaka—who has both the qualifications of Vidyāsnātaka and Vratasnātaka.

have eternally lived in heaven). If an eloquent speaker speaks the truth after having gone to an assembly, he goes to Brahmā's abode (a destination) difficult (to be reached) by other sacrifices.

23b-24a. He, who speaks the truth in an assembly, would obtain the fruit of (the performance of) a horse-sacrifice. He having told a lie (i.e. who tells a lie) through greed or hatred, goes to Raurava hell.

24b-25a. The trader who witnesses everything, and who is brave among people, would become a god in heaven especially due to his having given up greed.

25b-26. A certain glorious śūdra was never greedy. He often subsisted on vegetables or gleanings of corn with great difficulty. He put on a tattered garment and always had two pots in his hand.

27-28. Always being free from greed, he did not accept others' belongings (i.e. did not accept anything from others). To know him (i.e. to test him), I took a pair of garments, and stood (waiting) with respect (for him), having kept it down the bank of a river. Having seen (i.e. though he saw) that pair of garments, he did not think (i.e. desire) to have it.

29-30. Knowing it as belonging to someone else, he patiently went home. Then, thinking that the pair of garments was insignificant, I dropped an udumbara fruit containing gold on the river-bank.

31-32. He saw that wonderful (fruit) on his way. 'It may be useful, but appears to be artificial. And if now I take it, my greedlessness has surely gone. It is hard to protect it; and it is a place of ego (i.e. would make me egoistic).

33. Where there is greed, there is acquisition; greed proceeds from acquisition. Hell is eternally to be reached by a person who is seized by greed (i.e. a person seized by greed eternally dwells in hell).

34-37a. If worthless wealth remains in our house, my wife and sons would indulge in extravagance. Due to extravagance desire springs up; due to excitement confusion of mind arises; due to confusion there are delusion and pride and then anger and greed. Due to the exuberance of these penance will perish;

(and) when penance has exhausted, sins deluding the mind proceed; and bound by those chains, he never gets freedom'.

37b-38. Thinking (like) this, the śūdra abandoned it, and went home. Gods, being happy, gladly said: 'Well (done), well (done).' Taking the form of a naked mendicant, I went to his house.

39-40. Having gone there, I talked about the past action in accordance with his destiny. Then due to (my being in) the vicinity and due to the restlessness of the people, his wife came (out), and asked about the factor that led to his luck. I then quickly told her whatever struck my mind.

41-43a. I mildly told her the cause of the noise that was in (i.e. that had occurred to) my mind. "O you illustrious one, today your husband, like an ignorant man, forsook what was given by fate; here (i.e. in this world), wealth will not come again (once it is ignored). As long as he lives, he will experience ill luck. O mother, go to your vacant house, and ask him about that (udumbara-fruit) which he did not take."

43b-45a. Having heard those auspicious words, she approached her husband and spoke to him. Having heard the bad news, he was amazed. Having thought (for a while), with her he came to me. He mildly said to (i.e. requested) me: "O mendicant, you (please) explain it."

The mendicant said:

45b-46a. How, O son, how did you, in contempt, ignore like a blade of grass, (the fruit) which you saw, and which for a long time was pure? So, O son, fortune is never without thorns (i.e. difficulties).

46b-47. Matchless prosperity or bravery withers. You will see (that you have caused) great grief to your relatives from their birth to their death; and you will certainly have the same course as the dead always have.

48. Therefore, quickly take it, and enjoy prosperity without any difficulty, and also matchless, excellent wealth and bravery causing wonder to the people.

The śūdra said:

49. I do not long for wealth; wealth is a trap in the

mundane existence. A man who has fallen (i.e. has gone astray) in getting it, would not attain salvation.

50. (Please) listen to the defect due to wealth in this and the next world. (A man who has wealth has) fear from a thief, from (his) kinsmen, from kings and robbers also.

51-52. All mortals—(all) hosts of beasts or fish—are always longing for killing. Then how can wealth always give happiness to them who have it? Wealth ends one's life and causes sins. It is a dear abode to death and others and a great primary cause of adversity.

The mendicant said:

53. He, who has wealth, has friends; he, who has wealth, has relatives; (his) family (is noble); he (alone) has good character, wisdom, handsomeness, enjoyments, success and happiness.

54. How can he, who is without money, and who is forsaken by his sons and wife, have friends? How can such wretched people have good deeds in (their) life?

55. Good deeds like sacrifice etc. are helpful. Giving (gifts) is a staircase (leading) to heaven. This is not possible in the case of a person having no money.

56. Preserving and performing vows, listening amply to (accounts about) dharma etc., offering sacrifices (i.e. śrāddhas) to manes, (visiting) sacred places are not possible for a man having no wealth.

57. Similarly, remedy for a disease, wholesome diet, collection of medicines, protection, fight with and victory over enemies are certainly not possible for such a man.

58. The livelihood of women during their life is had by wealth only; and also good or bad deeds of the past, future and present (times) are possible (by means of wealth alone).

59. Therefore, he, who has ample wealth, can have enjoyments as he likes. By giving (wealth) you will soon obtain heaven from (i.e. after going from) here (i.e. this world).

The śūdra said:

60-61. Every vow is (performed) if there is absence of desire (i.e. absence of desire is a vow in itself). Living at a

sacred place is due to absence of anger (i.e. absence of anger is residence at a sacred place). Kindness is like muttering prayers; and contentment is pure wealth. Harmlessness is the greatest achievement; and living by gleaning corn is excellent. Eating vegetarian food or fasting is like (drinking) nectar, O you, who torment your enemies.

62. Contentment is my great enjoyment; and a cowrie is my great gift To me the wife of another man is like my mother, and wealth of others is like a clod.

63. Others' wives are like serpents; all this is my sacrifice. Therefore, O you mine of virtues, I do (i.e. did) not take it. (I am telling you) the truth, and truth (only).

64a. It is better to keep away from mud and not to touch it than wash the hands after touching it.

64b-65. When, O best man, he spoke like this, shower of flowers thrown by all gods fell on his head and body. The gods beat the drums, and the hosts of the celestial damsels danced.

66-67. The chief of Gandharvas sang (songs in his praise), and an aeroplane came down from heaven. The hosts of gods there said: "Get into this aeroplane. Reaching Satyaloka, enjoy pleasures like the great Indra. O you righteous one, there would be no counting of the time for which you will enjoy."

68-69. When the gods had spoken like this, the śūdra said (these) words: "How can this mendicant have (such) knowledge, (such) action, and (such) speech? Is he Hari (i.e. Viṣṇu), or Hara (i.e. Śiva), or Brahmā, or Indra or Bṛhaspati, or Dharma himself that has come here to deceive me?"

70. When (the śūdra) had spoken like this, the mendicant said (these) words with a smile: "I am Viṣṇu; I have come here to know about your righteousness.

71-72a. O great sage, go, along with your family, to heaven, by this aeroplane. O you highly intelligent one, by my favour, you will always be youthful; and will have endless good fortune".

72b-73a. Surrounded by all their relatives, they endowed with divine ornaments and adorned with divine garments, suddenly went to heaven.

73b. Thus, O best among excellent brāhmaṇas, by giving up greed they went to heaven.

74. Similraly, that trader is intelligent and is established in true righteousness, by which (i.e. due to this) he knows that account which took place in (some) other country.

75. There is none else like the trader, who is well established in heaven. Therefore, O brāhmaṇa, you too, go similarly to heaven.

76. The sin committed in existence after existence of that mortal (i.e. man), who, well-settled in all his duties, listens to this account, perishes in a moment.

77. O brāhmaṇa, even by reciting it only once, before people, a man would get the fruit of all sacrifices and would be honoured (even) by gods.

CHAPTER FIFTYFOUR

The Rape of Ahalyā

The lord said:

1. (I have) told (you) about Adrohaka's greatness, unbearable to the people. Having resisted (the temptation of cohabiting with) a woman occupying the same bed, he conquered everything.

2. He made convenient (i.e. easy) what was difficult to be accomplished by the wise, and by the celibate sages, and which was difficult for gods, demons and men.

3. Which man, but Adrohaka, is capable of conquering the sexual desire, which is naturally difficult (to overcome)? O brāhmaṇa, he (i.e. Adrohaka) alone is a man who has conquered everything.

4-5a. Sureśa (i.e. Indra) had vaginal marks (on his body) because of having outraged Ahalyā only. Then again, due to the favour of Goddess (Indrākṣī), he, became well-known as Sahasrākṣa (one having a thousand eyes). This is known in the entire mobile and immobile world.

The brāhmaṇa said:

5b-7a. O lord, how did the god of gods outrage Ahalyā? How did he, the lord of gods, after having the vaginal marks (on his body) become Sahasrākṣa (i.e. having a thousand eyes on his body) ? How did the lord of gods whose body was bright like the sun, become one whose body had vaginal marks on it? I desire to hear accurately how (this) weakness of the god became notorious.

The lord said:

7b-8a. Formerly, the large-minded lord of the worlds, the Creator, gladly gave his mind-born daughter to Gautama in the presence of the regents of the quarters.

8b-9a. Since then in the hearts of the regents of the quarters, with their minds overcome with the passion of love, and in the heart of the lord of Śacī (i.e. Indra) fascination for her has remained like a dart.

9b-10a. 'This (young girl) who is a gem (among women) and who is well-dressed and of an excellent complexion, is given to a brāhmaṇa, by disregarding the regents of quarters. What shall I do now?'

10b-11. Thinking like this, (Indra) again saw her excellent form when she was in youth, through Māyā (magical power). Thinking again, he went to the place of Gautama.

12. Listen from me (i.e. as I tell you) what happened after he had gone there. That(sage)Gautama once went for a bath to Puṣkara.

13. The chaste wife was engrossed in cleansing the house and (arranging) household things. She was intent upon preparing the offering to the deities and (the lord of) dwelling.

14-16. She (kept ready) the fuel for the sacrificial rite, and collected things for (her husband's) daily rites. In the meanwhile, Indra assumed the form of the great sage and gladly entered the (sage's) hut. The chaste and loyal wife, seeing her husband became active to collect things with faith at the chamber (where the images) of the deities (were placed). Then Indra, who had taken up the sage's form, and who was excited, said to her:

17. "I am overcome with the passion of love; give me a kiss etc." In the meanwhile (i.e. at that time), she bashfully said (these) words:

18-19a. "O lord, please do not ask me to give up the acts etc. (being done) for the deities. O sage, O you who know dharma, (please) do not ask me to give up the acts (being done by me) for the deities and the like. You know the entire purpose of pious deeds. This desire at this time, now, is not proper."

19b-22a. Then he, who seeing her all-beautiful form was overpowered by the passion of love (said to her:) "O darling, enough (of such words); (please) do not talk (like this). A dart has come up in my heart. That woman is a loyal, faithful and devoted wife, who always does what should and should not be done in accordance with what the husband says. She who disobeys his order, especially at (i.e. for) coitus, has her religious merit lost, and she meets with misfortune."

22b-23a. She said: "O sage, things required for the worship of gods are (kept ready). Other daily pieces of work are also done. Why do you want to make a change in them?"

23b-24. He said to the chaste woman there: "Give me an embrace etc., by giving up the fear in your mind, as I had given them to you." Thus speaking to her, he embraced her, and did what he had desired.

25-26a. In the meanwhile, O brāhmaṇa, the sage, after he had started his meditation, understood the sinful deed of Indra. Quickly he went (back) and stood at the region of the door.

26b-27. Indra, seeing the sage, entered a cat's body; and walked in the manner of the wind (i.e. fast). The sage said to (i.e. asked) him there: "Who are you, who have taken up a cat's form?"

28. Due to fear, Indra stood with palms of his hands joined, before the sage. Seeing Indra before him, the best sage became angry.

29-31a. (The sage said:) "Since for amorous pleasure, you have done such a fraudulent and rash act, therefore, there will be a thousand vaginas on the limbs (of your body). O you most sinful one, your genital organ shall fall here (only). O fool, get

(away) from my presence to the heavenly abode of gods: Best sages, men, and Siddhas with serpents (will) see you."

31b-32a. Speaking thus (to Indra), that greatest sage asked that loyal, devoted wife, who was weeping. (He said:) "What a terrible deed you have met with now?"

32b-33a. She, thus addressed, and frightened and trembling, said to her husband: "O lord, (please) forgive me (for) the deed which I did through ignorance."

The sage said:

33b-34. You have been approached by a stranger (i.e. a stranger has cohabited with you). You are, (therefore) impure and sinful. You will remain all alone for a long time pervaded (only) with bones, but without flesh and nails. Let men and women see you (in that condition).

35-37. She, who was afflicted, said to him: "(Please) bring about the end of the curse". When she spoke thus, the sage Gautama, who was overwhelmed with pity, and also overpowered with anger, said (these) words: "When Daśaratha's son Rāma, (the incarnation of) Viṣṇu, will come to the forest with Sītā and Lakṣmaṇa and seeing you remaining on the path, afflicted, dry and bodiless (i.e. just a skeleton), he, laughing, will say in the presence of Vasiṣṭha:

38. 'Why is this form dry, of the form of bones and (like) a dead body? I have, O brāhmaṇa, never before seen such a form (a like of which) does not exist in the world.'

39-40. Then Vasiṣṭha will tell the old account as it had taken place to the illustrious Rāma, i.e. Viṣṇu, who would take up a human form. Hearing the words of Vasiṣṭha, Rāma, well-versed in the code of conduct will say: 'She is absolutely faultless. It is the fault of Indra.'

41. When Rāma will speak thus, you[1] will give up your censured form, and taking up a divine form, you will come (back) to my house."

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1. The story of Ahalyā, slightly differs from its popular version based on the Rāmāyaṇa account, where, as a result of Gautama's curse, she turns into a stone. The goddess Indrākṣī again (v. 44) does not appear in the Rāmāyaṇa.

42-43. Gautama, having thus cursed her, went to a forest to practise penance. Then she, of an extremely dry form, lay on the path like that (i.e. as was said by Gautama). And as a result of Rāma's words, she came back to Gautama. Gautama too dwells with her in heaven today.

44. Indra too, being ashamed, remained in water for a long time. Remaining in water, he eulogized the goddess called Indrākṣī.

45. The goddess delighted by his eulogy, and being very much pleased, went and said to him: "Take a boon from me."

46-47a. Then Indra, the conqueror of enemies' cities, said to her: "O goddess, due to your favour, I may give up the ugly form caused by the sage's curse, and may, as before, get (back) the kingdom of gods."

47b-50a. To him the goddess said: "O lord of gods, to destroy that blemish caused by the sage's curse, gods like Brahmā alone are capable, I am not able (to do so). But I shall find out such an idea as you will (i.e. your sores will) not be noticed by people. You will have a thousand eyes which will have a thousand (forms resembling) vulva; (and) being famous as 'Thousand-eyed' you will rule well over (your) kingdom; and due to my boon your penis will be like a goat's scrotum."

50b. Saying so, the mother of the world vanished there only. Indra, adored by best gods, still lives in heaven. O best brāhmaṇa, such was Indra's condition due to lust.

CHAPTER FIFTYFIVE

The Birth of Lauhitya

The lord said:

1-2. I shall tell you another (account) of a man overpowered by the passion of love. Formerly on the bank of Bhāgīrathī, there lived a brāhmaṇa, an ascetic of the highest

order, who instructed thousands of brāhmaṇas, who gave peace (of mind to others), who was ekadaṇḍadhara,[1] and like a tortoise living on the earth.

3. When he was sitting all alone in a secluded temple, he suddenly came across a young beautiful woman going to another's house from her husband's house in the evening.

4-6. Seeing her, the great brāhmaṇa, being afflicted with fear caused by the passion of love, put her in the interior of his house (i.e. the temple) and passed the night. Having made the bolt (of the door) tight, she did not at all allow him to come from (i.e. through) the door. He, who was (reduced to) such (a condition), remained in meditation, and thinking about that beautiful woman, lamented.

7-8a. Thinking 'what business have I at the door?', he said to her: "O dear one, allow me to come in (i.e. entrance. If you do so), your husband will be under your thumb, and, O dear one, he will be dear to you."

8b-9a. Then she said to that old brāhmaṇa, who was lustful, "O father, these words are unbecoming to you. O lord, (please) do not utter them."

9b-10a. Then the illustrious (brāhmaṇa) said: "I have ample wealth. O auspicious lady, I shall give it to you. (Please) open the door."

10b-11a. Again she said to the brāhmaṇa: "You are my spiritual father. Do not approach me, who am your daughter; and also do not approach another man's wife, O you pious one."

11b-12a. Thinking well in his mind, he proceeded to go into the house through a hole after having opened it with his hands.

12b-13a. While he was (thus) going (into the house), his head entered (and got stuck up) into a very narrow passage. It would not come out (i.e. he could not take it out), and then he died.

13b-14. At the dawn the guards and servants[2] came (there). Seeing that wonderful dead body (i.e. dead body causing

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1. Ekadaṇḍadhara—It is a class of ascetics or beggars. They are also called Haṃsa.
2. Kaṅkirāḥ—seems to be a misprint for Kiṅkarāḥ.

wonder), they, being amazed, said to her: "O beautiful woman tell us how his death has come about."

15a. Having told (them) the account she came to the desired region.

15b-16a. Such is the power of the passion of love. It is difficult to resist for all beings—gods, demons or men.

16b-18a. The grandsire of all the worlds, after seeing Amoghā, ejaculated. From that is said to be the rise of Lauhitya. It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā.

The brāhmaṇa said:

18b-19a. How did Brahmā have (this) infatuation? Who is that beautiful lady Amoghā? I also desire to know correctly about the rise of the best sacred place.

The lord said:

19b-20. There was a well-known sage, Śantanu by name, who was honoured by gods and whose lustre was like that of the lotus-born one (i.e. Brahmā). (His) beautiful and youthful (wife) was known as Amoghā.

21. Once Brahmā went to her house to meet her husband (Śantanu). At that time, the best sage (i.e. Śantanu) had gone to the forest for (collecting) flowers etc.

22. Having seen the best of gods, she (i.e. Amoghā) gave him a respectful offering and water for washing his feet and things like that. Having saluted him (from) a distance, she entered the house.

23. Seeing that woman of a spotless body, the Creator was overpowered with the passion of love. The Creator, having composed himself, thought about her who was before him.

24. The semen of the supreme soul, Brahmā, fell on the bedstead. Then Brahmā, being afflicted and distressed, quickly left.

25. Then the sage came home, and saw (Brahmā's) semen on the seat. He asked the beautiful woman (his wife): "Who had come here?"

26-27a. Then Amoghā said (i.e. replied) to him: "O lord, Brahmā had come here. To (allow him to) wait for you I had given this seat. By means of penance you can know the reason (why his) semen (was deposited) here."

27b-29a. Then that brāhmaṇa understood it by means of meditation. "O good woman, please preserve by my order the very important semen of Brahmā. A son, who alone will purify all the worlds, will be born (to you). Our desire which is all-auspicious will (now) be fulfilled."

29b-30a. Then the chaste, illustrious woman, obeying his order, drank, for the birth of a son, the semen of Brahmā, the supreme soul.

30b-32. A terrible foetus throbbing like an eddy, was produced. She could not at all bear it; so she then spoke to Śantanu: "O lord, I am not now able to bear the foetus. O you, who know the dharma, what should I do now? Even my life has become unsteady. O illustrious one, tell me where I shall (i.e. should) drop the foetus."

33-34. Obeying the husband's order, she dropped the foetus at Yugandhara. (There) water (arose), which had all piety settled in it. In it a pure man, with a crown and with his body covered over with a blue garment and a necklace of jewels, (stood) difficult to look at like the constellation of stars.

35. Then hosts of gods scattered (i.e. threw) a shower of flowers from heaven. (This sacred place) that came up was known as the king of all sacred places.

36-37. Then was born, the well known (Paraśu-) Rāma in Bhṛgu's family. Having killed the kṣatriyas, who had come to fight (with me) with their armies and vehicles, and who had killed my ancestors, and who were afraid (of me), I was fully covered with mud. A terrible (sin) like that of killing a brāhmaṇa had come up in my house (i.e. family).

38-41. My axe, full of mud, though washed, did not become clean. Then there was (heard) a voice in the sky: "Rāma, do what I say. All the sins committed by you will perish at that sacred place where your axe will be clean. O you, who cut off the pride (of the kṣatriyas), stay there for the well-being of all people. Quickly go to all very big (i.e. important) sacred places.

Know that sacred place among the places (to be great) at which your axe will be clean. That (sacred place) is said to be a giver of salvation."

42-43. Hearing that (Paraśurāma), the son of Jamadagni, went to (various) sacred places. (He went to) Gaṅgā, the white Sarasvatī, Kāverī, to Śarayū. (He) also (went to) Godāvarī, Yamunā, Kadrū and Vasudā, and also to auspicious Gaurī, the giver of merit, who had formerly settled there.

44-46. The axe of him, the wise one, who was going like wind (visiting various sacred places), (though) washed in all sacred places, did not become clean. That (incarnation of) Viṣṇu went to an inaccessible mountain-cave, a great forest, a mountain, and to the sacred place (on) the inaccessible mountain-peak. By (doing) that his axe did not become clean. Rāma (i.e. Paraśurāma), the conqueror of enemies, then became dejected.

47. The hero was very much worried. (The divine voice) again spoke to him in the same way:

48. "O lord of gods, there is a sacred place in a cave in the eastern direction."

49. The best among men, having heard that, went and saw the holy pool, to the south, where (i.e. in the water of which) there was an eddy, which was bright and which removed sins. (His) axe became clean merely by the touch of its water.

50. Then Rāma (i.e. Paraśurāma) with great joy bathed (there). Pure thought was produced (in the mind) of him whose mind was pure and who was sinless.

51-53a. That Rāma (i.e. Paraśurāma), having lived (there) for a long time and having propitiated it, speedily reached the city from (i.e. after leaving) that mountain. Making it famous, he then went to the sea. It is said that this best sacred place has been fashioned by the grandsire himself, and that it gives happiness, is pure all round, and gives (i.e. shows) the path to salvation.

53b-54. Know thus that the power of the passion of love is irresistible and unbearable. The greatest (i.e. worst) sin is produced from the passion of love, and the greatest virtue is

produced from an act of piety. That Lauhitya, was the son born from Virañci (i.e. Brahmā).

55-57. He was born on the wife of Śantanu i.e. from the womb of Amoghā. Brahmā overcame his passion of love; so also due to the absence of jealousy of Śantanu and the chastity of her (i.e. of Amoghā), it became the excellent sacred place. He, who everyday recites this auspicious and meritorious account, or would listen to it with joy, goes to the path of salvation.

CHAPTER FIFTYSIX

The Account of the Five

The lord said:

1-2. Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas, Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky.

3. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them.

4. In the meanwhile, Gaurī's mind became excited. By means of meditation she saw the lord of the world, sporting with women.

5-7. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī[1], she entered (the sky), and saw, far away in a lonely region of the sky, Hara (i.e. Śiva), whose lustre was like that of the god of love, who was in the midst of beautiful women, who, the best man, was bright, who, having again and again embraced the women, was sporting with them, who was kissing them excessively, and who was tormented by the passion of love.

1. Kṣemaṅkarī—the epithet is self-explanatory: 'One who brings about well-being.'

8-10. Seeing this, Kṣemaṅkarī, came down there in front of them. Śarva (i.e. Śaṅkara), annoyed with shame, remained with his face turned away (from Umā). Dragging them (by seizing) their hair, she angrily kicked them by her foot. All the women reached (i.e. fell on) the ground, and suddenly their faces were disfigured. With their bodies scorched by Umā's, curse they came under the sway of Mlecchas.

11. Those women, widows or with their husbands alive are known as Cāṇḍāla. Even now they would experience the curse given by Umā.

12. Then Umā, having divided her form into a hundred ways, got united with the lord. O brāhmaṇa, thus always know the power of the passion of love.

13-14a. Then after a long time he went with her to the temple on Kailāsa. Therefore, those men, who, on seeing Kṣemaṅkarī, greet her, have wealth, prosperity and grandeur here (i.e. in this world) and in the next world.

14b-15a. (They should pray to her as:) "O you, whose body is reddish with saffron, O you, whose face is fair like the kunda-flower and the moon, O you goddess, who give all auspicious things, O you who bestow happiness, my salutation to you."

15b. She has similarity with a female meditating sage even though she faces (the devotee) or has her face turned away (from him).

16. He who, on seeing her, does not salute her is defeated in war. One becomes successful in palaces and in (acquiring) knowledge by saluting her.

17. Such is the greatness of the passion of love, that even Bhava (i.e. Śiva) was deluded. Due to his forbearance he became the lord of the gods and the demons.

18-21. In the world there was none and will be none like him. By him, remaining on the bed in the form of the ground after having abandoned a charming woman seated on his lap, are obtained the worlds difficult to be obtained by gods and demons. Thus is the chief among the followers of Viṣṇu, who is worshipped by the hosts of gods and demons, and who gives us before he eats, and himself eats what remains (after being

given). When thus a long time passed happily due to his steadiness in practice, he gladly offered his wife (even) before union with her, when he saw me. Having made a twelve-year resolution he assigned the first enjoyment to me.

22. Therefore, to protect his house, I always remain in his house. In the same way he always longs for the natural taste of the fruits of the earth.

23-24. Therefore I described him as the (best) devotee of the other (i.e. all) devotees of Viṣṇu. O brāhmaṇa, he has very much done that which formerly my devotees and gods following my path had not done. Therefore I have given (him) the name 'All-in-all of the Vaiṣṇavas'.

25. I remain in his house; (even) for a short while I do not go away (from it). Therefore, O brāhmaṇa, I am easily accessible to those who are my devotees.

26-27a. Today (only) I give them my position, the natural cause. O brāhmaṇa, therefore, gentility, sleep, food etc. of us two are the same. So also, O brāhmaṇa, see our unity and intimacy. (There is) no difference (between us).

27b-29a. Then Mūka and others, who desired to go to heaven and who were meritorious, reached well, with their wives and paraphernalia, lord Hari. Even the house-lizards in the vicinity of his house, and also various insects and gods followed them.

Vyāsa said:

29b-32a. In the meanwhile, gods, Siddhas and great sages showered flowers and cried: 'Well (done), well (done).' Divine trumpets were sounded in the aeroplanes and forests; and (gods) getting into their respective chariots went to Hari's city along the path. Seeing that wonder, the brāhmaṇa said to Janārdana (i.e. Viṣṇu): "O killer of Madhu, O lord of gods, advise me."

The lord said:

32b-34. O child, go to your parents, whose minds are distressed with grief. After having carefully propitiated them, you will soon come to my residence. (Even) in the abode of gods (i.e. heaven), deities like the father and the mother, who always protected their child's censurable body, along with its

fault of ignorance and who always nourished and helped its growth, are not (to be found).

35-36a. Like them none else is there in the three worlds along with the mobile and the immobile. Then all the hosts of gods, full of joy, praising Viṣṇu, went along with the five to the abode of Viṣṇu.

36b-39. (They went to his) charming city, which was (well-)set, which was fashioned by Viśvakarman, which was rich with gems and full of all desired things, which was endowed with the desire-yielding trees etc., which was having golden houses, which was variegated with all (kinds of) gems, which had staircases of diamonds and cat's-eye gems, and which was endowed with gold etc.,[1] which was full of songs and sounds of musical instruments, and of all inaccessible places, which was full of the notes of the cuckoo, which was resorted to by Siddhas and Gandharvas, which was full of good men endowed with fine forms, and which was at it were moving in the sky.

40-41. Remaining there (for some time) all went from there, from the place above all the worlds. The brāhmaṇa too went to his parents; having carefully propitiated, he soon went to Viṣṇu along with (the members of) his family. I have narrated this meritorious account of the five to you.

42-45. He who recites or listens to it does not meet with misfortune in this world. He is never tainted with the sin of the murder of a brāhmaṇa etc. By being absorbed in (this) account of the five, a man gets the same fruit as he would get by the gift of a crore of cows. He gets the same fruit by listening to it which one gets by everyday bathing at Puṣkara or in the Ganges. It would quickly destroy bad dreams and would give sound health. It gives good health along with wealth; therefore it should be listened to.

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1. Svarṇaditoya etc. is not very clear.

CHAPTER FIFTYSEVEN

In Praise of (Digging a) Tank etc.

The brāhmaṇas said:

1. O best sage, tell us, if you favour us, (how) fame and dharma (can be accomplished) in the worlds, and (tell us about) all the excellent things (in the three worlds).

Vyāsa said:

2. He, in whose dug up (portion of) forest, cows are satisfied (by grazing) for a month, or seven days, is purified and is honoured by all gods.

3. Listen to all the fruit that is here (i.e. in this world obtained) by offering water, especially at a pool purified by (the performance of) a sacrificial rite.

4. It is brought about year after year and kalpa after kalpa. By giving (gifts) a man obtains heaven; and one who offers water becomes the giver of everything on the earth.

5. A man enjoys heaven for as many years as (number of) drops that are produced on the tank (etc.) dug up (by him), when the cloud is showering (drops of rain).

6. A man becomes pleased by (drinking) water and (enjoying) cooked food etc. Life cannot be sustained without food.

7. Gratification of the manes, purity, form, removing bad smell—all this, the seed that is obtained (and that will lead one to heaven), is settled in (the gift of) water.

8. Washing the clothes, making the utensils shine—all this is to be done with that (i.e. water) only. Therefore water is pure only.

9. Therefore with all one's capacity and all one's wealth a man should get fashioned, making all efforts, a well, a tank or a pool.

10. Therefore, upon him, who gives (i.e. constructs) a water-tank in a place, where there is no water, (the charitable act) would day by day bestow heaven (where he would stay) for a kalpa.

11. That brāhmaṇa, fallen from heaven, becomes a master of the Vedas; and the religious-minded brāhmaṇa, the kinsman of the world, would go to heaven after having practised penance.

12. Thus he gets eight births, and (the fruit) of one of them is said to be inexhaustible. Such a man, (if) born in a kṣatriya-family, would become a sovereign emperor.

13. (If born as) a vaiśya (he) would obtain inexhaustible wealth very much liked by him in birth after birth. Others like śūdras and low born men again and again go to heaven.

14. Whoever digs a tank of the measure of four cubits, the tank always helps him to stay in heaven for a kalpa after a year.

15-16. If (the measure) is double, (one) should know that the merit is double, and if it is fourfold, (the merit) would be huhdredfold. He, who gives (i.e. constructs) a tank of the measure of twenty cubits, would obtain (i.e. go to) Viṣṇu's abode, and also divine enjoyments. Afterwards, he is born as a king or would be a wealthy man or an orator.

17. It is laid down that (by doing) like this twofold, threefold or fourfold enjoyment (is obtained). If the tank is extensive, know that the enjoyment would be profuse; if its measure is a thousand cubits he does not fall from heaven.

18-19. If it is two thousand, a man becomes honoured by gods. And as many men as there are beings in his house or in the region, forever become his servants going after him for as many (years) as the beings would live.

20-21. Pleasures enjoyed without a parent are like a forest (resorted to after one's) wealth is exhausted. Birds, a pig, a female buffalo, a female elephant, an adviser and a doer—these six lead (one) to heaven. The divine hundred of birds would bestow heaven.

22. A hog would bestow it for a thousand years, and a female buffalo for a myriad years. A lakh is said to be the fruit of a female elephant after one has resorted to a divine form.

23a. For the adviser it is a crore years and eternal for a doer.

23b-24. Formerly, a wealthy man, having faith in Śiva constructed a tank for obliging (i.e. helping) all beings by

(spending) a myriad (i.e. very large) amount and at the cost of his life and capacity.

25. It is said that after some time he became poor. Some wealthy man desiring (to buy the tank) was ready to pay him its price.

26-27. Having reflected, the wealthy man said: "Listen now to (my) words. For this (tank) I shall pay you a myriad dīnāras. You have already obtained the religious merit by (the construction of) the tank. If you think to get (money by selling it), I am ready to own it (i.e. to buy it) by offering the price according to my capacity."

28-31. When he said this, he (i.e. the owner of the tank) said to him: "Again everyday the fruit is ten thousand (times more). The meritorious (alone) know (what) merit (is). In this waterless region I constructed an auspicious tank. All do acts like bathing and drinking of its water as they like. From it I, who have a myriad (dīnāras), desire an eternal fruit. These words of (i.e. uttered by) me are true. Test me justly."

32-34a. But through jealousy he said to him: " O father, listen to my words. Instead of giving these ten thousand dīnāras to you, I shall bring (i.e. buy) stones (with that amount). I shall throw them into your tank; let them, according to the circumstances, sink into it. If the stones come up and float (on the surface), then my wealth will perish; otherwise the tank will be legally mine."

34b. He (i.e. the owner) said: "All right." He took the myriad (of dīnāras) and went home.

35-38a. In the presence of witness, he dropped stones into the great tank; this was seen by men, gods and demons. Then with Dharma as the witness, it was weighed in the balance of dharma. Even for a day, the offer of a myriad of dīnāras and the water of the tank were not equal. The mind of the wealthy man was sad due to his mission having failed. The next day the heap of stones came up and remained like an island on (the surface of) the water.

38b-39. Then there arose a loud cry of the people. Hearing that wonderful cry (of the people), both of them gladly came

there. Seeing that hill (i.e. that heap of stones) he gave a myriad (dīnāras).

40. Then the owner of the tank threw away the heap. He (obtained) the merit from the tank that had disappeared (due to stones being thrown into it) by the son (i.e. the purchaser).

41-42. He too went to heaven, and was happy in every birth. Digging a tank has an inexhaustible fruit for the family, hosts of mothers, kings, friends, those who oblige, orphans, ascetics and especially for brāhmaṇas.

43-44a. Having constructed a tank, a man gets heaven eternally. Therefore, O brāhmaṇas, there is no doubt that he who constructs a tank etc. according to his capacity has all his sins destroyed and would go to (i.e. obtain) the auspicious salvation.

44b-47. That religious man who would cause people to hear (i.e. recite to them) this very excellent meritorious account gets the fruit of the entire gift of a tank. A man having heard (i.e. who listens to this account) on a solar eclipse day at the excellent bank of the Ganges, would get the fruit of the gift of a crore of cows. He is not reduced to poverty nor does he have grief or a group of diseases. He does not experience disrespect or great grief.

CHAPTER FIFTYEIGHT

In Praise of Planting Trees etc.

Vyāsa said:

1. I shall (now) tell you what the fruit of (planting) trees is. O illustrious ones, listen to it. And also listen to the fruit derived from planting (trees) singly.

2. It is not possible to know or to narrate the meritorious fruit earned by that man who plants auspicious trees all round.

3. The fruit that a man would get by planting trees near water is a lakh crore times more than the fruit that he would get by planting them somewhere else.

4. He who plants it on the bank of a lake gets unending fruit. We say that hundredfold more is the fruit (that one gets) by planting meritorious trees.

5. A man does not obtain that fruit even by hundreds of sacrifices which he gets by planting an Aśvattha (fig) tree on the bank of a pond.

6. The leaves (of the fig tree) falling in the water (of the pond) on the parvan[1] days are like the rice balls offered to the manes and bear inexhaustible fruit.

7. The fruit (of the fig tree) are eatens by birds freely and like the food eaten by Brāhmaṇas (at a śrāddha) they give inexhaustible merit.

8. The fruit that one obtains by planting a fig tree fit to be eaten (exceeds) not only the fruit of performing a hundred sacrifices, but even of having a hundred sons.

9. In the hot (season) cows, deities, brāhmaṇas receive shadow (from the tree). Eternal heaven is had by the hosts of the manes of the planter (i.e. the manes of the man who plants the holy fig tree live in heaven eternally).

10. Due to the holy fig tree being eternal there cannot be any difficulty that would befall the planter. Therefore, making all efforts a man should plant this holy fig tree.

11. By planting one tree a man is not abandoned (i.e. does not fall) from heaven. Therefore, O best brāhmaṇas, plant (this) great tree.

12-13. He who, the large-hearted one, plants trees like the holy fig tree near the charming vicinity of (reservoirs of) water, at the place where drinks are bought and sold, on the path or (near) a tank, goes to the lovely heaven after planting them. O brāhmaṇas, I shall now tell you what merit (a man gets) by worshipping the holy fig tree.

14. He who touches the holy fig tree after his bath is free from all sins. He who without bathing touches it gets the fruit due from a bath.

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1. Parvan—The days of the four changes of the moon, i.e. the eighth and fourteenth day of each half month, and the days of the full and new moon.

15-16. By seeing it (i.e. when it is seen) it destroys sin; it gives wealth by (i.e. on) touching it. Long life would be (obtained) by going round it while keeping it to one's right. (A man should recite the hymn;) 'O holy fig tree, I always salute you. I always salute the holy fig tree[1] whose leaves are shaking, in whom Viṣṇu always resides, and who is fit (to be saluted).'

17. By offering (i.e. he who offers) to the holy fig tree oblations, water, an offering of eatables, flowers, incense, and lamp, one is not abandoned (i.e. does not fall) from heaven.

18. Remember that worship of the holy fig tree gives eternal wealth, prosperity and fame along with sons, as well as success and honour.

19. All that muttering (of hymns) done, all that offering made, all the hymns of praise sung, all mystical diagrams used as amulets and all sacred prayers etc. recited at the root of the holy fig tree is said to give the fruit which is crore times greater.

20. Who in the world would not worship it at whose root resides Viṣṇu, in whose middle part stays Śiva, and at whose top lives Brahmā?

21. The fruit that one gets by observing silence, bathing and saluting the holy fig tree on a Monday or a new moon day is the same as is had by making a gift of a thousand cows.

22. By going round it, while keeping it to the right, the fruit that is obtained is (the same as obtained by giving away) a myriad of cows. By going many times round it while keeping it to one's right the fruit is a lakh crore times greater; therefore one should always go round it while keeping it to one's right.

23. Whatever, fruits, roots, water etc., is offered there (i.e. at its root), gives an eternal fruit in many births.

24-25a. Oh! there is no other form of Viṣṇu on the earth like this tree-form, viz. the holy fig tree. As in the world a brāhmaṇa is adorable or cows and deities are adorable, so is the god in the form of the holy fig tree most adorable.

25b-26a. When it is planted, preserved, touched and wor-

1. Bodhisattva, like Caladdala, is one of the names of the holy fig tree.

shipped, it always gives in (that) order, wealth, sons, heaven and salvation.

26b-27a. A man who makes cut in the body of the holy fig tree is born in the cāṇḍāla and other (castes) after having suffered (i.e. lived in) a hell for a kalpa.

27b-28a. By cutting its roots he is never reborn (i.e. eternally lives in hell). Men stand (by) him in (the hell called) Raurava of a fearful sight.

28b-29a. That fruit which is (obtained) by planting (just) one holy fig tree is also obtained by planting three trees (i.e. plants) of campaka and arka (i.e. the sun plant).

29b-30. The fruit of planting eight bilva trees, seven nyagrodha trees and ten nimba trees is the same. O brāhmaṇas, I have told you the fruit obtained by planting each one of (these) trees.

31. He, a religious-minded man, who, knowing this, prepares an artificial forest (i.e. plants trees) goes to (i.e. lives in) heaven for crores of thousands and crores of hundreds of kalpas.

32-33a. (He gets the same fruit) by (planting) a thousand mango trees. Or he enjoys double or triple fruit or that which is smaller or greater (than that); and after having enjoyed it he would be made a king or a good lord.

33b-35. Enjoyable heaven, happy, lucky, auspicious kingdom, good health endowed with heroism come from (the construction of) a garden, the fruit (of the trees) of which are eaten by thousands of beings, birds, insects, or moths etc. that resort to them, or beings resorting to their shadows and other persons equalling that number.

36-38a. Hundreds of venerable deities become his servants. All the trees possessing vitality are of the form of deities. They should be worshipped as the manes (are worshipped), and should be served (as the manes are), and water and piṇḍas should be offered (as they are offered to the manes). In every birth on the earth, they are born as his handsome and very modest sons.

38b. (In his house) auspicious and meritorious rites are always (performed). Thus the beings sticking to the mango tree become the lords of the attendants of Śiva.

39. All the trees like emblic myrobalan, yellow myrobalan and others producing pungent, bitter and sour (fruits), become pure due to (their being planted in) a garden, give fruits, and always give auspicious things.

40-43. Those who give (i.e. plant) trees go to that place where there are golden palaces adorned with all (kinds of) jewels, where there are aeroplanes resembling the wind (in speed), where the trees are full of gold and always give everything and give pleasure in all seasons, where the maidens resembling celestial nymphs are intent upon singing and dancing, where there are tanks and other pools and also rivers having mud in the form of milk and decked with pure stones, having foam of milk, and endowed with the (objects of) six tastes.

44-45. He gets the same enjoyment in heaven as on the earth, and again (the same) on the earth; and again due to the old habit he constructs a tank or a garden. Doing such meritorious deeds the man becomes the lord of heaven and of human beings. A man who is incapable (of constructing a tank) gets the fruit of constructing a tank by erecting a place to distribute water to travellers.

46. Here (i.e. in this world) the quality of a place to distribute water to the travellers greatly removes all sins; it gives all enjoyments, is pure, is steady and gives (i.e. leads to) heaven and salvation.

47-49a. I shall narrate to you the characteristic(s) of a place to distribute water to the public, which enhances one's fame. A man, who gives fragrant substances like agallochum, water, betel-nut with camphor, seat and tāmbūla, after having erected temporary hall at a place where there is no water and which is mixed with the sounds (of people i.e. which is a crowded place) where many travellers come in summer, rainy season and even in autumn, does not fall from heaven.

49b-51a. If this is done for three years, the fruit (obtained) would be like that of (the construction of) a tank. He does not fall even from heaven, and is honoured even by gods. He who gives (water) at such a temporary hall for a month during summer when there is no (i.e. when there is scarcity of) water, would live in heaven for a kalpa, and fallen from heaven, is honoured (on the earth).

51b. Those who give (water to travellers at such) temporary halls stay there where the givers of (i.e. those who construct) tanks live.

52. Otherwise (i.e. if the erection of such a hall is not possible), one should offer an auspicious 'dharmaghaṭa'[1] for the destruction of(one's) sins. This should be known as a meritorious dharmaghaṭa which is of the nature of Brahmā, Viṣṇu and Śiva.

53. (One should pray to the ghaṭa as:) 'May my desires be fulfilled due to your favour.' One should also give a māṣa[2] of gold with the jar as dakṣiṇā.

54-56. Thus (i.e. if this is done) for three years only, one would get the fruit of offering (water at) a temporary hall. He, who would recite or make others hear (i.e. recite to others) the fruit got from (the construction of) a tank etc. would evidently be free from sins, and would get beatitude by its favour. He who recites this auspicious meritorious account among (i.e. to) people, lives in heaven for thousands of crores of kalpas.

CHAPTER FIFTYNINE

In Praise of Rudrākṣa

Vyāsa spoke:

1. Hereafter I shall narrate (to you) the extremely auspicious fruit, leading to fame, of constructing a bridge, as told by Brahmā (himself).

2. A man having constructed (i.e. who constructs) a bridge having many pillars in a forest or a muddy place difficult to cross, is purified and would attain godhead.

3. If (the breadth of the bridge) is of the measure of a vitasti[3], he would obtain (i.e. live in) heaven for a hundred

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1. Dharmaghaṭa—A jar of fragrant water offered daily (to a brāhmaṇa) in the month of Vaiśākha.
2. Māṣa— A particular weight o gold.
3. Vitasti—A measure of length equal to twelve aṅgulas (being the distance between the extended thumb and the little finger).

divine years. If the bridge is done according to this calculation, he is not abandoned (i.e. does not fall) from heaven.

4-5. Sometimes due to his (previous) sin, he is born on the earth (after falling) from heaven. Then he, the venerable and rich one, free from diseases and worries, is not abandoned (i.e. does not fall) from heaven, after having constructed a causeway etc. in a muddy place. All his sins perish day by day.

6. The fruit of constructing bridges and causeways is said to be the same. A wise man always constructs these by spending money and even at the cost of his life.

7-8a. Listen to an account that took place in olden days and that is approved by old men: A certain thief proceeded to steal in a very (hot) summer. Having prepared a causeway in a forest and having crossed it he went to steal.

8b-9. Having stolen wealth of a householder he went to his own house. There people went along the way; and all were definitely pleased by that path.

10. On the path and in the pool difficult to cross, the gośira was a great saviour. That causeway prepared by him in the forest lasted for the period of a Cāndrāyaṇa.

11-14. Then on the death of the thief as ordained by Citragupta,[1] he had nothing to his credit as the fruit of religious merit. He had not performed any rite in honour of the manes; he had not taken bath at a sacred place; he had not worshipped brāhmaṇas; he had not given any gift; he had not honoured elderly people; he did not have knowledge; he did not do auspicious things beneficial to others. He did not do (any of these things even) mentally; then how could he do them in action (i.e. physically)? He did rash acts like stealing, molesting others' wives; he told lies and scandals about beings and censured good people. He had committed a hundred thousand (sins) like these; similarly he had also stolen cows.

15. There (i.e. in the world of Yama) Yama whose lustre was like the destructive fire at the end of the world, said: "O brave ones, take him to (i.e. let him have) the fruit i.e. hell, and let him not be born again (i.e. let him eternally live in hell)."

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1. Citragupta—One of the beings in Yama's world recording the vices and virtues of mortals.

16-17a. In the meanwhile Citragupta who sympathised (with the thief), said: "O lord, he has to his credit the religious merit of having constructed a causeway. (Please) pardon (him) now. As a result of his religious merit let him be a king on the earth for twelve years."

17b-19a. Then Yama said to him: "O wicked one, go to the mortal world. For twelve years enjoy the kingdom without difficulty. You are freed because you put up a causeway on the path. Again after coming here, you will get (the punishment of) not being born again (i.e. living eternally in hell)."

19b-20. Then he (i.e. the thief), oppressed with grief, joined (in respect) the palms of his hands, and said to the god: "O (king) Yama, O lord, please take pity on me who am helpless. With love I shall know (i.e. remember) it."

21. Then Yama said to him: "All right, (let it be) like this. Go from here. You, who will be very miserable, will remember your account due to my favour."

22-24a. In the meanwhile he was released by (Yama's) servant. On the earth he was born in a mean (family of a) weaver. Due to former bad acts he experienced grief all his life. In that country, when he experienced great grief for twentyone years, the king (of that country) being oppressed by his deeds, died.

24b-25. In the meanwhile the ministers having talked to good counsellors, and with (devising) many tests, wandered over the earth. In the presence of all (people) they suddenly and firmly chose him (to be the king).

26-28. Then they (i.e. the ministers) consecrated him as the king without jealousy. He took up the kingdom as a result of Yama's boon. He then did the work of constructing bridges of stone and earth. He constructed bridges and causeways on impassable places and water. He also dug wells, constructed tanks and lakes, put up places for distribution of water to travellers, and gardens. He planted trees. He performed various sacrifices and did meritorious deeds like giving gifts.

29-30. Remembering his former deeds he did meritorious deeds of many kinds and performed various vows for the

destruction of his sins. By gratifying (with oblations) gods, brāhmaṇas and preceptors, he was purified from his sins and went to the abode of the wise Yama.

31-32. He (i.e. Yama) seeing him occupying the vehicle (that took him to Yama's abode), had his eyes red with anger. He with the palms of his hands joined in respect said: "O Dharma, protect me." Citragupta said (these) words to Yama: "Let him, having become purified by his deeds and thoughts, go to Viṣṇu's heaven."

33. He hearing those (words), and knowing the cause, and with his mind being pleased, smiled and spoke again: "Go to Viṣṇu's abode."

34. (Then there) came from heaven an aeroplane variegated in colour. Getting into it he went to heaven, return from which is difficult.

35. Therefore, he who has formerly given (i.e. constructed) a bridge (even) of the measure of a cubit, goes after (enjoying) a kingdom to the great heaven.

36-37. In the same way, he who gives a pasture for cattle does not fall from heaven. He certainly gets the same state as one who gives a cow (to a brāhmaṇa). He, the very wise one, who has given a pasture of the measure of a vyāma[1] for cattle would certainly get (i.e. go to) the desirable heaven; what is the use of profusely talking other things?

38-39a. He who with a motive gives a pasture of cattle and offers meals to brāhmaṇas everyday, has his merit more than hundredfold. Therefore, a man giving a pasture of cattle does not fall from heaven.

39b-40a. Twentyone members of the family of that man who cuts an auspicious tree or takes off a pasture for cattle, are baked in (the hells) like Raurava.

40b-41. The powerful protector of the village (i.e. the village chief) on knowing (such a misdeed) should punish one who harms a pasture for cattle. The happiness of the man who cuts off auspicious trees, especially who harms a pasture for

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1. Vyāma—A measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

cattle, lies in his being punished. Therefore, he (i.e. the village chief) should punish him.

42-45a. A man who constructs a mansion having three or five stories, well decorated, and endowed with good pitchers, for the image of Viṣṇu, (is absorbed by Viṣṇu). He, the best man, who gives (i.e. constructs) an image of his desired deity, especially of Viṣṇu, of earth or stones, full of wealth, very beautiful with heavenlike ground, with the installation of the image properly accomplished, surrounded by servants, becomes absorbed in Viṣṇu after having constructed it.

45b-46. Similarly, the fruit that a man gets by fashioning the idol of Viṣṇu etc. and by constructing a charming temple, is not obtained even by a thousand sacrifices, gifts, and vows etc. on the earth.

47-49a. He would live for thousands of crores of kalpas and hundreds of kalpa in a place full of gems and all wealth, (and would move) in a car (most) beautiful in all worlds and moving according to (his) desire. Fallen from heaven, he would be a sovereign emperor with his passions controlled, after having constructed a mansion over the image of Śiva.

49b-50. The same as is said about the image of Viṣṇu, should be known to take place in the case of the image of Śiva. The illustrious one has enjoyment, which gives great happiness to his mind, with a host of charming women, and gets full happiness in heaven.

51-52. On the earth he becomes a king or a very wealthy man (and enjoys) inexhaustible pleasures. The man, who fashions and instals Śiva's image of charming marks or fine form, would live in heaven for a crore of kalpas. When fallen from heaven, he would become a king or a wealthy man or the most respected man.

53. A man who fashions a chamber for the images of the goddess would obtain godhead, (and would live) in the heaven of the goddess, the cause of all pleasures.

54-56. He very much becomes identified with Viṣṇu and obtains pure happiness in a palace decorated with jewels, with its floor variegated with gems, full of enjoyments with women, free from fear because of its being connected with the goddess.

full of dancing and singing, charming, giving delight to all senses, endowed with jewelled drums and rhythm, with all maid-servants moving (here and there), clean, charming because of its giving pleasure, and looking beautiful due to gems.

57-58. Similarly, a man (who constructs) an excellent mansion for the image of the goddess, goes to (i.e. lives in) heaven for a million crores of kalpas. Fallen from heaven, he, greatly devoted to the goddess, becomes a king. Thus for a thousand births he would be (born as) Cupid on the earth.

59. An affectionate man (i.e. a man with love for god) who constructs a mansion for Gaṇapati or a goddess, is honoured by gods and is born in heaven.

60. Similarly in the city of the goddess he becomes a king and enjoys pleasures. He is always free from difficulties in all his undertakings like the lord of Gaṇas.

61. His order is not disobeyed among (i.e. by) gods, demons and men. In the same way the best man obtains a fruit in the mansion constructed for the Sun (i.e. the best man obtains the same fruit by constructing a temple in honour of the Sun).

62. He is healthy, his mind is pleased, and his lustre is like Cupid. He grants boons in all the worlds. As is the Sun, so is he.

63. A man, who constructs a mansion of stones on (i.e. for) the image of the Sun, would become a lord on the earth, after having enjoyed heaven for a hundred crores of kalpas.

64. I shall narrate for the good of men (how) the individual worship of all deities beginning with Viṣṇu (should be performed) separately.

65. He who would offer a lamp of ghee day and night for a month, is honoured by best of gods for a myriad of divine years.

66. Similarly a man who on the earth would offer a bath of ghee to an image (everyday) for a month, would obtain (divine life) for thousands of crores of kalpas.

67. The fruit of an oil-lamp or any other (lamp) is half (of this). By offering water (i.e. bathing the deity's image with water daily) for a month one would obtain godhead.

68. By offering incense (he would become) a Gandharva; (the fruit) is double, when sandal is offered. Ample fruit would be (obtained) by offering the essence of musk and agallochum.

69. By offering a garland or flowers a man would become the lord of gods. By offering cotton cloth (to a brāhmaṇa) in (the) cold (season) one is free from all grief.

70-71. He would obtain (happiness) in (many) births. Having given (a piece of) cloth creating a cool sensation in the summer (to a brāhmaṇa) he never sinks. He who gives according to his capacity (a piece of) cloth of the measure of four cubits with lovely resin and very beautiful and shoes for the feet, does not fall from heaven.

72. A man, by giving (i.e. who gives) gold according to his capacity (to a brāhmaṇa) would be honoured in heaven. He would be handsome (and live) in a region as large as ten yojanas.

73. He would get tenfold (of this fruit) by giving gold with jewels (to a brāhmaṇa) and (by giving) costly diamonds, lapis lazuli, emeralds and rubies.

74. By giving (these) according to the established procedure to an image or to a successful brāhmaṇa he would become the king of a territory as extensive as a hundred yojanas.

75. Similarly, even if he is born on the earth, he delights all people. By giving fragrant substances he becomes a handsome orator.

76. A man has his throat red and (voice sweet like) nectar by offering a betel-nut (to a brāhmaṇa). By offering an excellent maidservant (to a brāhmaṇa) a man would live in heaven for a kalpa.

77. A man is born as a lord of wealth by giving a maidservant (to a brāhmaṇa). In the same way he would have many servants in the heaven by offering (i.e. if he offers) many servants (to a brāhmaṇa).

78-79. For (many) births he gets inexhaustible prosperity on the earth. By giving all kinds of musical instruments he becomes virtuous and is liked by people; he would become the lord of the Gandharvas by his knowledge of sciences, dancing

and singing; in heaven he is endowed with female and male servants, with wealth and with excellent women.

80. Similarly by offering a cow (to a brāhmaṇa) he would live in heaven for that much period. By offering (i.e. pouring) milk on the (deity's) image a man would live in heaven for a kalpa.

81. Double (the fruit of this is obtained) by bathing (the image) with curd, and (the fruit is) more than hundredfold (if he bathes the image) with ghee. He would become the king of the earth by offering food having the six flavours[1] (to a brāhmaṇa).

82. Similarly by offering rice boiled in milk he would become the best among sages on the earth. By offering with pleasure the food to be eaten during certain holidays (to a brāhmaṇa), he becomes the master of the meaning of Vedic sciences.

83. He would become a celibate observer of vows by giving vegetarian food (to a brāhmaṇa). By offering honey and jaggery and salt (to a brāhmaṇa) he would obtain grandeur.

84-85. By offering (i.e. if he offers) sugar etc. (to a brāhmaṇa) his handsomeness is sung (i.e. praised) in all worlds. By worshipping deities and phalluses of Śiva according to (proper) procedure he becomes the lord of heaven (first) and (then) of the worlds in succession. Gods remain disposed (to people) for their good.

86. The best, wise man, having gone (only) once round Śiva's phalluses, goes to (i.e. lives in) heaven for a full hundred divine years.

87. In the same order by salutations to the Self-born, the man, being honoured by people, would go to heaven. Therefore, everyday he should do it (i.e. should salute the Self-born god).

88. The man, who snatches away the wealth of god in the form of an image, having reached Raurava, would become an insect due to (that) snatching (of wealth).

1. Ṣaḍrasas=the six flavours. They are pungent (kaṭu), salt (lavaṇa), sour (amla), sweet (madhura), bitter (tikta) and astringent (kaṣāva.)

89. He who takes (the materials of) worship meant for the image of Viṣṇu, never returns, with a thousand crores (members) of his family from hell (i.e. with the members he eternally lives in hell).

90. He who has taken (i.e. borrowed) water, flowers etc., or money for (keeping) a lamp, or anything else (from someone), and afterwards does not give it (back) through greed, would eternally go to (i.e. live in) hell.

91. Having kidnapped the maidservant (in the temple) of an image a man does not return from hell. A man affected by lust might even approach his mother; (but) should never approach a female servant (in the temple) of Śiva.

92. A man having approached a female servant (in the temple) of Śiva, and having stolen money (from the temple) of Śiva, and also by eating or taking food or water (from that temple) would meet with distress.

93-94. Therefore, the brāhmaṇa who is (called) Devala,[1] does not return from hell. Even the wickedness of the prostitutes is beneficial (i.e. preferable); for, a man after having touched a prostitute becomes pure after having bathed. The unclean prostitute meets with distress due to resorting to many men.

95. A devout prostitute always engaged in worshipping deities, being loyal and pure, eternally goes to (i.e. lives in) heaven.

96. He who looks upon a courtesan, who is always near, like his mother, enjoys all pleasures like gods in the worlds of gods.

97. As Viṣṇu is adorable to gods, demons and men, so he, the solitary purifier of beings, is respectable in the entire world.

98. He, who is always the servant of deities and very eager in (performing) deeds for deities, being the lord of the world, is honoured in the world of gods.

99. By fashioning the images of these (deities) and constructing a pavilion he obtains heaven according to his capacity. Listen to the ascertainment of time:

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1. Devala—A low brāhmana who subsists upon the offerings made to an idol.

100. He who constructs the pavilion with grass (lives in heaven) for a (divine) year. He who does it with reed stalks (lives in heaven) for a hundred years. He who constructs it with any other wood (lives in heaven) for a myriad years. He who constructs it with the khadira wood (lives in heaven) for a lakh years.

101. He who constructs the temple with strong stones carefully put together lives in heaven for crores and crores of years. Therefore a wise man should with all efforts cause a pavilion to be constructed.

102. A man on stealing objects in a pavilion would meet with distress for as much period as he who constructs a pavilion would live in heaven.

103-104. The fruit that a man gets by constructing a house for a brāhmaṇa is double the fruit that he gets by constructing a pavilion (for the images) of deities at an attractive place crowded with people at a place where things are bought and sold, at a shelter for the travellers, and at a confluence of a small and a big river.

105. A man by getting constructed a charming house for a learned brāhmaṇa who is helpless and especially who is poor, does not fall from heaven.

106. He who would daily listen to this meritorious and excellent account would eternally obtain (i.e. live in) heaven and would get the fruit of (constructing) a palace etc.

107. Having recited this to the wealthy, the rich and the meritorious, or having recited it to himself, a man does not fall from heaven.

108. The brāhmaṇa who recites it to gods, servants and female servants, and in the temples, always goes along the path to salvation.

109. By reciting this before kings, the rich, the wealthy, the virtuous, he obtains salvation. One would get the same fruit by listening to it.

The brāhmaṇas said:

110-111. O best of brāhmaṇas, such a great and meritorious person is one among many. He is easy to find, and is ador-

able to men and the sages and those who practise penance, to the four castes and four stages of human life, to sinful and meritorious persons, to virtuous and vicious people and also to persons belonging to a (high) caste or a low caste.

Vyāsa said:

112. Of all beings, he who possesses a rudrākṣa is excellent, by seeing which a heap of the sins of people vanishes.

113-114. By touching it one obtains heaven, and by wearing it (on one's person) one becomes Rudra. He who wears it on the head or the arm becomes equal to the lord in the world and at the sacrifice and moves (i.e. can move) everywhere on the earth. That region where such a brāhmaṇa lives would be meritorious.

115-116. A man seeing or touching it would be purified from sins. All the meritorious deeds that a man does, such as muttering, presenting libations to the manes, giving gifts, bath, worship and going round keeping the deity to his right, are inexhaustible. O brāhmaṇas, the rudrākṣa berry is a great sacred place among the sacred places.

117-118. By wearing it a man becomes purified from his sin and is extremely meritorious. That muttering, that undertaking, that gift, that hymn, that spell, that worship of deities, made (or recited) after taking an auspicious rosary (of rudrākṣas) having the central bead—all that becomes inexhaustible and the sin would perish.

119. We (i.e. I) shall tell you the characteristics of a rosary; O best brāhmaṇas, listen. Knowing its characteristics, obtain (i.e. follow) Śiva's path.

120. A man should avoid in the following order: a rudrākṣa without a mouth, or one pierced by an insect, or one with the image on it broken, or one with the berries sticking to one another, for a rosary.

121. That rosary which is strung by oneself with its beads loose or close to one another (is recommended). A rosary strung by a śūdra etc. is impure. One should avoid it from distance.

122. The berry (of the rudrākṣa) should touch the middle

finger. Then in the proper order one should mutter, moving one's hand, and again and again touching the central bead of the rosary.

123. One should count the number of the mantras (sacred word/name/formula) that are muttered. If they are not counted, they are fruitless. One should mutter (the names) of all gods with (i.e. by counting the beads of) one's own rosary.

124-125. (If he after) being pure (mutters the mantras) in all sacred places the merit would be a crorefold. He would obtain endless fruit if he mutters a mantra in honour of the image of Viṣṇu or Śiva, or Gaṇapati or the Sun, on a pure ground, or at the pure root of a tree, in a cowpen, or in a house at a crossway.

126. He, who mutters the hymn (in honour) of a goddess, in a vacant house, or before a corpse, or in a cremation ground, or at a place where four roads meet, has quick success, (since) he becomes efficient.

127. Every hymn—a Vedic one, or a Paurāṇic one, or one from the scriptures—gives the desired and agreeable object, if muttered with a rosary of rudrākṣas.

128. A man should hold on his head pure water flowing from the rudrākṣas; he is freed from all sins; his religious merit is inexhaustible.

129. A man who holds on his body an immortal rudrākṣa berry, would become the best among the gods.

The brāhmaṇas said:

130. Wherefrom is the rudrākṣa produced? For what reason has it become (i.e. is it regarded) pure? Why has it become stable on the earth? Who has brought it into usage?

Vyāsa said:

131-132. O brāhmaṇas, formerly in the Kṛtayuga a demon named Tripura having killed the gods and after the destruction of all the worlds, remained firm in a city in the intermediate region between the heaven and the earth due to the boon of Brahmā. Lord Śiva heard the terrible representation of (i.e. made by) the gods.

133. Then he strung his bow with an arrow resembling death and holding it killed the demon who was seen (by him) with (his) divine eye.

134. Fallen from heaven like a great meteor he dropped on the earth. Drops of perspiration fell down from (the body of) Rudra (i.e. Śiva), who was tired with exertion.

135. There, on the earth, a great rudrākṣaka was produced from the drops of (Śiva's) perspiration[1]. The beings do not know its fruit for it is very secret.

136. Then, Skanda, saluting the great lord, god of gods, with (i.e. by bowing down) his head on the ground, said (these) words.

137. "O lord, I want to know correctly the fruit of rudrākṣa at (the time of) muttering (a mantra), or the fruit of wearing it on one's person, or of seeing or touching it."

The lord spoke:

138. A man obtains a lakhfold merit by seeing it, a crore-fold merit by touching it, and ten crores of merit by wearing it (on his body).

139. By muttering (hymns with the help of a rudrākṣa rosary) for thousands of lakhs of crores and hundreds of lakhs of crores (times) one gets religious merit. No doubt should be raised here.

140. A man who is abandoned or who is engaged in impious acts or who is full of all sins, becomes free from all sins by wearing a rudrākṣa (on his body).

141. Even if a beast of prey taking a rudrākṣa in his throat dies, it too obtains Rudrahood; then what about human beings etc.?

142. Even if a man who does not engage himself in meditation holds a rudrākṣa (on his body), he becomes free from all sins, and obtains the highest position.

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1. 'Aśrubindu' in the text appears to be a mistake for 'svedabindu'.

Kārtikeya said:

143-144. There are rudrākṣas having one mouth, two mouths, three, four, five, six, seven, eight, nine mouths, ten, eleven, twelve, thirteen and fourteen mouths, and are said to be Śiva himself.

145-146a. Tell me about their deities and deities of their mouths. O lord of the world, (tell me) also as to which merit they possess. If you favour me, tell properly (about this).

The lord said:

146b-148. The rudrākṣa of one mouth is virtually Śiva; it removes (the sin of) brāhmaṇacide. Therefore one should wear it (on one's person) for the destruction of all (one's) sins. He would go to Śiva's heaven and rejoice with Śiva. O Kārtikeya, a man would obtain a rudrākṣa of one mouth due to great religious merit and due to Śiva's favour and would also obtain (i.e. go to) Kailāsa.

149-150a. A rudrākṣa of two mouths is (Viṣṇu), the god of gods. A man who wears a rudrākṣa with two mouths, has all his secret sins, like killing a cow, destroyed, and then obtains (i.e. lives in) heaven eternally on account of wearing a rudrākṣa with two mouths.

150b-152a. The one with three mouths is Fire himself; the sin earned in the (past) births of him on whom it remains (i.e. who wears it on his person), is burnt as fire burns fuel. The sin that a man has obtained (i.e. committed) by killing a woman or a brāhmaṇa and also by killing many (beings)—all that perishes that moment only.

152b-156a. A wise man obtains that fruit which is obtained by worshipping Fire, or by rites of (honouring) Fire, or by offering the oblation of ghee; and also obtains (i.e. goes to) heaven. He, who wears (a rudrākṣa of three mouths on his body), is like Brahmā on the earth. It would burn all (the sins due to) wicked deeds collected in birth after birth. There would be no disease in his belly; he would not be sick. He is never defeated, and his house is not burnt by fire. These and all other (fruits) are (obtained) and destructive weapons also

are warded off. Nothing that is inauspicious happens due to wearing of a rudrākṣa of three mouths (i.e. when a rudrākṣa of three mouths is worn on one's person).

156b-159. A rudrākṣa with four mouths is Brahmā himself; a brāhmaṇa on whose body it remains (i.e. is worn), would become adept in all branches of knowledge and best among those who know (the meaning of) the Vedas; he would know all the essential principles of religion and worldly prosperity and would be proficient in traditional law and in the Purāṇas. By wearing a rudrākṣa with four mouths the sin of homicide or (living) in houses with many beings quickly burns. Śiva is always pleased and he would be the lord of beings. Similarly he is born as the lord and the man is not at all afraid.

160-163a. With the five mouths these gods have resorted to Vāmadeva (l.e. Śīva). Therefore on the earth the five-mouthed one is most important. This one is of the nature of Rudra's son. Therefore a wise man should wear it. As long as the period of thousands of crores of kalpas and hundreds of crores of kalpas he would be honoured by gods and demons before Śiva. He would be a sovereign emperor on the earth and in Śiva's temple would have the lustre of Śarva (i.e. Śiva). Therefore, with all effort one should wear a rudrākṣa having five mouths.

163b-169a. There is no doubt that he who wears on his right arm a six-mouthed rudrākṣa i.e. Kārtikeya is free from such sins as brāhmaṇacide etc. One who is brave like Skanda does not get defeated even when the end of the world is imminent; he is the mine of virtues on the earth. He becomes Kumāra (i.e. Kārtikeya), the son of Pārvatī and Śiva. A brāhmaṇa is honoured by a king; a kṣatriya gets victory; the castes like vaiśya and śūdra always are full of (i.e. always have) prosperity; and to such a man only Pārvatī, the giver of boons, is easily available like his mother. Then by the strength of his own arms only a man becomes all-lustrous. In a council or in a king's palace or in an assembly such a wise man becomes an orator. He does not become a coward, nor does he

meet with ruin. All these and other good things (are possible) because of his wearing a six-mouthed (rudrākṣa).

169b-174. The seven-mouthed one is Ananta, the king of serpents and the General of a great army. In every mouth of this rudrākṣa serpents have settled. (They are:) Ananta, Karkaṭa, and Puṇḍarīka, and also Takṣaka, Viṣolbaṇa and Kārīṣa and the seventh is Śaṅkhacūḍa. These very powerful serpents live in the seven mouths. Merely by wearing this on one's body (i.e. if this is worn on one's body), poison does not spread over the body; and like the lord of the serpents Śiva is also very much pleased. Due to his being pleased all sins due to brāhmaṇacide, drinking liquor, stealing etc. and violating one's teacher's wife, perish day by day. All the sin that a man obtains (i.e. has committed) perishes that moment only. He would certainly obtain god-like pleasures in the three worlds.

175-180a. The eight-mouthed (rudrākṣa), the General of an army, is actually god Vināyaka himself. Hear from me what merit one gets by wearing such a rudrākṣa only. For birth after birth he would not be (born) a fool, or a patient, and would not be deprived of intelligence. There would never be any difficulty in his undertaking. He will have adeptness in his writings and skill in great undertakings. He fully destroys all his sins like cheating in money (-transactions), in weighing, or due to all (kinds of) tricks, or due to his touching his preceptor's wife with his penis (i.e. copulating with her) or touching her with his belly or his hand. Having eternally enjoyed heaven, and being free, he gets a high position. All these merits are due to wearing an eight-mouthed rudrākṣa.

180b-183a. The nine-mouthed one is called Bhairava. He, who wears this tawny rudrākṣa, granter of salvation, on his arm, would become equal to me in power. He who commits the murders of thousands of lakhs of crores, quickly burns (i.e. destroys the sin due to) them all by wearing a rudrākṣa with nine mouths. In heaven he is always honoured like Indra by gods. He is Gaṇeśa staying in an excellent abode like Śiva.

183b. By wearing (i.e. if a man wears a rudrākṣa) having ten mouths, serpents perish.

184-186. O boy, the eleven Rudras are said to reside in

the eleventh mouth (i.e. in the rudrākṣa with eleven mouths). A man should always wear it on the topknot. Hear (about) its meritorious fruit. A man quickly obtains by wearing a rudrākṣa with eleven mouths the fruit of (the performance of) thousands of horse-sacrifices and hundreds of crores of sacrifices, and the fruit of having duly presented a hundred thousand cows (to a brāhmaṇa). In the world he is like Hara and is not reborn.

187-191a. Āditya (i.e. the Sun) well-settled in the twelve mouths is always pleased with him who puts a rudrākṣa with twelve mouths round his neck. He quickly obtains the fruit which one gets by a cow-sacrifice or a human sacrifice, and deadly weapons are warded off. To him there is no fear from fire; no disease comes to him; he enjoys the acquisition of wealth and happiness; he is rich and never (experiences) poverty. Even if he has killed or has caused to kill elephants, horses, men, cats, rats or rabbits, or tigers, wild boars, foxes etc., he gets free (from the sin of having killed them) by wearing a rudrākṣa with twelve mouths; there is no doubt about this.

191b-194. If a man gets a rudrākṣa having thirteen mouths i.e. Rudra, he should know that it is most auspicious and fulfils all (his) desires. O Kārtikeya, he endowed with good luck accomplishes the nectar-like elixir, alchemy and the impression of the feet[1] of a deity or a holy person. A man is free from all sins by wearing a rudrākṣa with thirteen mouths, after having (i.e. even if he has) killed his mother, father, sister, brother or preceptor. Like the great god (Śiva) he eternally obtains (i.e. lives in) heaven.

195-196. O boy, if a man always wears on his head or arm, a rudrākṣa with fourteen mouths, the mass of Śiva's power, he is always honoured and approached by gods due to the greatness of his religious merit. What, again, is the use of speaking or describing too much?

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1. Mention of Pāduka in the text is rather confusing.

Kārtikeya said:

197. O lord, I desire to hear; (therefore) tell me with the recital of which sacred hymn the assigment or wearing of the rudrākṣas with different numbers of mouths is done according to the proper procedure.

The lord spoke:

198-199. O Kārtikeya, hear correctly about the assignment and wearing of rudrākṣas of different numbers of mouths. The merits (already) told are had without the recital of a sacred hymn. The merits and the importance of the man who on the earth wears it to the accompaniment of a sacred hymn, cannot be told.

200. Now the sacred hymns are indicated: 'Om Rudra ekavaktrasya; Om khaṃ dvivaktrasya; Om ambuṃ trivaktrasya; Om hrīṃ[1] caturvaktrasya; Om hrāṃ pañcavaktrasya; Om hrūṃ ṣaḍvaktrasya; Om hraḥ saptavaktrasya; Om kaṃ aṣṭavaktrasya; Om jūṃ navavaktrasya; Om akṣaṃ daśavaktrasya; Om śrīṃ ekādaśavaktrasya; Om hrīṃ dvādaśavaktrasya; Om kṣoṃ trayodaśavaktrasya; Om nrāṃ caturdaśavaktrasya.' Thus the sacred hymns should be assigned in due order. A man who, wearing a rosary (of rudrākṣas) on his head or chest, walks, obtains, at every step the fruit (of the performance) of a horse-sacrifice; not otherwise.

201. A man becomes equal to me by wearing rudrākṣas of all mouths (i.e. by wearing rudrākṣas having any number of mouths). Therefore, O son, with all effort, wear a rudrākṣa.

202. A man, who, wearing a rudrākṣa, dies on the earth, goes to my charming city, (and) is honoured by all gods.

203. O boy, formerly in Maru country when a trader was going for trading he was harassed (i.e. haunted) by a female spirit under a tree.

204. She danced there; a brāhmaṇa saw her (and said to her:) "Who are you? You are helpless; you are covered over with a tattered garment."

205-206a. She then told the brāhmaṇa: "I have heard from a messenger of gods; O brāhmaṇa, this charming man

1. Hrīṃ, Hrāṃ etc.—These are mystic syllables.

will now certainly meet with death due to the fall of the thunderbolt (on his body) ; and he will be my husband."

206b-209a. In the meanwhile, the thunderbolt fell from heaven on his head; and he fell on the ground on half the portion of a rudrākṣa. Then, O son, an aeroplane quickly flew from my city. Then the fortunate man, got into it and remained there for a long time. Having obtained my portion he will be a rich and wealthy man on the earth. O son, thus a man who dies on a piece of a rudrākṣa, obtains a good position (i.e. goes to heaven).

209b. I am unable to describe the fruit of wearing a rudrākṣa with the knowledge (of its importance).

210. He who dies with a rosary of rudrākṣas or with (just) one rudrākṣa (on his body), would become the follower of Śiva, Śakti, Gaṇapati, or the Sun.

211. He who recites it to himself, or to others, causes others to listen to it or himself listens to it, is free from all sins, and would obtain heaven in (due) order.

CHAPTER SIXTY

In Praise of Tulasī

Skanda said:

1. I am asking about (the importance of) the fruit of another tree also. O lord of the world, tell me about it for the good of all the worlds.

The lord said:

2. The dhātrī[1] fruit is very pure and is well-known in all the worlds, by planting which (i.e. it) a man or a woman is free from the bondage of birth.

1. Dhātri—Āmalaka tree; Emblic Myrobalan.

3. This fruit of Vāsudeva is pure, is pleasing and auspicious. Merely by eating it a man is free from all sins.

4. (Long) life would be (obtained) by eating it; religious merit would be accumulated by drinking (the juice of) it; misfortune would be destroyed by (taking) a bath (after applying its tenacious paste to one's body); and one would get all prosperity.

5. O Mahāsena (i.e. Kārtikeya), evil spirits, demons and goblins do not go (i.e. haunt) that house where dhātrī (tree) always stands.

6-7 Not the Ganges, not Gayā, neither Kāśī nor Puṣkara (is able to remove all sins of men); it is dhātrī only (that removes all sins). All the sins of him who bathes (after applying the tenacious paste of dhātrī to his body) when the day sacred to Viṣṇu has approached (i.e. on the day sacred to Viṣṇu), on the eleventh day of each of the two fortnights, perish, and he is honoured in Viṣṇu's heaven.

8. The fruit of dhātrī should always be used in food or at bath; it should certainly be used to the satisfaction of Viṣṇu (i.e. to satisfy Viṣṇu), or at the time of just bathing on a day sacred to Hari (i.e. Viṣṇu).

9-10. When a man breaks his fast of the eleventh day of each fortnight (by) just touching dhātrī, when the feast is ready and then eating (other food), then, O Kārtikeya, he is free from the sins committed during seven births just by observing one fast. There is no doubt about this.

11. He obtains (i.e. lives in) heaven eternally and is absorbed into viṣṇu. Therefore, with all effort, observe the dhātrī vow.

12. O Kārtikeya, he whose hair is always well-tinged with dhātri juice, would never again suck his mother's breasts (i.e. would never be reborn).

13. By seeing or touching dhātrī or even by uttering its name, Viṣṇu, the granter of boons, being pleased, is well disposed to him.

14. Viṣṇu dwells there, and also Brahmā; Lakṣmī also is steady in that house where there is the fruit of dhātrī; therefore a man should plant it in his house.

15. Misfortune perishes (from) that place where dhātrī stands. All gods are pleased; and being glad do not leave (him even) for a moment.

16. Viṣṇu would be pleased with him who offers a rich offering of eatables[1] along with a dhātri fruit to a deity; and not by hundreds of other sacrifices.

17. He, who, after bathing with (i.e. after applying) the juice of the dhātrī fruit (to his body), worships Viṣṇu, gets the desired fruit, or obtains whatever he has in his mind.

18. In the same way, the best man, having remembered the distinctive mark (of the deity) and having worshipped it with a dhātrī fruit, gets the fruit of a hundred thousand (coins of) gold.

19. O Skanda, the man who is engaged in serving dhātrī, gets the same position as the learned or the meditating sages have.

20. That position, which is had by resorting to or visiting sacred places or by observing various vows is obtained by men by means of serving dhātrī well.

21. He gets the love of all gods, goddesses and of my attendants also. (All these) the granters of boons, are well-disposed to him when he bathes with (i.e. after applying the paste of) the fruit of dhātrī or after worshipping it.

22. By properly worshipping the dhātrī fruit, those planets that are wicked, and the fierce demons and goblins, do not become (i.e. cease to be) wicked.

23. O son, except (in the worship of) the Sun, the āmalakī fruit is recommended in all sacrifices and rites and in the worship of every god.

24. Therefore, O son, one should avoid from a distance (i.e. keep away from) the dhātrī fruits on a Sunday and especially on the seventh day (of a fortnight).

25. Everything—life, wealth and wife—of him who bathes with (the paste of) the fruit of dhātrī or eats it on a Sunday, perishes.

26. One should also certainly avoid from a distance (i.e. keep away from) dhātrī on a Saṃkrānti, a Thursday, the sixth-

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1 Naivedya—An offering of eatables presented to a deity or idol.

day, the first day, the ninth day of every fortnight and on the new-moon day.

27. That dead man (i.e. the dead body of a man) in whose nose, ear or mouth or hair of the head a dhātrī fruit is (placed), goes to the abode of Viṣṇu.

28. A dead man, merely by contact with a dhātrī fruit goes to Viṣṇu's abode. All his sins perish; and he goes to heaven in a chariot.

29. The religious man who bathes after besmearing his body with the juice of a dhātrī fruit, obtains the fruit of a horse-sacrifice at every step.

30. Merely on seeing it all the most sinful beings, wicked and fierce planets run away.

31-36. O Skanda, formerly a pulkasa[1] went to a forest for hunting; after having killed the flocks of beasts and birds he was oppressed with thirst and hunger. Seeing in front of him an āmalakī tree full of large fruits he at once climbed it and ate the best fruit. Then through (ill) luck he fell on the ground from the top of the tree. Due to the pain of the deep wound he then died. Then all the very powerful hosts of evil spirits and the hosts of demons and ghosts and Yama's servants could not comfortably carry or see that dead cāṇḍāla. Saying, 'this is mine' they started fighting among themselves. They could not even seize one another. Then after having reflected they went to the groups of sages.

The evil spirits said:

37-43a. O wise sages, why were we or the servants of Yama not able to see the sinful cāṇḍāla? All those viz. who, with their faces turned away from battle, die after being overthrown by the determined ones, who have sunk due to rash acts, who are timid, who are oppressed by a destructive weapon, fire or wood, or those men who are killed by lions, tigers or by aquatic animals, also the evil spirits living in water or on ground or fallen from trees and mountains, or those who are killed by beasts and birds or who have died in prisons or due to poison,

1. Pulkasa—Name of a degraded mixed caste, the offspring of a niṣāda by a śūdra woman.

those who have died by committing suicide, or those who have missed the rites like śrāddha, or those who have died due to secret acts, also rogues and haters of preceptors, brāhmaṇas and kings, heretics, followers of the left-hand Śākta ritual,[1] those who were cruel, who have administered poison, who were false witnesses, who have eaten impure food—are to be eaten by the evil spirits. There is no doubt about this. We, who have been saying 'this is mine', are not able to carry that (cāṇḍāla). Why and due to whose prowess is he difficult to look at like the sun?

The sages said:

43b-44. O evil spirits, he has eaten a ripe āmalakī fruit. Many fruits due to it are going along with him (i.e. he has earned great religious merit which now accompanies him). For that reason only he has certainly become difficult to look at.

45-46a. The life-principle of him who has fallen from the top of a tree would not leave him due to affection (for the body). He and also others who commit sinful deeds would go to heaven, not due to the movement of the Sun, but only after being purified by eating a dhātrī (fruit).

The evil spirits said:

46b. We are asking you through ignorance. We are not at all censurers.

47-48a. O best sages, tell us quickly what is in your mind, till an aeroplane does not come here from Viṣṇu's world, and till the brāhmaṇas do not loudly recite whatever is designed by them like the Vedic hymns.

48b-51a. We are not able to remain even for a moment at that place where the Vedas, various sacred hymns, Purāṇas and Smṛtis are loudly recited. We do not remain (present) in front of places of sacrifices, offerings, mutterings, and of the worship of deities. Therefore (please) tell us the account. O brāhmaṇas, doing which (deeds) do men obtain the birth of (i.e. are born as) evil spirits? We desire to hear about it correctly. How (i.e. why) is the body deformed?

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1. Kaulika—A follower of the left-hand Śākta ritual.

The brāhmaṇas said:

51b-52. The false witnesses and those who died after killing or binding (someone) being troubled by the distresses like cold, wind, heat and especially by hunger and thirst, and also oppressed by other troubles, (becoming) evil spirits, have gone to hell.

53. Those evil spirits who sought the weakpoints of others and also who destroyed the work of brāhmaṇas and their preceptors, become evil spirits not to be born again (i.e. they eternally live as evil spirits).

54. That man who strikes the giver of gifts to the best brāhmaṇa, resorts for a long time to the state of an evil spirit and never returns from hell.

55. Those fools who oppress or drive their own or another's cow, are born as evil spirits on the earth as a result of their deeds.

56. Those truthful men who fail to keep their promise and also those men who have violated their vow and have eaten the lotus-petals, are born as evil spirits on the earth as a result of their deeds.

57. Those who sell their own pure, chaste, innocent daughter or that of their paternal or maternal uncle, are born as evil spirits on the earth.

58a. These and many others are born as evil spirits due to their deeds.

The evil spirits said:

58b-59a. O brāhmaṇas, (please) tell us quickly for our good that which is beneficial to all the worlds, viz. how (i.e. for which reason) or by (performing) which deed men do not become evil spirits.

The brāhmaṇas said:

59b-60a. The wise man who bathes in the water of a sacred place or salutes a great idol (of a deity) is not born as an evil spirit.

60b-61a. Men after having fasted on the eleventh day (of a fortnight) and having worshipped Viṣṇu (i.e. those men who

fast on the eleventh day of a fortnight and worship Viṣṇu) especially on the twelfth day (of that fortnight), do not become evil spirits.

61b-62a. Those (men) who are attached to the worship of deities with the Vedic hymns and eulogies and sacred hymns, do not become evil spirits.

62b-63a. A man after having heard, recited to others or to himself (i.e. who recites to others or to himself) divine passages from the Purāṇas agreeing with religious precepts, does not become an evil spirit.

63b-64a. Similarly, men purified by various vows and by wearing rudrākṣas or lotuses, after muttering (i.e. who mutter sacred names of a deity) on (i.e. by counting the beads of) a rudrākṣa rosary, do not become evil spirits.

64b-65a. Those who after having daily bathed (i.e. who bathe) with the juice of (i.e. after besmearing their body with paste of) dhātrī fruit, are attached to eating (i.e. eat) it, have thereby worshipped Viṣṇu well and (so) do not become evil spirits.

The evil spirits said:

65b-67. Those who are well-versed in the Purāṇas know that religious merit is obtained by seeing (i.e. meeting) the good. So (now) we have met (i.e. have been lucky to meet) you. (Please) do whatever is good for us, so that all of us will be free from this state of evil spirits. O wise ones, we have submitted ourselves to you; (please) instruct us in the performance of a vow.

68a. Then all the kind, best brāhmaṇas said to them: "Quickly eat the dhātrī fruits for obtaining release."

The evil spirits said:

68b-69a. O brāhmaṇas, we cannot stand the sight of the dhātrī trees. How then shall we be able to eat their fruits?

The brāhmaṇas said:

69b-70a. Because we are telling it, the auspicious eating of the dhātrī fruits will fructify in (the form of) reaching the other world. Therefore deserve yourselves to go to heaven.

70b-71a. Then having obtained a boon from them, the evil spirits climbed up the dhātrī tree, obtained the fruits and sportively ate them.

71b-72. Then having got into a big, very beautiful chariot that had quickly come from the abode of gods, the cāṇḍāla evil spirits went to heaven, very difficult to obtain by means of vows of sons and sacrifices.

Skanda said:

73. The evil spirits obtained religious merit and went to heaven merely after eating the dhātrī (fruits). (Then) how (is it that) men etc. who eat them do not go to heaven?

The lord said:

74-76. Due to their former loss of knowledge, they do not understand what is beneficial to them and what is not. The evil spirits, being deluded, look upon leavings of food or (food etc.) touched by dogs, and also phlegm, urine or excrement as excellent, and always eat them, and also the excrement, urine or substances vomited by cocks. The evil spirits always eat the food of him who has not given up muttering (sacred hymns) during the period of mourning or of impurity caused by a child-birth in the family.

77. The evil spirits live there (i.e. in the house) of him, whose wife is hard to be subdued, is void of purity and restraint, is expelled by the elders and is wicked.

78-79. Those who are not eminent due to being born in (certain) families, who are without power and energy, who are deaf, weak, and poor are born as evil spirits due to their deeds. Even for a moment they do not enjoy prosperity as they are extremely connected with unhappiness. Therefore they have deformed figures and are void of all pleasures.

80. The evil spirits are naked, troubled with diseases, rough and dirty. They are always afflicted with these or other miseries.

81-82a. It may be that due to the ripening of that Karma (i.e. those actions) they are born like these. Those who are busy in censuring their father, mother, preceptors or deities,

and also those who are heretics, who are followers of the left-hand Śākta ritual or are sinful, are born as evil spirits.

82b-83a. Those, who have committed suicide by putting a noose round their neck, or by water (i.e. by throwing themselves into water), or with weapons or by (drinking) poisons, become evil spirits in this world, or are born in (the castes) like cāṇḍāla.

83b-85a. Those, who are low-born, fallen, or who have died of a sinful disease, and those who are killed by the low-born ones in a battle, are certainly (born as) evil spirits on the earth. Those who are full of (i.e. who have committed) great sins[1], who are excluded in marriages (i.e. are not married), who are rash due to bravery, are born as evil spirits as a result of their deeds.

85b-89a. Those, who have committed high treason, or who have thought of being treacherous to their parents, or who are void of meditation and study and also of vows, and worship of gods etc., are without (i.e. those who do not recite) prayers, those who do not bathe or those who are interested in approaching their preceptor's wife, those who keep company with vicious, low-born women, or those who have died due to severe fasts, who have died while staying in a mleccha country, those impure ones who are endowed with (i.e. speak) the language of the mlecchas, those who derive their livelihood from the mlecchas, those who imitate the mlecchas, those who live on a woman's wealth, those who do not protect women, are born as evil spirits. There is no doubt about this.

89b-90a. Those, who abandon (i.e. dismiss without entertaining) a brāhmaṇa—an auspicious guest due to his religious merit—who is fatigued, whose body is tormented due to hunger and who has come to their house, are born as evil spirits.

90b-91a. Those, who sell cows to mlecchas and to those wbo eat (the flesh of) cows, rather live in the world of the evil spirits and are not reborn (i.e. live there eternally).

91b-92. Those who are internally impure and the dead

1. Mahāpātaka—Great sins. These are five: kiling a brāhmaṇa; drinking wine or liquor; theft; cohabitation with the wife of one's teacher; keeping company with one who commits any one of these four sins.

beasts are born as evil spirits. Those who are void of any sacraments like rites after birth etc. are born and die as evil spirits and goblins (again and again) for a long time.

93. By every sacrament like a bath, morning, noon and evening prayers, worship of gods, and Vedic words and words about sacrifices being born as an evil spirit is avoided.

94-95a. Those, who are without (i.e. who do not undergo) any sacrament, are sinful; such evil spirits are not born again (i.e. live as evil spirits eternally). Those, who cause (or allow) people) to throw the leavings of food and utensils used for eating food, filthy things (like urine, excrement) of the body into sacred places, become evil spirits. There is no doubt about this.

95b-97a. Those, who have not gratified brāhmaṇas, manes and preceptors by making offerings and honouring them, are very much born as evil spirits due to their deeds. Those women who, having forsaken their husbands, live with other men, live for a long time in the world of the evil spirits, and are born in low castes.

97b-98a. Also those, who, being deluded by (enjoyments) of senses, deceive their husbands, those who eat savory food are sinful, and live for a long time on the earth as evil spirits.

98b-99a. Those, who eat excrement and (drink) urine, those who are intent upon using up the wealth of a brāhmaṇa or those who eat prohibited food become evil spirits and are not born again (i.e. eternally live as evil beings).

99b-100a. Those who forcibly snatch the things of others and do not give them (back), and those who insult guests are born as evil spirits living in hell.

100b-101a. Therefore, having eaten (i.e. one who eats) the āmalakī fruit, and having bathed (i.e. one who bathes) with its juice (i.e. after applying the paste of the āmalakī fruits to the body), one is free from all sins, and is honoured in Viṣṇu's heaven.

101b. Therefore, with all efforts serve the auspicious āmalakī.

102-103. He, who would, everyday listen to this auspicious meritorious account, has all his sins purified and is honoured in Viṣṇu's world. Those, who are well-versed in the Purāṇas,

know that he who would narrate this account especially to Viṣṇu's devotees, is absorbed in Viṣṇu.

Skanda said:

104. O lord, I have understood the two kinds of the very pure fruit of tree. Now I desire to hear about the leaves and flowers that easily give (i.e. lead to) liberation.

The lord said:

105. Of all leaves and flowers the auspicious Tulasī, which grants (i.e. satisfies) all desires, which belongs to and is very much liked by Viṣṇu, is the best.

106. Tulasī gives enjoyments and liberation, is the chief, greatest in all worlds and auspicious, resorting to which the best sages have eternally gone to heaven.

107. She (i.e. the Tulasī plant) was formerly planted by Viṣṇu for the good of all the worlds. The leaf and flower of Tulasī are valued in all good works.

108. As Lakṣmī is dear to Viṣṇu or as I am dear (to him), in the same way this goddess Tulasī is (dear to him); a fourth one is not to be obtained.

109-110a. One Tulasī leaf gives a hundred (coins of) gold. Without Tulasī leaves, Viṣṇu, the demon-killer, is not pleased. He is not pleased with other flowers and leaves and applications of sandal etc.

110b-111a. He, who, with the hope of final beatitude, has worshipped Hari with this (i.e. a Tulasī leaf), has indeed given (gifts), offered oblations, obtained knowledge and performed sacrifices or observed vows etc.

111b-113. I think that by Viṣṇu's worship with Tulasī leaf brightness, happiness, fame, wealth, (noble) family, (good) character, (good) wife, (good) son, (good) daughter, wealth, kingdom, health, knowledge and special knowledge, Vedas, Vedāṅgas, science, Purāṇas, sacred texts, are in his hand birth after birth.

114. As Gaṅgā of a charming form grants liberation in heaven, or as Bhāgīrathī is auspicious, so is auspicious Tulasī.

115. What is the use the water of Ganges and what is the

use of resorting to Puṣkara? He gets delight with water mixed with Tulasī leaf only.

116. That intelligent man, to whom Viṣṇu is favourable in every birth, has faith in worshipping Viṣṇu with Tulasī (leaves).

117. O Skanda, it is not possible to narrate the fruit of merit of him who would worship Viṣṇu with the sprouts and leaves of Tulasī.

118. There is the proximity of Viṣṇu, where there is Tulasī grove. Brahmā also (lives) there, and also Lakṣmī with all the hosts of gods.

119. Therefore a man should always worship that deity (which is) in proximity. All those panegyrics and hymns etc. become eternal (when recited in the proximity of Tulasī).

120. All the evil spirits, goblins, ghosts of brāhmaṇas, ghosts, demons etc. always run away (from) there.

121. The mothers like Alakṣmī, Nāśnī, Ghūrṇā, Ḍākinī[1], get frightened after seeing the Tulasī leaf.

122. There (and then) only all sins like the murder of a brāhmaṇa, sinful diseases due to sins, committed through bad advice, perish.

123. He, who has planted a grove of Tulasī for Viṣṇu on the earth, has duly performed a hundred sacrifice in which dakṣiṇā (fee paid to brāhmaṇas) is dear.

124. By putting Tulasī on Viṣṇu-idols, and also on Śālagrāma stones[2], one would be absorbed with Viṣṇu.

125. The men (i.e. relatives) of the wise man who would plant a Tulasī plant for Viṣṇu on the earth, are happy; he goes to Viṣṇu's abode.

126. He, who, after having worshipped Viṣṇu, puts the remaining of the Tulasī leaf on his own head, is purified and would go to heaven.

127. In the Kaliyuga Tulasī burns one's sin, and gives one (i.e. takes one to) heaven and salvation on (i.e. by) worshipping it, narrating (its account), meditating upon it, planting it and putting its (leaves etc.) (on one's person).

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1. Dākini—A female imp attending Kālī (feeding on human flesh).
2. Śālagrāma—Name of a sacred stone worshipped by the Vaiṣṇavas and supposed to be pervaded by Viṣṇu. It is a black stone which contains a fossil, ammonite and is chiefly found near the Śālagrāma village on the Gaṇḍakī river.

128-129. He who teaches about it, and himself practises it, goes to the highest place, viz. Viṣṇu's abode. That which pleases Viṣṇu is dearer to me.

130. O Skanda, the leaf (of Tulasī) is equal to all gods and goddesses in śrāddhas and sacrifices.

131. Therefore serve Tulasī with all effort. He, who has served Tulasī, has served everyone like his preceptor, a brāhmaṇa or a sacred place.

132-133a. Therefore, O Skanda, serve (the Tulasī). He who would cast his life while keeping Tulasī on the tuft of hair on his head, is free from a stream of sins and goes to the happy heaven.

133b-134a. That (high) position which the wise obtain by means of sacrifices like Rājasūya, vows and various restraints is obtained by those who serve Tulasī.

134b-135. A man obtains the position of Viṣṇu by worshipping Viṣṇu just with one leaf; what is the use of (giving) the minute details of the sacred precepts?

136. He, who has worshipped Viṣṇu with a crore of soft Tulasī leaves, would not drink the milk of his mother (i.e. would not suck his mother's breasts, i.e. would not be born).

137. A man should enliven thousands of men, by worshipping Viṣṇu everyday with delicate Tulasī leaves. O child, I have told you the main qualities of Tulasī.

138. I am unable to describe all the qualities even with (i.e. even after spending) a long time. He who would daily listen to this account—the collection of religious merit, is free from the sin committed in the previous birth, and from the bondage of birth.

139. One would get the fruit of agniṣṭoma by reciting it even once.

140. Such a man does not contract diseases, nor does he have ignorance, O son. He always gets success; he is never defeated.

141-142. The wealth of him, in whose house there is a writing (i.e. the written account), thrives. Mental agonies, evil spirits, griefs, or insult do not remain, even for a moment, at that place where there is such a written account.

CHAPTER SIXTYONE

Glorification of Tulasī

The brāhmaṇas said:

1. We have heard from you the greatness of the Tulasī blossom, auspicious to Viṣṇu. We (now) desire to hear the auspicious hymn of praise composed in her (i.e. Tulasī's) honour.

Vyāsa said:

2-4. O brāhmaṇas, I shall tell you that Purāṇa (i.e. old account) which I narrated in the Skanda Purāṇa, for (obtaining) liberation. All the disciples of the sage Śatānanda who had fulfilled their vows, having saluted their preceptor asked him what was helpful to religious merit, O brāhmaṇas. (They said to Śatānanda:) "O lord, O best of brāhmaṇas, we desired to hear from you the glorification of Tulasī, which you had formerly heard from the mouth of Brahmā."

Śatānanda said:

5-7. He who killed (i.e. destroyed) the pride of the demons is pleased and there is inexhaustible religious merit. How is it that, that Tulasī, by the mere sight of which one gets (the merit of) the gift of a crore of cows, is not worshipped and revered by people? In this world those men, in whose house there exists, in this Kali age, Tulasī for the daily (worship) of the Śālagrāma stone, are lucky.

8. Those tender hands which gather Tulasī leaves and those that plant (the plant of) Tulasī for Viṣṇu, are lucky on the earth in the Kali age.

9. What would even angry Yama, with his servants, do (to him) who has worshipped, with the Tulasī leaf the lord of gods, the destroyer of misery.

10-11. What does a man accomplish by the fruits of undertaking pilgrimages to sacred places etc.? In the Kali age, Tulasī burns (a man's) sin, when used at the time of bathing, giving gifts, meditation, eating, worshipping Viṣṇu, narrating (the account of) and planting Tulasī.

12-13. "O Tulasī., you are born immortal; O you, who are always dear to Viṣṇu, I am looking out for you for Viṣṇu; O you virtuous one, be a granter of boons. O you of a pure form, do that by which I shall daily worship Viṣṇu with (leaves etc.) produced from your body; O you, who destroy the dirt (i.e. the sin) in the Kali age."

14. That worship of Viṣṇu, which a man does after collecting Tulasī leaves, with (the recital of) this sacred prayer is a lakh crore times meritorious.

15-33. "O supreme goddess, the best gods sing your glory. Sages, Siddhas, Gandharvas and the lord of serpents[1] himself in Pātāla[2], except Viṣṇu do not understand your glory and the measure of your qualities even after hundreds of crores of kalpas. You came up from the joy of Viṣṇu at the time of the exertion of the churning of the milky ocean. Since formerly Viṣṇu held Tulasī on his head, you became pure (due to your) having fully reached i.e. touched the limbs of Viṣṇu; I salute you, Tulasī. Since I worship with your offshoots, therefore make me void of difficulties (i.e. remove all my difficulties) (so that) I shall reach the highest position. You were planted on the Gomatī bank and were looked after by Kṛṣṇa himself. Viṣṇu himself moving in Vṛandāvana, served Tulasī for the good of the world and of the Gopīs (i.e. the cowherdesses), for the progress of Gokula (i.e. the village where Kṛṣṇa was brought up) and for Kaṃsa's death. O you who are dear to the world, formerly, at the behest of Vasiṣṭha, Rāma planted you on the bank of Sarayū for killing the demons. You are planted for the progress in penance; I bow to you, Tulasī: The daughter of Janaka (i.e. Sītā), when she was separated from Vāsudeva (i.e. Rāma), meditated upon you in the Aśoka garden (in Laṅkā), and was united with her dear one (i.e. Rāma). Formerly, Pārvatī planted you on the Himālaya, for increasing (the merit of) her penance, in order to secure Śaṅkara (as her husband). O you, who delight (others), you were waited upon by all the wives of gods and Kinnaras for the destruction of evil dreams. My salutation to

1. Nāgarāja—An epithet of Śeṣa.

2. Pātāla—The last of the seven regions or worlds under the earth, said to be peopled by Nāgas.

you. The manes themselves served the auspicious Tulasī in Dharmāraṇya and Gayā. Rāma, desiring his good, planted Tulasī in the Daṇḍaka forest; Lakṣmaṇa waited upon her; and Sītā devoutly protected her. As Gaṅgā, pervading the three worlds, is glorified in the sacred texts, so also Tulasī is seen (to be glorified) in (the world of) the mobile and immobile. The lord of the monkeys (i.e. Sugrīva), while living on the Ṛṣyamūka (mountain) served Tulasī for destroying Vālin, and for being united with Tārā (i.e. the wife of Vālin). Having saluted goddess Tulasī, Hanūmān acrossed the sea and came back delighted, after having carried out his mission. Putting on (the leaf etc. of) Tulasī, a man being free from his sins goes (to Viṣṇu's heaven), or else, O best of sages, he removes (i.e. is free from the sin of) the murder of a brāhmaṇa. He who would have on his head the water trickling from a lotus-leaf, has (by that) obtained a bath in Ganges and it gives fruit equal (to the gift of) ten cows. O goddess Tulasī, O best among the deities, O you dear to Viṣṇu, O you who have sprung up from (i.e. due to) the churning of the milky ocean, be pleased; I salute you."

34. Viṣṇu pardons thirtytwo faults of him who, keeping awake on the twelfth day (of the fortnight) would recite the hymn of praise of Tulasī.

35. By the recital of the hymn of praise of Tulasī, all the sin committed during youth, childhood, adolescent stage, (and) old age, perishes.

36. The lord of gods is pleased; and being pleased he gives prosperity; he destroys (the man's) enemy and grants him happiness and knowledge.

37. Even by merely (uttering) the name of Tulasī, gods give (a person) his desired object. The lord gives salvation even to censurable persons.

38. Tulasī, pleased by (her) praise, gives happiness and prosperity. Know that even a sinner who is on the path of Yama, easily goes up (to salvation).

39-40. He in whose house the hymn of praise of Tulasī is kept in a written form, has nothing inauspicious and certainly gets every auspicious (thing); and he has every propitious object

and has nothing that is unpropitious. He always has abundant supply of food, and has ample wealth and corn.

41-43. He has firm devotion for Viṣṇu, and does not get separated from the devotees of Viṣṇu. He lives free from diseases (i.e. lives a healthy life) and has no mind for irreligious conduct. He, who would recite the praise of Tulasī on the twelfth day of a fortnight by keeping awake, gets by reciting the praise of Tulasī, the fruit which (is obtained) by (visiting) thousands of crores of sacred places.

CHAPTER SIXTYTWO

In Praise of the Gaṅgā

The brāhmaṇas said:

1-3 By a (sacred) bath, all sins, great sins, and also other sins certainly perish. Instruct us about it. Instruct us (as to how) a man, being purified from sin, obtains (i.e. lives in) heaven like Indra, and does not lose his existence as god. He (gets) all enjoyments here; and after death becomes the best god in heaven. It is said that the staircase to heaven is (obtained by) those whose sins due to Kali have perished.

Vyāsa said:

4. O brāhmaṇas, of women and men, who are born in ordinary (families) and who think of getting a good position (in heaven), Gaṅgā removes the sin merely by their looking at her (stream).

5-6. Sin perishes just by remembering Gaṅgā. Very heinous sins (perish) by the recital (of her name). Great sin (perishes) by her sight. Hosts of great sins are exhausted by daily bath in the Gaṅgā, and by drinking (her water) daily and by daily offering oblations to the manes into her (stream).

7. As cotton or hay is burnt is a moment by fire, so the sin of men would be burnt (i.e. would perish) in a moment by the touch of the water of Gaṅgā.

8. A man, by having a bath in Gaṅgā, obtains inexhaustible heaven (i.e. lives in heaven eternally) and obtains Viṣṇu. He could obtain fame, kingdom, religious merit, heaven and best position (i.e. final beatitude) in the end.

9. Listen to the fruit, viz. the religious merit of him who duly offers with (proper) utterances, piṇḍa to the manes.

10-11. He is honoured in heaven for a thousand years by just (offering) food; for double that period by offering sesamum. O brāhmaṇas, know that by means of offering a fruit to be offered, and by (performing) the rite in whch products of a cow are used, there is no end to heaven (i.e. he eternally lives in heaven). Thus by daily offering piṇḍas a hundred sacrifices would be (said to be performed).

12. The manes living in hell become blessed, and those who are living among the mortals are endowed with wealth and sons and are blessed with happiness and honour.

13. Those mortals who have gone to the nether world, and those who are insects on the earth, among the inert group of birds etc., become wealthy or kings.

14-15. Then those to whom (oblation of) water and piṇḍas along with (proper) material are offered into the water of Gaṅgā, on her banks, by their sons, grandsons, members of their families, sons of their daughters, sons-in-law, sons of their sisters, by those who love them, by their friends, and by those who are dear to them and who are not, have heaven eternally (i.e. live in heaven eternally).

16. Those hundreds and thousands of mortals born in the father's or mother's family and remaining above the piṇḍas become happy.

17. His beings (i.e. relatives) living in heaven, or in the lower region or in between (the heaven and the earth) always desire the good Gaṅgā. Let them go to the divine river.

18. The men (i.e. relatives) of him who alone (i.e. just) goes to Gaṅgā are purified. This is the great religious merit that he (himself) crosses and makes others cross (the mundane existence).

19. Even the Four-faced one (i.e. Brahmā) is not able to narrate all the qualities of Gaṅgā. Therefore, O brāhmaṇas, I shall just tell (you) a few qualities of Gaṅgā.

20. Sages, Siddhas, Gandharvas, and other best gods, became unfallen from (i.e. lived eternally in) heaven after having practised penance on the bank of Gaṅgā.

21. (Living) in jewelled houses, and having divine bodies and moving in chariots according to their own desire, they do not even now return (to the earth).

22-23. After having practised penance on the bank of Gaṅgā, they obtain prosperity there, where there are auspicious golden mansions, standing above all worlds, full of desired objects and where there are charming women and flowering trees like Pārijāta and the desire-yielding trees.

24. That (highest) position which is (obtained) by means of many austerities and sacrifices and various kinds of vows and ample gifts is obtained by them who wait upon Gaṅgā.

25-27. Sons (may) abandon a father who is born of a paramour, or who is fallen, or who is wicked or who is of a low caste, or who has killed his preceptor, or who is full of treachery or all sin; or wives or groups of friends or other relatives (may) abandon their dear (one); but Gaṅgā would never abandon them. At a mother holds her child to her bosom and cleans him of dirt and excrement, so Gaṅgā would wash the dirt of them. They become very famous and are honoured with enjoyments and ornaments.

28. The auspicious Gaṅgā, who is devoutly seen by men, emancipates a lakh (of members) of their families from the worldly existence.

29. Gaṅgā, the remover of affliction, emancipates from the ocean of the worldly existence, both the families (i.e. of their father and of their mother) of those men by whom she is remembered, meditatad upon, well-praised and well-pleased.

30-31a. A man would emancipate a crore (of the members) of his family by bathing (i.e. if he bathes) in the auspicious Gaṅgā on the Saṃkrānti[1] days and Vyatīpāta days, and at the time of the lunar and the solar eclipses.

1. Saṃktānti—The passage of the Sun from one zodiacal sign into another. Vyatīpāta—Any great portentous calamity, or a portent foreboding a great calamity.

31b-32a. Those mortals who cast their bodies with Viṣṇu in their hearts, by day in the bright fortnight during Uttarāyaṇa[1], are blessed.

32b-33a. He who would die in the auspicious water of Bhāgīrathī according to this procedure, goes to heaven not to be reborn.

33b. He who daily goes to Gaṇgā, follows all gods.

34-35a. Since Viṣṇu is full of all gods, and since Gaṅgā is full of Viṣṇu, (therefore), by offering piṇḍas and water with sesamum to the manes, those (i.e. the manes) who live in hell go to heaven, and those who stay in heaven obtain salvation.

35b-36a. Gaṅgā alone is the greatest recourse to every man who has molested another's wife or has damaged another's property and who hates others.

36b-37a. There is no other recourse like Gaṅgā for a man who is destitute of (the knowledge of) Vedas and sacred books, who is given to censuring his preceptor, and who is without (i.e. who does not follow) the conventional conduct.

37b-41. When there is Gaṅgā, which gives a man (i.e. takes a man to) heaven and salvation, when she is worshipped easily and gracefully, what is the use of performing various kinds of rich sacrifices or of practising austerities very difficult to practise? What is the use of always having great restraints and yogic practices curbing (the functions) of the mind? Gaṅgā, who grants enjoyments and salvation, who easily gives final beatitude, is remaining in front (of men). She destroys men's sin (accumulated) in a group (i.e. a series) of many existences. A man instantly gets religious merit merely by a bath in Gaṅgā. A man gets, by daily having a bath in Gaṅgā, that fruit which he gets by giving a thousand cows on a solar eclipse day at Prabhāsa[2]. By seeing her (stream) a man removes his sin, and by touching her (water) he obtains (i.e. goes to) heaven.

42-45a. Gaṅgā, plunged into (i.e. if one bathes in her water) even by chance, gives salvation. The fickleness of all senses due to imagination and cruelty disappear by the sight of

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1. Uttarāyaṇa—The period or time of the summer solstice.
2. Prabhāsa—Name of a well-known place of pilgrimage near Dvārakā.

Gaṅgā. Merely by her sight, greed for another's wealth, lust for another's wife and liking for the conduct prescribed for someone else, disappear; and there proceeds satisfaction due to what a man gets by chance while following the course of conduct prescribed for him; and by a dip in Gaṅgā, equanimity (of mind) towards all beings would be (possible).

45b-46. That man who happily lives by resorting to Gaṅgā, is liberated while living[1] here (i.e. in this world) only, and is the best of all. For him there is nothing (left) to be done who would remain by resorting to Gaṅgā.

47-48. Such a man is blessed, is liberated and is liberated while living. Sacrifice (performed) in Gaṅgā (i.e. sacrificial offerings cast into the water of Gaṅgā), gifts offered into Gaṅgā, muttering (of prayers done) in Gaṅgā, śrāddha (offered) in Gaṅgā, and worship of deities done (while standing) in (the water of) Gaṅgā would always be crores and crores of times meritorious. Sin committed at any other place perishes on the bank of Gaṅgā.

49-50a. A sin committed on the bank of Gaṅgā is destroyed by means of (i.e. after having) a bath in Gaṅgā. A man having bathed (i.e. who bathes) in Gaṅgā on the day of his natal star and in union with Gaṅgā would emancipate his family.

50b-51a. If a man would (even) once praise Gaṅgā as he always respectfully praises a rich man, he would be a recipient of heaven (i.e. would live in heaven).

51b-53a. Even he, who without faith, recites the epithets of Gaṅgā, by remaining in her water, becomes a recipient of heaven. Gaṅgā emancipates, on the earth, men who reflect upon her; she emancipates the Nāgas in (the region) below (the earth); (and) she emanipates gods in heaven. (Therefore) Gaṅgā is declared to be Tripathagā.[2]

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1. Jivanmukta—'Liberated while living'; a man, who, being purified by the true knowledge of the Supreme Spirit is free from the future birth and all ceremonial rites while yet living.

2. Tripathagā—Having three paths, i.e. flowing in heaven, on the earth and the lower region.

53b-56a. A man who dies in Gaṅgā, deliberately or undeliberately, obtains heaven and salvation. The position (like going to heaven) which a meditating sage or a wise man remaining (only) in the sattva quality obtains, is obtained by a man who casts his body in Gaṅgā. (Between a man) who would purify his body by a thousand Cāndrāyaṇa (vows), and (a man) who would drink, as much as he likes, the water of Gaṅgā, he (i.e. the latter) is superior.

56b-58a. The power of the sacred places, and especially of gods and also of Vedas (would last) as long as a man does not reach Gaṅgā. Vāyu has said, there are three crores and a half of sacred places in heaven, on the earth and in the intermediate region between the heaven and the earth.

58b-60a. "O Gaṅgā, they (all) are (situated) in you. O Gaṅgā, you who have risen from the lotus-like feet of Viṣṇu, O you flowing in three courses, O you, who are known as having meritorious water, (please) remove my sins. You have risen from Viṣṇu's feet. You belong to Viṣṇu. You are honoured by Viṣṇu. Therefore, protect me from the sin committed from birth upto death. O great goddess, O Bhāgīrathī, O you full of religious merit, purify me with faith, with your immortal rich power."

60b-62a. He, who would bathe in the water of Gaṅgā while reciting these three excellent verses is free from sin committed during crores of existences; there is no doubt about it.

62b-63a. I shall tell you the basic mantra of Gaṅgā as narrated by Śiva. A man, uttering it (even) once, settles in Viṣṇu's body.

63b. This is the mantra: "Om, repeated salutations to Gaṅgā, of a universal form and belonging to Viṣṇu."

64. A man, who holds with his head (i.e. puts on his head) the clay of the bank of Gaṅgā, is free from all sins, even without bathing in Gaṅgā.

65. (Even) if he (just) touches the breeze thrown off by the wave of Gaṅgā, he is free from a fierce sin, and obtains eternal heaven (i.e. lives eternally in heaven).

66. As long as a bone of a man remains in the water of Gaṅgā, he is honoured for a thousand years in heaven.

67. A man, by casting (i.e. who casts) the bones of his parents, his helpless relatives or even of his preceptor, does not fall from heaven.

68. The man, who would carry the piece of the bone of his parents to Gaṅgā, obtains, at every step, the fruit of a horse-sacrifice.

69. Blessed are the inhabitants of the country, the beasts, the birds, the insects, the immobile and mobile objects and others, that have resorted to the bank of Gaṅgā.

70. O best brāhmaṇas, those men who die within a distance of two miles from Gaṅgā become gods, and others become (i.e. are born as) human beings on the earth.

71. If a man, while going for a bath in Gaṅgā, dies on the way, he obtains (i.e. goes to) heaven, and would obtain the fruit of a bath in Gaṅgā.

72. Insects, moths, grasshoppers that die on being struck by the feet of those going (to Gaṅgā), go to the water of Gaṅgā.

73. O brāhmaṇas, those men, who describe Gaṅgā to a man, obtain great religious merit, viz. the fruit of the bath in Gaṅgā.

74. Those, who, with their minds confounded by the heretics, censure Gaṅgā, go to a terrible hell, return from which is difficult.

75. If a man in a miserable condition remembers Gaṅgā, he obtains (i.e. goes to) heaven. What is the use of speaking so many other (i.e. irrelevant) words?

76. He, who would utter the word 'Gaṅgā' 'Gaṅgā' even from a distance of hundreds of yojanas (from Gaṅgā), is free from all sins, and goes to Viṣṇu's heaven.

77. Those men, who have not gone to Gaṅgā, become blind, crippled, or are incapacitated through miscarriage and are born in vain in this worldly existence.

78-79. The knowledge of those mean men, who, resembling the dull, do not glorify Gaṅgā, of those mad and deluded ones who do not instruct others, of those vicious, fallen and mean men who do not recite the merits of Gaṅgā, is fruitless, O brāhmaṇas.

80. Those wise men who make others recite (the virtues of Gaṅgā) with faith, and those who recite it with faith, go to heaven and emancipate their manes and preceptors.

81-83a. He, who, according to his monetary capacity, gives provender to him, who goes to Gaṅgā, would get (the merit of) the bath in Gaṅgā. He who (thus) goes with (i.e. after taking) food (i.e. provender) from someone else, gets the fruit of one who takes the bath; the person who prompts (i.e. encourages) him, gets double the fruit. He, who, willingly or unwillingly, through being prompted or for serving someone else, goes to Gaṅgā, would go to the abode of gods (i.e. heaven).

The brāhmaṇas said:

83b-84a. O Vyāsa, we have heard the very pure account of Gaṅgā from you. Wherefrom has Gaṅgā (risen)? How is her appearance? Why is she so purifying?

Vyāsa said:

84b-85a. Listen, today I (shall) tell you an old auspicious story, hearing which the best man obtains the path to salvation.

85b-89a. Formerly, the best sage Nārada, having gone to Brahmā's world, and having saluted pure Brahmā, asked him, the purifier of the three worlds: "O father, what have you created on the earth, approved of by Śiva and Viṣṇu, which is desirable, for the good of all the worlds? Which goddess or deity, the best of all (have you created) reaching whom, gods, demons, men, serpents, birds, and beings generated by sweat, trees and other plants, all certainly attain what is auspicious and complete good, O Brahman?"

Brahmā spoke:

89b-90a. Formerly (while) creating the world, I said to Māyā (i.e. my divine power) of the form of primordial matter: "You be the first of all the worlds. From you I shall create (the world)",

90b-92a. Hearing this, she, the superior one, divided herself into seven (parts): Gāyatrī, Vāk (i.e. speech), Svarlakṣmī

(wealth of heaven), giving wealth to all, Goddess of knowledge, Umā, the female ascetic, Śaktibīja (i.e. the source of power), Varṇikā and Dharmadravā. These seven are said to be (the parts).

92b-93. The Vedas have Gāyatrī as their source; the entire world has come up from the Veda. These, viz. Svasti, Svāhā, Svadhā[1], Dīkṣā (i.e. initiation) are said to have sprung up from Gāyatrī. A man should always pronounce Gāyatrī with the Mātṛkās etc.

94. Gods, after having received Svadhā (i.e. oblations made to the manes), at a sacrifice, would become ageless and immortal. Then they dropped (i.e. would drop) nectar on the earth.

95. Then the earth has (i.e. becomes full of) crops and is extremely auspicious due to herbs. Men became happier with fruits, roots, liquids and foods.

96-97. Bhāratī had settled in the mouth and mind of all people. Similarly she gives instruction with regard to proper conduct in all sacred books; (she causes) knowledge, feuds, grief, infatuation and its absence, (whatever is) auspicious and inauspicious. It is said that without her the entire world loses its essential nature.

98. In the three worlds the collection of garments and ornaments is due to her; and also happiness and kingdom. Therefore she is dear to Viṣṇu.

99. Due to Umā there is knowledge, that constantly destroys (selfish) motives in the worlds. She should be known to be the mother (i.e. source) of knowledge, and occupying half the body of Śiva.

100-103. Varṇikā is a fierce power, infatuating all the worlds; she is also the cause of the fixity and destruction of the worlds. This goddess formerly killed the two demons Madhu and Kaiṭabha. She also killed the terrible Ruru, well-known in all the worlds. She killed Mahiṣāsura (i.e. the demon Mahiṣa),

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1. Svasti, Svāhā and Svadhā—are exclamations used on different occasions. Svasti denotes the expression of well-being. Svāhā and Svadhā are respectively used at the time of making offering to gods and manes. They also denote the offerings made to gods and manes.

the only conqueror of all the gods. The goddess easily killed all the greatest evil spirits and demons. Thus having always killed the armies of the demons, she protected and delighted all the three worlds.

104-108. She of the form of Dharmadrava has settled in all moral conduct. Having observed her to be great, I held her in a water-pot. She has risen from the lotus-like feet of Viṣṇu; she is held on his head by Śiva. She is united with us three, viz. Brahmā, Viṣṇu and Śiva. Dharmadravā is known to be of the form of water in the water-pot, and has risen from the sacrifices of Bali. Formerly the powerful Viṣṇu outwitted Bali, the best among the mighty, by means of a trick. Then by (planting) two feet only he occupied the entire earth, then the foọt (planted) in the sky tore asunder the universe and stood before me. With the water in the water-pot I worshipped the foot.

109-111. Having washed the foot (i.e. when the foot was thus washed) it was full of water; and from it water fell on the Hemakūṭa. She (i.e. Gaṅgā) having reached Śiva from the peak (i.e. after flowing down from the peak), and remaining in the matted hair, flows (from there). Then Bhagīratha himself propitiated Śiva, and brought the best elephant (i.e. Airāvata) to the earth; worshipped him daily with austerities. The best elephant (i.e. Airāvata) with his three tusks, forcibly made a (triple) hole into the mountain, by tearing it asunder. Therefore because (she flowed through) the three holes, she is known in the world as having three streams.

112. Due to her contact with Viṣṇu, Brahmā and Śiva she is purified and purifies the worlds. By reaching (i.e. resorting to) that deity a man would get the fruit of all moral conduct.

113. That highest position which would be (obtained) by serving Gaṅgā would not be (obtained) by those who are intent upon recital of (sacred hymns) or upon the performance of sacrifices or with all sacred hymns, rites, or worship of gods.

114. There is no greater means for accomplishing religious merit than this. Therefore, O Nārada, go to her for getting the religious merit (obtainable) in the three worlds.

115. Due to the contact of the bones of Sagara's sons with the water of Gaṅgā, they went to heaven along with their

manes and also with those who were born before and after them.

116. Then Nārada, the best sage, hearing (the account) from Brahmā's mouth, practised penance at Gaṅgādvāra, and became like Brahmā.

117. Gaṅgā is accessible everywhere; (but) she is not (so easily) accessible at the three places, viz. Gaṅgādvāra, Prayāga and her confluence with the ocean.

118. (By staying there) for three nights, (or even) for one night a man gets the highest position (i.e. salvation). Therefore, by all means, a man should think of instant salvation.

119. Therefore, O you, who are conversant with moral conduct, go to that auspicious Gaṅgā there, and within a short time you (will) go to heaven and attain salvation.

120. Especially in the Kaliyuga Gaṅgā is the giver of salvation to men. Weak beings can have endless religious merit due to expiation (practised on the bank of Gaṅgā).

121. Then the brāhmaṇas, having heard the auspicious words from Vyāsa, and being delighted, went along the path of salvation after having practised penance in (the water of) Gaṅgā.

122. A man who would listen to this excellent auspicious account, crosses the entire flood (i.e. heap) of misery, and would obtain the fruit of bathing in (the water of) Gaṅgā.

123-125. He would get the fruit of (having performed) all sacrifices by uttering (the name of Gaṅgā) just once. He who gives gifts, (mutters) prayers, (has) meditation, (recites) eulogy (of Gaṅgā) or hymns (in her honour), or worships deities there only (i.e. at the bank of Gaṅgā), would obtain unending fruit. Therefore, men should perform muttering (of sacred names), rites etc. there (i.e. at the bank of Gaṅgā) only. The fruit (of this) is said to be unending, and is obtained in many births.

CHAPTER SIXTYTHREE

A Hymn to Gaṇapati

Pulastya said:

1-3. O Bhīṣma, in the meanwhile, Sañjaya, a great sage, and a disciple of Vyāsa, having saluted his preceptor asked him formerly: "(Please) tell (me) the means of worshipping gods and the well-defined order in which they should be worshipped. Which god is most adorable in the beginning? Who should be worshipped in between (the first and the best)? Who should be worshipped last in everyday worship? Whose power is what (i.e. what is the power of each one)? O brāhmaṇa, worshipping whom, what fruit would a man obtain?"

Vyāsa said:

4. For removing obstacles of (one's way to) the next world, a man should first worship Gaṇeśa in this world. He obtains the status of Vināyaka, since he is the son of Gaurī (i.e. Pārvatī).

5. Formerly Pārvatī gave birth to these two sons from Śiva, viz. Skanda and Gaṇapati. The two gods sustain all the worlds, and are brave.

6-7. Seeing the two, the daughter of the (Himālaya) Mountain (i.e. Pārvatī) said (to them): "O sons, this modaka is given by gods, who were full of joy. It is known as Mahābuddhi (highly intelligent), and is fashioned with nectar. I shall tell about its merit; be attentive and listen.

8-9. Merely by smelling it, a man would certainly obtain immortality. He knows the meaning and essence of all sacred books; he becomes conversant with the use of weapons and missiles; he becomes adept in all sciences; he becomes a writer, a painter; the very intelligent one knows the essence of the knowledge of the Supreme Spirit and worldly knowledge; he becomes ominscient; there is no doubt about this.

10. O sons, being superior to Virtue, he would obtain a hundred accomplishments. This is approved by your father also (to whom) I am handing (you) over."

11-13. The very wise Skanda, hearing these words from his mother's mouth, instantly visited all the sacred places situated on the earth, after having mounted his peacock; the very intelligent Lambodara (i.e. Gaṇeśa), (however), having bathed in a moment, and after having gone round his parents keeping them to his right, and being delighted, stood before his parents themselves. Like that Skanda also stood before them, saying (to Pārvatī): "Give it (i.e. the modaka) to me."

14-15. Looking at them, Pārvatī, being amazed, then said: "A man by means of bathing at all sacred places, saluting all gods, performing all (kinds of) sacrifices, (observing) vows, (reciting) sacred hymns, by means of deep and abstract meditation and other restraints, does not get even one-sixteenth of the religious merit of him who has worshipped his parents.

16. Therefore he also is hundred times better than a hundred sons. Therefore, I give Gaṇeśa this modaka made by gods.

17. For this reason only, he will receive worship first in sacrifices, (in recital) of Vedas and sacred texts and hymns of praise, and also in everyday worships (of deities)."

18-19. Along with Pārvatī, Śiva also granted him a great boon: "May the gods be pleased with his worship at the commencement (of a rite etc.). Let the penance (in honour) of all gods and manes everywhere be (commenced) when the lord of Gaṇas (i.e. Gaṇeśa) is worshipped first."

20. Therefore, a brāhmaṇa should (first) worship Gaṇeśa in all sacrifices; they (i.e. the sacrifices then) have crores and crores (times) religious merit—these are the words of the god (i.e. Śiva) and the goddess (i.e. Pārvatī).

21. Then, the god and the goddess (i.e. Śiva and Pārvatī) gladly gave all their excellence and merit (to Gaṇeśa) and made him the chief of the Gaṇas before all the gods.

22. Therefore by worshipping Gaṇeśa in all big sacrifices, (recital of) hymns of praise and everyday worship, a man would get prosperity.

23. Knowing thus, all the gods worshipped him with a desire to obtain the desired (object) and certainly for (going to) heaven and (obtaining) salvation.

24. (A man would be free from all sins) if he, eating at

night (only), would, on the fourth day (of every fortnight), worship god Gaṇeśa's idol or symbol or picture.

25-26. (He should recite the following hymn:) "O Lord of Gaṇas, O you, who put an end to all difficulties, O you, who give delight to Umā, O you, wise one, my salutation to you. Protect me from the ocean of the mundane existence. O lord, O you who delight Śiva, O you who grant (the power to practise) deep and abstract meditation, you the lord of (i.e. who overcome) obstacles, my salutation to you. Always be pleased with me."

27. A man, who, having fasted, would joyfully worship Gaṇeśa, becomes free from all sins, and is honoured in heaven.

28. I shall tell you the hymn containing his twelve names (in honour) of him. The mantra is: "Om, salutation to Gaṇapati."

29-31. He, who, after getting up in the morning recites these twelve names of him, viz. Gaṇapati, Vighnarāja, Lambatuṇḍa, Gajānana, Dvaimatura, Heramba, Ekadanta, Gaṇādhipa, Vināyaka, Cārukarṇa, Paśupāla (and) Bhavātmaja", would have the entire universe under his control and would never meet with any difficulty. Great evil spirits become calm; he is not troubled by diseases; being free from all sins, he eternally obtains (i.e. lives in) heaven.

CHAPTER SIXTYFOUR

Auother Hymn to Gaṇapati

Vyāsa said:

1. I shall again tell you another hymn of praise in honour of Gaṇeśa, which gives success in all undertakings; which is sacred, and which gives every desired fruit:

2-3. "I salute the chief of the Gaṇas, who has one tusk, whose body is big, who resembles heated gold, who has a large belly, and large eyes, who has put on the muñja (girdle), and

the skin of the black antelope, and has the sacred thread of serpents, who has, on his head, the digit of the young moon.

4-5a. I salute the lord of the Gaṇas. I salute the chief of the Gaṇas, who removes and is (himself) free from all obstacles, who, mounting upon the best mouse, desired to fight in the great war between the gods and the demons, and who possesses mighty arms.

5b-6a. I salute the chief of the Gaṇas, who delights the heart of Pārvatī, who is surrounded by Mātṛkās, to whom devotion is dear, and who is furious with passion.

6b-7a. I salute the chief of the Gaṇas, whose body looks lovely on account of variegated jewels, who has ornaments in the form of bright garlands; (I salute) the god who possesses any form that he likes.

7b-8a. I salute the chief of the Gaṇas, who has an elephant's face, who is the best among gods, and who is adorned with charming ears. I salute the lord of Gaṇas, who holds a noose and a goad.

8b-9a. I salute the chief of the Gaṇas, who is always being praised by Yakṣas, Kinnaras, Gandharvas, Siddhas and Vidyādharas, and who has a large body."

9b-10a. A man, who would devoutly recite this auspicious hymn of eight verses in praise of Gaṇeśa, obtains all (kinds of) prosperity, and is honoured in Rudra's heaven.

10b-11. (Such) a man does not suffer loss of possession in seven births. A man who recites this daily becomes a great king. By reciting and listening to this greatly meritorious hymn of praise to Gaṇeśa, he brings the three worlds under his control.

CHAPTER SIXTYFIVE

The Slaying of Kālakeya

Vyāsa said:

1. He, who would worship the lord of the Gaṇas in the Nāndimukha[1], has everyone under his control, and his merit becomes inexhaustible.

2. A man obtains all (kinds of) prosperity in all sacrifices by means of (the recital of) the hymns 'Gaṇānām tvā' and would obtain heaven and salvation.

3. A wise man should draw the figure of Gaṅeśa on a clay idol, or in a picture (carved out) of stone or on the wood of the door, or in a pot.

4-5. A wise man, who, after having installed the idol of Gaṇeśa, even in any other place which would always be visible, would worship Gaṇeśa according to his capacity, fully gets his desired objects fulfilled. He has no difficulty and he would bring the three worlds under his control.

6. A student obtains knowledge from the Vedas and sacred texts, and also other knowledge (like that) of the fine arts, which is successful and which would give (i.e. lead) him (to) heaven.

7. A man longing for wealth, gets ample wealth and a good charming daughter, grandeur that is lawfully obtained, and a son giving (taking) the members of the family (to) salvation.

8. He is never troubled by diseases, or planets or evil spirits, horned animals, demons, lightning or robbers in a forest.

9. The king is not angry with him; plague does not occur in his house; he does not feel the dearth (of anything); he does not suffer from weakness after (i.e. due to his) having worshipped Gaṇeśa.

10. "(My) salutation to the chief of the Gaṇas, who re-

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1. Nāndīmukha—A śrāddha ceremony performed in memory of manes, preliminary to any festive occasion such as marriage etc.

moves all difficulties, who was worshipped even by gods for accomplishing their desired objects."

11-12. The sacred formula is: "Om, salutation to Gaṇapati." He, who would worship the protector of the Gaṇas, with flowers dear to Viṣṇu, and other fragrant flowers, with modakas, fruits, roots and other seasonal things, with curds and milk, pleasing musical instruments, and with incense and (other) fragrant (objects) obtains success in all undertakings.

13. He who especially offers money and materials of worship dear to him and cloth on his (i.e. Gaṇeśa's) idol, has it (as reward) a lakh times.

14. In the proximity of the east, in the country of Bhāratavarṣa, on the southern bank of the Lauhitya (river), Vināyaka (i.e. Gaṇeśa remains) in the form of an idol.

15. For bringing about peace to all worlds, and removing obstacles he has stayed (there) by the order of Śiva and Pārvatī and with the consent of gods.

16. (A man) who has mastered the meaning of Vedas and sacred books, having worshipped that deity according to his capacity with collection of materials, becomes (identical with) Vināyaka.

17. A man having gone (i.e. who goes) round (Gaṇeśa's idol even) once, having seen (i.e. who sees) or having touched (i.e. who touches) his idol, obtains heaven eternally, and is always honoured by gods.

18. There is Śambhu Vināyaka for leading those who have been in contact with the mlecchas, who are good ascetics and for (granting) sons to all the people.

19. He, who, having bathed in the Lauhitya (river), would touch (the idol of) Gaṇeśa, becomes free from sins committed during seven births; there is no doubt about this.

20. (A woman) would not suffer from widowhood, one would not be reduced to poverty, nor would one have grief or jealousy for birth after birth after having reached Gaṇeśa.

21. There is no doubt that a man would repeatedly get success, enjoyments, fame and power by worshipping Gaṇeśa.

22. All desired objects perish by not worshipping him. All gods like Brahmā, Viṣṇu and Śiva are pleased (if one performs his worship).

23-30. When Indra had not worshipped the bountiful Gaṇeśa, he was conquered by Hiraṇyākṣa in the battle with great demons led by Hiraṇyākṣa. Then, in the olden days, the gods remained powerless for a hundred years; and in the war between the gods and the demons, the gods were defeated. Then the gods told (this) to Śiva, the god of gods: "O sir, our kingdom has been conquered by the demons; our sacrifices are lost." In the meanwhile, Śiva said (these) words to the gods: "By Umā, who was pleased, and by me a boon is granted to Gaṇeśa; 'May gods attain great success by worshipping you. A man, who, through delusion, disregards (you), during great festival, would not attain success and would be defeated in a battle.' In the great sacrifice, you did not through disrespect and delusion, worship Gaṇeśa; therefore you have been defeated. Go quickly; offer an auspicious worship to the great Gaṇeśa, O you, who are conversant with the moral law, you will soon meet with success."

31. Then, having heard from Śiva's mouth, beneficial and wholesome words, the gods became glad, and all of them stood before Gaṇeśa.

The gods said:

32. O lord of the Gaṇas, O only guardian of all gods, O granter of heaven and enjoyments, our salutation to you; O Heramba, we bow to you with love.

33. O Heramba, we bow to you, who give (i.e. bring about) victory in all wars, who give success in all undertakings, who have great divine power and whose body is great.

34. We bow to Heramba, having one tusk, a prolonged mouth (i.e. a trunk), the highly intelligent god of great sages, gods and Indra.

35a. Forgive us (our fault viz.) that we did not formerly worship you at the sacrifice.

35b-37. Having heard the words of the gods, Gaṇeśa said (these) words: "O gods, choose from me the boon of your liking." Then all gods like Indra, led by Bṛhaspati, said to Gaṇeśa: "Let victory be ours (i.e. Let us be victorious)." Hearing the words of the gods, Gaṇeśa said (these) words:

38-40. "O best gods, all right; may you have victory quickly." Then all the hosts of gods, with their minds full of joy, worshipped Gaṇeśa with sandal, ornaments, divine incense fine garments, flowers like Pārijāta growing in (the) Nandana (garden), and other divine and attractive flowers. The lord of Gaṇas, worshipped by gods, said to the best gods:

41. "O gods, go to Viṣṇu, having a wonderful courage. Then, O gods, he will bring about your desired object."

42. Then they, getting into their own respective chariots, went to the immutable Viṣṇu. The hosts of gods, having saluted him, who had put on a yellow garment (i.e. Viṣṇu), joyfully said to him:

43. "O great-souled Viṣṇu, having gone to Gaṇeśa, and having worshipped him, we have today come to you."

44. Having heard these words of the gods, the imperishable Viṣṇu, spoke precisely: "I shall kill the preeminent demons."

45. Having heard the nectar in the form of (these) words the gods being pleased and full of great joy worshipped him with the desired materials.

46-47. Viṣṇu again said to the gods led by Indra: "Collecting your own army, be ready without any distress. I shall vanquish the wicked ones as well as their army on all sides. Gathering the group of missiles, you remain fearless."

48. All the best gods, having divine missiles, after having heard the words of Viṣṇu, got into (their) aeroplanes, and left.

49. The words of gods, uttered with joy, were heard by the spies of the demons. They reported the same to the very mighty Hiraṇyākṣa, (their) king.

50. The very powerful lord of the demons, having heard the words (as reported by his spies) got angry. The angry one called his ministers and said to them:

51-56. "Now all the wicked-minded gods like Indra, desiring to have Viṣṇu (as their leader), told everything to Śiva: 'How shall we get victory, when the army of the demons is so fierce?' Śiva said these words: 'O gods, worship Gaṇeśa. By worshipping him you will (be able to) conquer the demons.' Then the hosts of gods, who were delighted, worshipped the

chief of the Gaṇas. The lord of the Gaṇas, being pleased, granted them a great (but) cruel boon: 'Today you will conquer all demons.' Then the gods, being (very) joyful, and desiring to kill us, told this to Viṣṇu. Having heard (the words) 'all right', from Viṣṇu, the fearless gods, seated in (their) chariots, and with weapons in their hands, stood (ready) for fighting with me. He who has whatever capacity to vanquish the gods should (now) speak out fully."

57-59. Then, hearing the words of the king, Madhu said (these) words: "O king, I shall conquer Viṣṇu. Give me an assistant. When god Viṣṇu is conquered, all gods will certainly be frightened. Therefore, Viṣṇu, the conquerer of the enemies' cities, will be our portion (i.e. we shall vanquish him). O king, we, with Dhundhu, Sunda, and the very mighty Kālakeya as assistants, will conquer Viṣṇu."

60. In the entire army of the demons (these) four (viz. Madhu, Dhundhu, Sunda and Kālakeya) were very brave heroes resembling Death and had mastered the science of (employing) all weapons.

61. Bala then said (these) words: "I shall vanquish that Viṣṇu due to whom victory (of gods) is coming about. O king, this is my strong pledge."

62. The two brothers, Namuci and Muci, proud of their might, said to the king: "We too, the mighty ones will conquer (the gods) with force."

63. Jambha said these words: "I shall conquer Indra and (other gods) led by Indra. There is no doubt about it. O demons, give up your worry."

64a. And Tripura said (these) words: "I shall conquer Vināyaka."

64b-65a. Then, the mighty general Maya, the destroyer of gods, said: "With (the help of) the demons I shall (conquer) Kubera and all Hiraṇyakas."

65b-67a. In the meanwhile, the best sage Nārada went and said to Hiraṇyākṣa: "I have come as a messenger of Viṣṇu. By our (i.e. my) words (i.e. order) abandon your kingdom, if

you have interest in your life. Otherwise fight with me and go to the nether world."

67b-69a. Then angrily he spoke these words to the best sage Nārada: "O brāhmaṇa, you are not to be killed. Quickly go (away) from my presence. See in front of you (i.e. under your very nose) the disaster and destruction of the gods. O brāhmaṇa, (see that) Viṣṇu, Śiva and others will, in a moment, meet with death."

69b-70a. Saying so the lord of demons said to the General of his army: "Making the entire army ready, quickly bring all the chariots."

70b-71a. Hearing the words of the king of demons the General of the army suddenly summoned the army. (The soldiers) getting frightened, came (there) quickly.

71b-72. The army (consisted of) thousands of crores (of soldiers) and of akṣauhiṇīs[1]. Each one of the brave soldiers had large vehicles, wonderful chariots, and elephants, camels and donkeys also.

73-74. Mounting on lions, tigers and buffaloes they proceeded. They filled the quarters with all musical instruments and many frightening roars like lions. The sea-coast, mountains, earth, and all the worlds were frightened. The oceans also were agitated.

75-76. Drums beaten by all gods gave out sounds. All the people and the residents of the three worlds were frightened by various other musical instruments of a deep sound (after they were) filled with air. Their desires were frustrated. They went to wage the great, fierce, bright war.

77. In the war they struck one another with iron bars, nooses, lances, swords, sticks, hatchets and sharp fierce arrows.

78-80. All the quarters were full with the weapons and missiles hurled in various ways. Their fight took place in big houses, on the ground, on mountains, in water, in temples, in the sky, on tops of mountains and on their peaks, in thickets, and in a great forest. Missiles in hundreds and thousands fell

1. Akṣauhiṇī—A large army consisting of 21870 chariots, as many elephants, 65610 horses, and 108350 foot-soldiers.

on the armies as the water of showers from clouds like Puṣkala[1] would fall in streams.

81. Some fell on the ground with their bodies pierced with arrows. Others (fell on the ground with their bodies struck with) missiles like śakti, pestles and lances and hatchets.

82. The brave, dauntless warriors, fighting justly in the war for their lord, fell (just) before their enemies (i.e. they did not run away from the battle-field) and went to the abodes of gods.

83. Others, who were timid and sinful, and who struck those running away from the battle-field, and who fought unjustly went to Yama's abode.

84. The gods mounted upon elephants and on horses struck the enemies. Those brave (soldiers) desiring to fight and occupying chariots struck those (enemies) who had occupied chariots, and the foot-soldiers struck the foot-soldiers (in the enemy's army).

85-89a. They were glad, were full of energy, were most dutiful and full of power. The arms of some were cut off. The hair, heads and garments of some whose heads were broken with pestles, fell on the ground. (Some) very mighty (soldiers), with their waists pierced and broken, fell on the ground. The brave ones, decorated with divine ornaments, whose bodies received cuts and were pierced due to the falls of swords and with fierce hatchets, fell on the ground. The region became bright with heroes, elephants, horses, chariots, fallen ornaments, banners and flags.

89b-92a. At that time the whole earth with mountains, forests and groves was flooded with blood, during the war between the gods and the demons. The collection of materials there was eaten by many goblins. Demons and wolves drank ample blood. So also other hosts (of demons etc.) and of jackals and vultures gladly drank blood mixed with water.

92b-93. In the meanwhile, the learned Bṛhaspati, honoured by gods, muttered for gods, the lore that brings the dead back to life, which removed troubles, which was a divine and very powerful lore of Brahmā.

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1. Puṣkala—An epithet of a class of clouds said to be the cause of drought or famine.

94. Then Dhanvantari, the physician of gods, gladly moved on the battle-field with the speed of mind (carrying) medicines with him and employing them.

95. Then the gods that were dead in the great war, again came back to life, were without any wound, endowed with power, and again fought very much.

96. Thus, a hundred thousand haughty (fighters of the) army of the demons, with their necks cut off with arrows fell down due to the merit (of the gods).

97. Then Siddhas, Cāraṇas, sages, semi-divine beings and hosts of celestial nymphs greeted (the gods) with cries of victory.

98a. Gandharvas sang songs and great sages praised (the gods).

98b-100. Then the very mighty and powerful foremost demon, the General of the demon-king, Kālakeya by name, seated in a chariot took his bow there (i.e. in the chariot) only, and the very mighty one killed groups of gods and made them dance on the ground. At that time the sky was screened with a continuous flow (i.e. volley) of arrows.

101. Arrows in thousands of crores fell on the army (of the gods). Then gods, not returning (i.e. not fleeing) from the battle fell (there).

102. All the Siddhas and Gandharvas ejected blood. Gods injured by the arrows dropped on the ground.

103. Certain prominent and very mighty gods who (had participated) in the war, pierced with hundreds and thousands and myriads of arrows fell on the ground.

104. All gods who remained in the chariots were vexed. Being tormented by the arrows they could not stand before (the demons).

105. He (i.e. Kālakeya) plunged into the (gods') army, as an elephant would plunge into a lake. Gods were hurt by his arrows strong like the thunderbolt and fire.

106-107. They could not stand in the battle-field, and then went to Indra. A god, known as Citraratha, best among the soldiers, and an archer, went to fight, after having got into a chariot; and he said (these) words to the great demon, the General (of the demons') army:

108-109. "Since, O you very brave (demon), you, full of joy, are killing the army of the gods, you deserve to be praised; you are brave and are liked by gods. You have now executed a mission dear to Hiraṇyākṣa; and now (pierced) by my arrows go to Yama's abode."

110-112a. Then Kālakeya smiled and said (these) words: "Formerly I have easily vanquished the entire host of gods. Now also (I shall) easily (conquer) the (gods') army that is standing (before me) in the battle. O best of gods, if you love death, then by (piercing you) with these sharp arrows, I shall take you to Yama's abode."

112b. Saying these words, he, who was extremely angry, struck (i.e. discharged) an arrow (at Citraratha).

113-114a. The hero (i.e. Citraratha) cut it off in the sky (itself, i.e. before it struck him), with three arrows. Angrily he again quickly employed arrows in the battle, and with dexterity killed many demons.

114b-115a. Then, in the battle, the best among archers speedily struck each other on the ground with sharp arrows resembling the destructive fire at the end of the world.

115b-116. That fight between the god and the demon was (fought) much justly. Sages, gods and divine serpents desiring to see (that fight) went there. Thus hundreds of thousands of arrows were directed (by them towards each other).

117-118. The two heroes shone (there) to conquer each other in the battle. Then the angry and very lustrous lord of the Gandharvas (i.e. Citraratha) pierced (Kālakeya) in his forehead with three arrows, in his chest with five arrows, in his belly and navel with seven arrows, and in his abdomen with five arrows.

119. The demon struck down with the arrows became confused and depressed in spirits. With his bow loosened, he, the powerful one, regained consciousness after a long time.

120. The god pierced the best demon, named Madhu, with three arrows. He cut off his bow (even) while the demon-king was observing it (i.e. under his very nose).

121. The best among gods, the powerful one (i.e. Citraratha) pierced (the body of) the demon-lion (i.e. the brave demon) with thousands of arrows, bright like god of death.

122. The lord of the Daityas, the demon, with his heart depressed, profusely bleeding, agitated and struck by many arrows, took up a spear.

123. He (i.e. Citraratha) struck and overthrew the horses of him who had (held) the spear in his hand, with four arrows, and his charioteer with three (arrows).

124. Then, remaining on the ground, he (i.e. Kālakeya) struck the best of the Gandharvas (with) the spear. The powerful Citraratha cut off the spear with three arrows.

125. The mighty (demon), seeing his spear destroyed, and resembling a serpent bereft of his hood, took up a mallet and rushed at the god.

126-127. Citraratha hastily cut off, with an arrow with a crescent-shaped head[1], the head from the body of the lord of demons who approached him. He dropped on the ground, and the earth quaked. Then all the hosts of demons, with their faces turned away, fled.

CHAPTER SIXTYSIX

The Slaying of Kāleya

Vyāsa said:

1. Seeing his brother killed, the demon Kāleya, holding an arrow with a bow rushed at Citraratha.

2-3a. Jayanta, the very mighty son of Indra, seeing the demon like death at the end of the world, rushing (at Citraratha), stopped him; and the best and very powerful god (i.e. Jayanta) said to the demons:

3b-5. "The truth supported by Dharma and certainly beneficial in the two (i.e. this and the next) worlds is: He, who strikes (a rival warrior) who is afflicted with the pain due to a wound caused by the stroke of a weapon, who is depressed in spirits, who is fighting with another (warrior), who is broken or

1. Ardhacandra—An arrow with a crescent-shaped head.

thrown away (i.e. defeated), is childish. After having enjoyed (i.e. lived in) the Raurava (hell) he becomes the slave of him (whom he strikes). Therefore, do not fight with him (i.e. Citraratha). Follow the rules of a just war."

6. Kāleya, mad with anger, said (these) words to Jayanta: "Having killed him who killed my brother, I shall now kill you."

7. Then Jayanta, the best among gods, struck, with sharp arrows, the greatest demon, resembling fire at the end of the world.

8-9. The demon too cut them off with three arrows, and struck him. Like a river rising from a mountain and receiving a series of showers, the two very mighty ones did not become weak or discouraged. The two, desiring to conquer each other, did not get pleasure.

10-11. Then he (i.e. Jayanta) cut off the demon's bow with an arrow. With five arrows he caused the charioteer to fall on the ground. He also struck down the four horses (of the demon's chariot) with eight sharp arrows. He too, took the (missile called) śakti, and struck Jayanta (with it).

12-13. (After having) hurt him with a mace, and struck him down along with the fender[1] and the pole of his chariot, he, roared like a lion quickly going down (i.e. jumping on) the ground; he stood there with a mace in his hand. As the sound of the fall of the thunderbolt would be unbearable to the worlds, so the sound of the repeated strokes with their maces (was unbearable).

14-15. In this way their mace-fight lasted for fourteen years. When their maces were broken, both remained in the sky with swords and armours. At that time, gods and great divine serpents were amazed on seeing the wonderful and thrilling fight of the two foot-soldiers.

16-17. After some time their armours were cut off due to the strokes of the swords. The two, very much disposed to fighting, fought with swords. Jayanta, of a fearful valour, seized the hair of his (i.e. the demon's) head.

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1. Varūtha—A fender with which a chariot is provided as a defence against collision with the Kūbara—the pole of a carriage to which the yoke is fixed.

18-19. Having cut off his head with the stroke of his sword, he knocked him down on the ground. Then all the gods rejoiced with (i.e. the demon's) head and uttered the cry of victory. The hosts of demons, that were shattered, fled in all directions.

CHAPTER SIXTYSEVEN

The Slaying of Bala and Namuci

Vyāsa said:

1. Hearing this (i.e. these words), the very mighty Hiraṇyākṣa, the lord of the demons, with his eyes very red with anger, directed the demons (thus):

2. "With a desire to kill the gods I shall myself go to fight (with them, so that) they will not come and will not fight; let them not come this way."

3. Hearing these words, the rest of the chiefs of the hosts of demons, all very skilled in using lances and nooses, went to fight (with the gods).

4. They were hundred times more than the former army. Desiring to fight they frequently rose to the sky.

5-6a. Then the Rudras[1] with the Sādhyas, all the Vasus, Skanda, and the lord of the Gaṇas (i.e. Gaṇeśa), led by Viṣṇu and Indra—all these, being delighted and eager to fight, went to fight.

6b-7. In the meanwhile, the war that took place between the gods and the demons which was full of (i.e. in which) various weapons and missiles (were used) like a grove with frost, was such the like of which did not take place before, was not heard of, and was fearful to all the worlds.

8-9. The war appeared to screen the earth, heaven, (other) shelters like the sky (etc.). The (rival warriors) struck each

1. Rudra—Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of that group.

other with the (missiles called) śakti, pestles, lances, with volleys of arrows, with fearful strokes of swords, and with discs and hatchets in the sky and on the ground.

10-11. With other various kinds of weapons also they struck each other. There was a destruction of a terrible nature on the earth and in the sky due to weapons, arrows, bleeding and (also done by) herons, crows and foxes. As the clouds shower pestle-like streams, in the same way gods and demons showered blood oozing (from their wounds).

12-15. Some fell, some swooned, some tumbled, some laughed, some gave out piteous cries, and some repeatedly roared like lions. The arms of some were cut off; the legs of (some) others were cut off; others with their sides, abdomens cut off lay in hundreds on the ground. Crores of thousands of elephants, horses and demons fell variously on the ground in the stream of blood. So there was an ocean of blood on the ground.

16. From there inauspicious rivers (i.e. streams of blood) flew there. They had grass and wood, missiles like śaktis and heaps of wood in them.

17. There were mallets, pestles, lances, crocodiles, flags, fish, tortoises with (only) skin (left).

18. They were (i.e. their flow was) checked by arrows etc., and by many great camels. They were having the moss in the form of hair and chowries.

19-21. There was (formed) a great ocean of blood due to many other beings falling therein. At that time the entire earth with mountains, forests and thickets was having the stream of blood, was very terrible, and caused fear to all people. Due to the fall of (the missile called) śakti caused by Kārtikeya, the demons went to Yama's abode. Suppressed by the great axe, by fire, by arrows with fire-flames and by Varuṇa's noose they (i.e. the demons) plunged into Yama's abode.

22-26. The demons, who were struck down by the sons, grandsons, and ministers (of Kartikeya etc.) with the showers of arrows and śaktis, (the demons who were struck down) by the planets, winds, Yakṣas, Gandharvas, Kinnaras and by the intelligent Kubera with his mace, and with the multitudes of

clouds, thunderbolts and snow discharged by the moon, dropped down on the ground due to the terrible poisons of the snakes. They (i.e. the demons) knocked down in thousands of crores by other gods, all fell lifeless to the ground. Casting their bodies some went to heaven and some to Yama's abode. Some due to the working of their merit or sin went to the nether world.

27. In the meanwhile, the great sages recited the Vedas; (they said:) "May it be well with the brāhmaṇas, cows, women and ascetics."

28-29a. When, now, all the other beings are fighting, the rest of the demons, troubled by gods, resorted to mountains; the cowards, afraid of fighting, went into all the directions.

29b-31a. When the army of the demons was broken (i.e. defeated), a very mighty (demon) named Bala, restrained and troubled the gods with arrows. Many gods, who were proud of their power, being tormented by his arrows fell down on the ground, and some were defeated in the battle.

31b-32a. Seeing his great, fierce act, frightening the worlds, sages praised it (while) the remaining gods were crying.

32b-33. Then the angry Indra, the subduer of enemies, possessing great lustre, struck his (i.e. Bala's) army and him, the best among the powerful, with volleys of arrows. He, the angry and powerful one, hastily struck Indra in the same way in the battle.

34-36. The two, very mighty ones (i.e. Bala and Indra), with their bodies moistened with blood spreading forth, (appeared) like the blossomed Kiṃśuka trees in the spring. The best demon (i.e. Bala) pierced (the body of) Indra (i.e. threw at him) by thousands of discs, lances and pestles in the battle. Moving to and fro the mighty king of gods easily cut off those lances and pestles.

37. Then that demon of great lustre quickly struck, with (the missile called) śakti, Indra, who was mounted upon an elephant, between his breasts.

38. Struck with it, Indra trembled on the elephant. Regaining consciousness, Indra, in a moment, pierced the mighty demon.

39. With an arrow he cut off the hands and the bow of him (i.e. of Bala) who was seated in a chariot. The killer of soldiers cut off his hand, shield and flag with an arrow.

40-41. With four sharp arrows he pierced his four horses. That moment only he cut off the charioteer's head with one arrow. He, with his arrow cut off, his chariot destroyed and with his horses and charioteer killed, fell unconscious on the ground, and died in a short time.

42. Then the angry, great demon, Namuci, who destroyed the pride of the gods, took a mace and suddenly struck (Indra's) great elephant.

43. The great thrilling sound (of the fall of the mace) certainly resembled the sound produced by the fall of the thunderbolt on the peak of the Meru mountain.

44. The elephant, tormented by the stroke and being alarmed, with his body moistened with blood, and afflicted by agony, went away with his face turned away.

45. Many (demons) in hundreds and thousands rushed at Indra. He cut them off with crescent-shaped arrows and arrows with sharp horse-shoe-shaped heads.

46. The best gods were troubled by the illusory creatures of (i.e. created by) him. Some fell on the ground; some lay on the chariot.

47. Seeing his great deed, Viṣṇu then cut off with his discus those arrows that had turned into creatures and that had stuck to the bodies (of the gods).

48. Then Viṣṇu struck him down on the ground with three arrows. The demon who had fallen on the ground became unconscious, and again tumbled.

49. He took up a terrible hammer and was ready to strike Indra. Then Indra killed the great demon with his thunderbolt.

50-51. With his chest wounded the very mighty (demon) fell on the ground. The gods, the Siddhas and the great sages (said:) 'Well (done), well (done)', and with many showers of flowers honoured Indra at that time. Then all the hosts of demons, being frightened, fled away. The Gandharvas sang songs, the groups of celestial nymphs danced.

CHAPTER SIXTYEIGHT

The Slaying of Muci

Vyāsa said:

1-2a. Seeing Bala and his elder brother Namuci killed (by Indra), Muci then said (these) words (to Indra:) "You have killed my eldest brother; I shall now invisibly take you with my arrows to the abode of the son of Bhāskara (i.e. Yama)."

2b-4a. To him, the very lustrous Indra, revered by all gods, said: "You will now certainly follow the path of death of (i.e. traversed by) your brother. You desire to fight with me as the locusts, through folly, suddenly enter fire without realising its heat."

4b-6a. He struck Indra, who was speaking thus, with three arrows. Indra, the conqueror of the enemies' cities, cut them off with three arrows. Then he struck Indra with ten arrows, and Airāvaṇa with five. Having pierced Mātali (Indra's charioteer) with seven (arrows) he roared loudly.

6b-9. Then the demon of great might and valour angrily brandished an iron mace at Indra. Then Indra dexterously struck him with his thunderbolt. Due to the fall of the thunderbolt, he fell down dead. Due to the fall of the demon the earth trembled. The gods danced and the demons ran away.

CHAPTER SIXTYNINE

The Slaying of Tāreya

Vyāsa said:

1. Tāreya, possessed of power and resembling Indra in valour, struck, with arrows, Skanda, who had killed his father in the war.

2. Then Skanda of mighty arms and equal to Viṣṇu in valour cut off and broke those arrows.

3. The demon suddenly screened Skanda with arrows.

Then Skanda, without getting perturbed, cut them off with (his) arrows.

4. Tāreya struck Skanda with fire-like arrows at the peak of fight. He (also) hurled an arrow resembling the thunderbolt.

5. Kārtikeya warded it off with a fire-like arrow. The demon then discharged at him a fierce missile.

6. He dispelled it with an arrow that he struck at it. Then the demon hurled a very fearful missile of a terrible form at Kārtikeya.

7. Then thousands of crores of mountains, trees, lions and serpents in the form of arrows rushed at the son of Pārvatī (i.e. Kārtikeya).

8. Having cut them off Skanda pierced the best of the demons from his feet to his head (i.e. top to toe) with arrows resembling fire and the sun.

9. Arrows, with their feathered parts made of gold, stuck in a very large measure, to the body of the lord of demons. They shone (on his body) as pieces of gold shine on a black mountain.[1]

10. Then from his body profuse blood flowed out, as in the spring the Śamī tree puts forth flowers profusely.

11-13a. The horses under (i.e. which carried) the chariot, lay clinging to the ground. Then the great angry demon holding a fierce and terrible lance resembling death at the end of the world, hurled it (at Kārtikeya). The son of Pārvatī too burnt it in a moment in the battle by discharging a lance presided over by Paśupati.

13b-14. Then the demon again hurled a (missile called) śakti given (to him) by Brahmā. Kārtikeya struck back a lance powerful like a hundred mallets. Then missiles resembling the thunderbolt struck each other even in the sky.

15-16. The missiles of the two who were brave, fell down on the ground. As the stream of (water from) clouds suddenly strikes a mountain, so the lord of demons struck Kārtikeya with arrows like fire-flames.

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1. Kṛṣṇaśiloccaya—or Kṛṣṇaparvata, is an epithet of the Raivataka mountain.

17. Then cutting them off and also his arrow the mighty-armed Kārtikeya also cut off the mighty head of his charioteer with an arrow with a crescent-shaped head. Then with many arrows he struck down on the ground his horses.

18. On the (battle-) field he, taking a pestle (in his hand) speedily rushed at Kārtikeya; (and) with that the chief of demons struck Kārtikeya, whose vehicle is the peacock.

19-20a. Then the peacock swooned, and trembled repeatedly. Then Kārtikeya again struck the best of the demons and with his sword cut off with force that very fearful pestle.

20b-22a. Taking a (missile called) śakti Tāreya struck Kārtikeya. He too, discharged an unfailing śakti, which killed the wicked. Then that śakti (capable of) bringing about the end of the world, struck (Tāreya) who resembled the staff of Yama, and again went (back) to Kārtikeya.

22b-23. Causing the earth to tremble he (i.e. Tāreya) fell down on the ground. Kārtikeya was worshipped by all gods with flowers, incense etc.

CHAPTER SEVENTY

Devāntaka, Durdharṣa & Durmukha Slain

Vyāsa said:

1-5a. Then the demon Devāntaka roared to fight. He, biting his lips, fought with Yama. Having gone (to the battle-field) he said the words condemned by all people: "O wicked one, through folly, you do not know the supreme dharma in its proper order. By using one's sin and merit, it is the master that curbs or favours one. I am created by the Creator (i.e. Brahmā). I shall correct you, since, you, heading towards death, do not know the dharma. Disease, old age, or a slave—none of these is (the cause of) death. A person who is engaged in work, but who has deviated from dharma, becomes unhappy day and night."

5b-6. He struck, with three arrows, powerful like death, god Yama, who was very mighty, whose only witness was dharma, and who was thus addressed by him; but with three other arrows the righteous one cut them off.

7. Then in the battle he (i.e. Devāntaka) powerfully struck Yama with many arrows, lustrous like the fire at the end of the world. He cut off (these) arrows with (his) arrows.

8. In the meanwhile (i.e. at that time) the two, who possessed great power and valour, who were angry, and who desired to conquer each other struck each other in the battle.

9-11. That very terrible fight between the two continued day and night. Then, the wrathful, best demon, who was possessed of pride and was powerful, angrily hit Yama with a (missile called) śakti. Then Yama quickly took up the same śakti and with it powerfully struck (the demon) between his breasts. His entire body was distressed, and blood was coming (out) of his body.

12. Then the very lustrous and angry Yama held a very terrible unfailing staff and hit it on the body of that demon.

13. Yama, filled with anger, reduced the warrior, along with his horses, his chariot, his charioteer, his collection of missiles, to ashes.

14. Then, when that demon dropped like that, a demon, named Durdharṣa, with a lance in his hand, rushed at Yama to kill him.

15. Yama, with a śakti in his hand and extremely fearless, afflicted him, who approached him with a spike in his hand and who resembled the submarine fire, in the battle.

16-18a. That demon, seeing Yama, struck him with a lance only. Then Yama discharged a śakti in the battle. Suddenly burning the lance (thrown by the demon), which resembled a fiery iron-spear, it pierced the chest of the demon and went down to the ground. With his body shattered by the śakti, he fell down with his chariot.

18b-19a. Then another demon named Durmukha, who was very mighty, who had stretched his bow and who had held a sword and a shield, seated in his chariot only, went (i.e. rushed at) Yama.

19b-21. Seeing Yama, he struck him with many arrows in the battle. That god, jumping from the chariot, cut off his head with the ear-rings, and suddenly made him drop on the ground. The army of the ḍemons, that escaped being killed, ran in the ten directions.

CHAPTER SEVENTYONE

The Second Namuci Slain

Vyāsa said:

1. Then another angry Namuci, seated in his chariot, struck the gods with arrows resembling serpents.

2. So in the war the gods, Siddhas. Kinnaras and snakes could not tolerate the force of the arrows from all sides.

3. Having got into the chariot to which (the horse) Uccaiḥśravas[1] was yoked, and which was driven by Mātali, Indra went to that very powerful demon.

4. Seeing Indra with his attendants in the war, the best of the demons then said to Indra:

5-6. "By killing an ordinary god there is no glory, nor it is pleasing. O Indra, there is no sufficient gain, nor victory. So everything will be everlasting when you are killed here. In heaven I shall obtain the kingdom of gods and happiness fit to be enjoyed."

7-8 Indra, of great lustre and conqueror of the enemies' cities, said to him: "Bravery merely by (uttering) words (i.e. merely in words) is easily available everywhere. O meanest demon, if you have great valour, show your power in the battle. I shall take you to the house of the Sun's son (i.e. of Yama)."

9. Hearing this, the greatest demon, possessing great lustre, got angry. He hit the best god with five sharp arrows.

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1. Uccaiḥśravā—Name of Indra's horse, produced at the churning of the ocean. It is regarded as the prototype and king of horses.

10. Indra quickly cut them off with five sharp-edged arrows. The very mighty two desiring (to acquire) kingdom fought with each other.

11. They (rushed at) each other with great speed, and (each one) cut off (the other's) arrows with his own arrows. They also (hit) each other's bodies with arrows resembling a thunderbolt.

12-13a. The two greatly performed a very unprecedented feat in battle. Seeing their very rare dexterity, taking aim with the arrow, holding and despatching (a missile) gods and hosts of demons became amazed.

13b-15a. In the meanwhile the demon let loose illusions. There hundreds of arrows moved from all sides. Powerful Indra, again, with anger quickly raised his bow and hit him with arrows on all his limbs, burning them.

15b-16. Then with more than eight thousand arrows, they pierced and hit each other. They saw there in the battle, the sky compact with arrows.

17-18a. Many (hit) with the strokes of swords dropped down in thousands on the ground. The cruel Namuci demonstrated his illusory missile in the war which went on for a long time.

18b-20a. He created a dense darkness in the three worlds. Gods and hosts of demons could not see one another. In that dense darkness difficult to cross, no ray was seen issuing forth from the planets like the Sun, the Moon and the heavenly fires.

20b-21. In that battle, all gods and Indra also were quickly shattered with the demon's arrows (i.e. of the arrows discharged by the demon) resembling flames of fire. With their bodies pierced with the arrows (discharged by the demon) they fell on the ground.

22-23a. Other brave (gods) were defeated and went (i.e. ran) into the ten directions. Knowing his trick, Viṣṇu, who was worshipped by all gods, discharged a mild weapon, lustrous like a hundrd suns, in the sky.

23b-25. Seeing that it was retarded, he hit on the chest of the demon with a śakti having many bells. Full of agony he dropped down. Having regained consciousness after a long time,

the demon, who was filled with anger, went speedily to the best of gods and seized Airāvata[1]. Angrily he very much frightened Indra's elephant.

26. Seizing the elephant with Indra (on its back) he dropped him on the ground. Then Indra, who had gone to (i.e. fallen on) the ground was depressed for a moment.

27-28. The lord of the demons jumped and remained between the tusks of the elephant. To kill him, Indra cut off, with his sword, the head of the chief of the demon-troops, and caused him to fall on the ground. All gods were very much delighted, and Gandharvas sang charming music. Sages, who were pleased. praised the best god.

CHAPTER SEVENTYTWO

The Slaying of Madhu

Vyāsa said:

1-2. In the war, Madhu, the destroyer of the gods, mounted on a divine chariot, having a bow in his hand and with troops and full of great anger, went to Viṣṇu in front of the hosts of gods, and said (these) harsh words to him, the immutable lord:

3-5a. "O Nārāyaṇa, how do you not know here the laws of war? Using a foul means to kill (the demons) unjustly, you will not shine. Due to this sin, and due to not doing (proper) activity, gods would perish. I shall have another creation. Here I shall just kill you with the hosts of gods."

5b-9. Speaking thus, and taking a bow he struck the lord with arrows. Viṣṇu cut them off with arrows, powerful like the thunderbolt; and then struck Madhu with many arrows (sent) into all his limbs. The demon got himself screened with illusion. The best gods, and those Rudras and others who were brave, and other gods possessing strength, and goddesses of various kinds endowed with weapons and vehicles, generals, chiefs of

1. Airāvata—Name of Indra's elephant.

Gaṇas, gods like the chief of the worlds, Śiva and Viṣṇu, others like the planets—all together fought with him. Due to Madhu's trickery all gods fled away at that time.

10. (Struck) with showers of swords and śaktis in front of and behind them, the gods being hurt by weapons suddenly fell on the ground.

11. In the meanwhile, Viṣṇu, taking his (disc known as) Sudarśana[1], killed in the battle, the demons (who had) through illusion (turned themselves into) gods.

12. He cut off their heads in thousands; the lord of gods struck down the demons (who had taken up) the forms of gods.

13-14a. In the same way, the lord caused the demons to flee away from the battle (-field). Seeing him all sages and gods were amazed. Gods and hosts of sages spoke (i.e. whispered) into one another's ear:

14b-15a. "This Viṣṇu, the immutable lord, is always the only protector of gods. This god, witnessing everything, is the conqueror of the demons in every yuga."

15b-16. How does he (i.e. Madhu) kill all the gods? Here the end of the world[2] is taking place. In the meanwhile, at a distance Madhu employed his illusion. Taking the form of Hara (Śiva), he said to the immutable Viṣṇu:

17-18. "O sinner, today what merit, fame, glory and (other) excellence (will) you (get) by killing the gods all round in the presence of the demons? Due to your great madness you do not know your own (individuals) and others. Therefore, (hitting you) with sharp arrows I shall take you to Yama's abode."

19. Saying so he struck Viṣṇu with fierce arrows in the battle. But Viṣṇu cut them off, (and) said (these) words:

20-21a. "O heroic demon, I know you to be brave Madhu in the lovely form of Hara, and doing an impious act and employing trickery. Having struck you down in the battle, I shall give (i.e. send) you to a fruitless world."

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1. Sudarśana—A circular weapon of Viṣṇu-Kṛṣṇa.

2. Kalpānta—Destruction of the world. Kalpa—a day of Brahmā or one thousand yugas, a period of four thousand three hundred and twenty millions of years of mortals, measuring the duration of the world.

21b-22. In the meanwhile he hit, with sharp arrows, the bull-bannered Śiva, having matted hair and seated upon a bull in the battle. At that time the fight between the god and the demon was great.

23-26. They pierced each other (with arrows) and there met one another. The immutable Viṣṇu cut off his bow with sharp horse-shoe-shaped arrows. Then he struck down the horse in the form of the bull. The demon, with a lance in his hand, rushed at the lord of the world. Then whirling the lance he struck the highest lord. With three arrows he (i.e. the lord) cut off the lance resembling the fire at the end of the world. Then the cruel, large-armed Madhu, who was greatly deceitful, took up the form of the goddess and having mounted upon a lion, went to Viṣṇu.

27-28a. He struck Viṣṇu with various kinds of arrows and said (these) words to him: "O best of gods, you have killed my lord in the battle. I shall kill you and the two sons Kārtikeya and Gaṇeśa."

28b-29a. With many arrows he (i.e. the lord) struck the demon, who was speaking thus. Bleeding, he fell down dead on the ground.

29b-30. Seeing his parents struck, the very powerful Kārtikeya bound by illusion, took up a śakti and went to fight with Viṣṇu. Then the creator (i.e. Brahmā) said these words to Kārtikeya who was harassed by delusion:

31. "See, your parents, observing the worlds, are moving in the intermediate region between the heaven and the earth, and are witnessing the war from a distance."

32-33a. Seeing that he has heard this, he vanished there only. Then the very proud brothers Dhundhu and Sundhu fell upon Garuḍa to kill Viṣṇu in the battle.

33b-34. Viṣṇu with his Nandaka sword cut off Dhundhu with a sword in his hand and Sundhu with a mace; and with his mace killed another (demon). The two, being wounded, dropped on the ground.

35-37. Then Madhu, screened with darkness, quickly disappeared. Through his illusion he dropped a hundred mountains on (the body of) Viṣṇu. Then in the battle, getting into the darkness, he cut off the mountains, and angrily cut off

his head with his (disc called) Sudarśana. Then gods like Brahmā and Śiva made him known as 'Madhusūdana' in the worlds.

CHAPTER SEVENTYTHREE

The Slaying of Vṛtra

Vyāsa said:

1. Then, Vṛtra, of great lustre and most distinguished of the demons, mounted upon an elephant, ran to Viṣṇu rich in (i.e. seated upon) an elephant.

2. In the great war, he, seated upon an elephant, pierced Vṛtra, coming to him, (piercing him) in all his limbs, with arrows like the destructive fire at the end of the world.

3-5. Then Vṛtra hit with an arrow the head of Indra. Due to that the mighty one shook. Then calming himself, and raising his bow, the powerful one showered with the shower of arrows (i.e. showered arrows) on the body of the demon. The very powerful one having cut them off, hit Indra, the lord of all gods, with arrows resembling serpents.

6-8. Thus with thousands of arrows they struck each other. The arrows in the battle of the two archers were of the same quality, were quick like the speed of mind, were strong like mountains, resembled the submarine fire in touch, and were moving in the sky and pierced (i.e. were capable of piercing) the spokes of the thunderbolt.

9-12. Thus, in this manner the battle lasted for days and nights. Indra struck the elephant (of the demon) with his own lance. Throwing (himself) on the ground, he quickly went to his chariot. Remaining in the chariot, he, with a śakti, quickly struck hard (the elephant called) Airāvaṇa of that lord (of gods), as (Indra would strike) a great mountain with the thunderbolt. That great elephant, with Indra (on his back), though (he was) trembling, looked splendid. Then Indra,

taking a śakti, pierced (with it) the demon in his chest; (then) he (i.e. the demon) fell on the chariot.

13-14. Regaining consciousness in a moment, and roaring, he struck Indra in the battle with an arrow. He (i.e. Indra) then swooned. Regaining consciousness, Indra struck him with hundreds of arrows. Struck with arrows resembling Indra's thunderbolt he was full of agony.

15-17. Then Vṛtra discharged a great lance on (the body of) the lord of gods. With (i.e. against) the demon's missile of (i.e. granted by) Śiva, Indra let loose the Vaiṣṇava missile. The missiles of the two resembling mass of fire, struck each other in the sky and discharged sparks of fire. Due to the touch of the sparks of fire the warriors of both the armies could not remain comfortably, as moths cannot stand in (front of) fire.

18. Being burnt, the warriors (in the army) of the gods and demons fell on the ground and ran into all directions. The battle (-field) became vacant then.

19. Seeing that his missile was retarded, the demon, filled with anger, discharged at Indra a missile made of a group of mountains.

20. In the battle, Indra cut off (that) group of mountains with volleys of arrows. The demon sent a Śaiva missile at the very mighty Indra.

21-22a. Crores of thousands chief beings, lions, demons, bears, wolves, tigers, great elephants, serpents—such and other creatures ran to the lord of gods.

22b-23a. Indra, the killer of the heroes of his enemy, cut them off, even before they reached him, with arrows with sharp horse-shoe-shaped heads, with crescent-shaped arrows, with lances and (other) arrows.

23b-24a. Then Vṛtra of mighty arms and brave, raised his bow and struck Indra with thousands of arrows resembling the thunderbolt.

24b-25a. Indra cut them off and also cut off his bow with arrows with sharp horse-shoe-shaped heads. That moment (only) he struck down on the ground his charioteer and his horses.

25b-26a. The best demon, having worshipped a thorny mace, struck it on the head of (Indra's) elephant. Due to swoon (caused by the stroke) the elephant dropped on the ground.

26b-27. The lord of all gods came to the ground with his mace. Then repeatedly a mace-fight took place between the two. There verily was the sound produced by the strokes of the maces of the two who were striking (each other).

28-29. Again and again they turned round and round. They (gave) very fearful strokes below and above and on (each other's) sides. Thus the fight between the two which caused fear to the visible and invisible worlds took place. Seeing (the fight) hosts of gods, Siddhas and demons were amazed.

30-31a. The two fighting heroes were in peril of death. Heroes among gods and demons were not at all able to see it. Śiva, Brahmā and others remained in the sky to see that wonder.

31b-33a. Due to 'hum' sound of (i.e. produced by) them and due to the sound produced by the strokes of their maces, a sound went up and up; surely such a sound is produced by the thunderbolt (only). When their maces were broken, their hands remained folded (into fists). Thus after half a watch their weapons fell down.

33b-35a. In the meanwhile, the two heroes, holding swords and shields, moved in the battle to fight against each other. Their swords, bodies and shields shone like lightning and meteors. The two were looked at with speed and wonder by all the worlds.

35b-37a. The multi-coloured shields of the two were cut off. Thus a fearful and great fight took place between the two. It was full of circular movements, use of disc and bow and dexterity. The fight between Vṛtra and Indra is like the fight of Vṛtra and Vāsava (only).

37b-40. In the battle, Indra, after jumping, rooted out Vṛtra's hair, and quickly and suddenly cut off his head. Cry of victory of (i.e. raised by) gods was there on all sides. Gods, with

their hearts expanded (i.e. rejoicing), worshipped Indra. The drums of gods were sounded, the bands of celestial nymphs danced. The Gandharvas sang songs; and the sages praised (Indra). The demons were afraid, and giving up their arms, ran in (various) directions.

CHAPTER SEVENTYFOUR

The Slaying of Tripura's Son

Vyāsa said:

1. The son of Tripura mounted upon a chariot to which four horses were yoked and which resembled the sun in lustre and said (these) words to the lord of the Gaṇas (i.e. Gaṇeśa):

2. "O lord of the Gaṇas, since your father killed my father, therefore, I shall today take your father to Yama's abode (i.e. shall kill him) with arrows."

3-6a. Then Gaṇeśa said to that son of Tripura: "Formerly your wicked father did a great sinful deed, detrimental to the gods. My father heard it. Knowing about your wicked father engaged in a sinful act, my father, with (i.e. using his) strength, killed him with an arrow. He has been emancipated from sin and delusion and is sent to Yama's abode. O demon, here, in a moment, I shall send you along the same path."

6b-7a. (The demon) struck with ten arrows resembling the fire at the end of the world, the lord of Gaṇas who spoke thus, and who was very intelligent among the gods.

7b-8. Then (Gaṇeśa) hit with force the demon with thousands of arrows, with arrows like the staff of Yama, with arrows with sharp horse-shoe-shaped heads, with heron-feathered arrows, and very sharp arrows resembling the fire of the thunderbolt.

9-10a. The pot-bellied (god, i.e. Gaṇeśa) adored by gods also cut off his arrows. He again struck him with force with arrows resembling a thunderbolt. With his entire body hurt with arrows, he fell down on the ground in a swoon.

10b-11. Then (the demons) Bhadra, Saubhadra, Bhīṣaṇa and Nirjarāntaka, taking their maces rushed at Gaṇeśa. They struck the lord of the Gaṇas simultaneously with the strokes of their maces.

12-14. Smartly he rendered useless the strokes of their maces and with his axe he hit Bhadraka on his head. Then he first struck down Nirjarāntaka with a sword. Heramba (i.e. Gaṇeśa) having struck down the four heads of the (demons') troops who resembled great mountains, also struck down other enemies.

15-16. Then the best demon, Tripura's son, regained consciousness, mounted upon his own chariot and struck the best god (i.e. Gaṇeśa) with crescent-shaped arrows, with arrows with sharp horse-shoe-shaped heads and with spears. The virtuous one cut them off, and again struck him with arrows.

17-18. With four arrows he struck down his horses, with one arrow he struck down his charioteer, and with arrows he struck down on the grounds the chiefs of the troops. The son of Tripura quickly went to another chariot and pierced the lord of the Gaṇas with arrows resembling the thunderbolt.

19-20. With his body moistened with blood, the son of Śiva (i.e. Gaṇeśa) whose terrible power was like that of Yama, and who was very angry, pierced him on his forehead with three arrows, between his breasts with seven arrows, on the region of his navel with four (arrows), and on the top of his penis with five (arrows).

21. With his entire body injured, the demon being extremely depressed (i.e. who fainted) fell on the chariot in the battle.

22. Then his wise charioteer took him away from the battle(-field). The brave Gaṇeśa, worshipped by the gods, never attacked one who had turned away from the battle.

23. (Tripura's son) regaining consciousness after a long time, said (these) words to his charioteer: "O charioteer, go (with me) to that timid Gaṇeśa, Śiva's son (remaining) in the battle-field".

24-25. Then the charioteer uttered these true, wholesome and soft words: "Who is able to bear the arrows of Śiva's son

in the battle? Therefore, O son of Prabhā, I brought you, who had fainted. Realizing this, you may now do what is proper."

26-27a. In the meanwhile the king had employed the best one i.e. Kavi (i.e. Śukra). The elephant regained consciousness with the employment of medicines etc. He made him hundred times more powerful and indicated (the means to) victory.

27b-29. Having first given him water consecrated with sacred hymns, he checked (i.e. healed) the wounds on his body. The elephant just with his tusks broke (i.e. would break) a great mountain. In the battle, that elephant, very difficult to vanquish, struck down hundreds of thousands of troops and their guardians. The demon, seated on his back, hit and struck down on the ground principal lords of gods with arrows resembling the fire at the end of the world.

30. Then gods of great might, fell down with their bodies covered with streams of blood after being struck with his arrows resembling the staff of Yama.

31. Whichever way the demon with (i.e. seated on) the elephant went, there he put up a terrible volley of (i.e. discharged his terrible) arrows.

32-34. Some (gods) were struck down by the elephant, others by the rider. By whirling them speedily certain gods were tormented. So (also) the chiefs of the hosts of gods, not at all afraid of fighting, struck him with his elephant with various weapons and missiles and many arrows. But those very mighty gods could not subdue that elephant.

35-36a. The elephant with his tusks and Tripura's son with his arrows quickly struck them down. Those gods who did not fall on the ground with their bodies split, being frightened, and afflicted with pain, sought the shelter of Gaṇeśa, who was fit to protect (them).

36b-39a. Seeing the havoc among gods, the brave Gaṇeśa struck him along with his elephant with arrows resembling the fire of the thunderbolt. He, along with his elephant whose speed was checked by an arrow, rose (to fight). Then the two (i.e. Gaṇeśa and Tripura's son) broke down each other with arrows only. Both the principal warriors, the god and the

demon, roaring and desiring to conquer each other had their entire bodies covered with blood.

39b-40. Then the elephant pierced the rat (the vehicle of Gaṇeśa) with his own tusks. The elephant (also) was attacked by the rat. Then there was a terrible battle between them. A wonderful fight with (i.e. among) the four (jointly) and separately, below and above, ensued.

41. The fight was noisy, fierce, and caused fear to all the worlds, in which fighting tusks with teeth and arrows with best arrows (took place).

42-43. In the war between gods and demons it was a terrible battle. The rat pierced the great, very mighty elephant. Seated on the backbone, (Gaṇeśa) again skilfully struck with his axe the mouth, chest and shoulder of the demon.

44-45. With his elephant he, vomitting blood, fell down on the ground. Sages and gods, saying, 'Well (done), well (done)', praised (Gaṇeśa). Here in the battle other (gods) struck the demons with infallible missiles, till the war giving victory (to one) of the two armies was not over.

CHAPTER SEVENTYFIVE

The Hymn of Victory at the End of War between Gods and Demons

Vyāsa said:

1. Having heard (those) words from (i.e. uttered by) the great god, all gods led by Indra, rushed, from all sides, to the hosts of the demons.

2. (There) came the great demon, Kumbha by name, who very much struck the king of the Yakṣas (i.e. Kubera) with a mace.

3. The lord of the Guhyakas (i.e. Kubera) hit him very strongly with the strokes of (his) mace. Then there was a fierce war between the two.

4-5. There was in the battle a great arrangement (of the soldiers) like a wheel, where the one that came forward was seized and killed. The attack was very fierce. A boring tool was used. The lord of wealth (i.e. Kubera) fought a great battle with him, and in the end struck the tool on the chest of that Kumbha.

6-7a. Then Kumbha, with his fangs broken, fell down on the ground. Then the very powerful Jambha, remaining in his chariot only struck the horse of Indra, and also Airāvaṇa with volleys of arrows.

7b-9. Indra struck the best demon with his thunderbolt only. Wet with blood he fell dead on the ground. Then with the (missile called) śakti, he pierced the four important chiefs—Araṇya, Sughora, Aghora and Ghora. Kārtikeya cleverly struck down each one of them.

10-11. (Indra's son) Jayanta subdued, with volleys of arrows, Saurabha, and also Samhrāda with a śakti in his hand, and Yamadaṇḍa and Narāntaka. Having hit them he struck them down, reducing their bodies to ashes. With the stroke of his sword, Kāla struck down Bābhrava.

12-14a. Mṛtyu, with śakti struck Aśva and Nigṛṇa in the battle. These very powerful seven—Bhadrabāhu, Mahābāhu, Sugandha, Gandha, Bhaurika, Vallika, and Bhīma — the leaders of the army, being burnt by Agni, fell down dead, with their bodies burnt in the battle, on the ground.

14b. Very courageous, brave, very powerful (demons) causing fear (even) to the brave, fell down on the ground, being bound by the noose of the noble Varuṇa.

15-17. The five demons named Turu, Tumburu, Durmedha, Sādhaka and Asādhaka were struck down by the mass of the Sun's rays. In the battle, Vāyu struck with his arrows demons led by the six viz. Krūra, Krauñca, Raṇa, Īsāna, Moda and Sammoda. Nairṛta with a mace struck down Bhīma on the ground.

18. Hundreds of demons, facing the gods, being killed in war, being frightened, fell in the battle struck by the lances of the Rudras.

19-20. Hundreds of mighty demons were struck in the

battle with the strokes of the arrows discharged by the Vasus, brave and encircled with rays, with hails from the clouds, and with very terrible strokes of the thunderbolt. Thousands (of demons) fell due to the strokes of the mace of Kubera.

21. The best of the demons were pierced with the thunderbolt of Indra. Similarly, struck with the śakti of Kārtikeya, innumerable (demons) fell down on the ground.

22. The principal (demons) fell (being hit) with the stroke of Gaṇeśa's axe. Due to the disc released from Viṣṇu's hand of a severe act, heads of important demons fell on the ground.

23-24. Śamana (i.e. Yama) with (the strokes of) his deadly staff struck down crores of thousands of demons. Kāla struck down the demons with (the strokes of) his śakti. Varuṇa in the same way, struck down others.

25. With the stroke of Takṣakas etc. and the Moon's chill Khara mounted on a horse was struck; and the noose (of Varuṇa) in the same way struck the elephants.

26. Then he destroyed the demons' elephant (by striking) with an iron beam on his temple. Thus with skill he struck down the horses and the elephants.

27-28a. Thus the very mighty Siddhas, Gandharvas and the celestial nymphs, and other deities along with the mothers and the chiefs of the Gaṇas, struck down the very fearful and destructive demons.

28b-29a. The gods struck down the demon with arrows, with strokes of swords, with spears, śaktis, hatchets, sticks, iron-beams and lances.

29b-31. When the demons were thus being destroyed, the very brave chief of the demons, their king, Hiraṇyākṣa, came there seated in a chariot which resembled the Sun's chariot, which was decorated with all jewels with which a chariot is decorated, which was made of gold, which was divine, which was adorned with bells and chowries, which was filled with banners and flags, which was beautiful and which was like Indra's chariot.

32-33a. He, who was invincible to the gods and the demons, struck with volleys of arrows the armies and the hero

struck down on the ground hundreds of thousands of elephants and chariots with horses.

33b-35. Thus the lord of the demons moving among all the hosts of gods sent down volleys of arrows resembling death. As an elephant shakes the lotus-pond, he gradually shook the armies of gods in the war. Due to the sharp falls and lion-like roars of the lord of demons (the gods) repeatedly and rapidly fell down on the ground.

36-40. He struck (Indra's son) Jayanta with ten arrows, Remanta with five, and Indra with fifteen arrows; (he struck) Citraratha with twenty arrows, Guha with twenty-five, Heramb (i.e. Gaṇeśa) with three, and Yama with forty arrows. In the same way he hit Kāla and Mṛtyu with both hands. He struck (Kubera) the lord of the Guhyakas and Vāyu with ten arrows each. With six and seven arrows he struck Rudras separately, He struck all the Vasus, Siddhas, Gandharvas and serpents with ten, eighteen arrows and the (other) gods with six arrows in the war.

41. The powerful gods, being distressed and frightened due to the stream of his vigour, his great power and due to the sight of his quick dexterity, were unable to retaliate.

42. The gods struck in the battle with arrows resembling the trident of Śiva and cutting the vitals, swooned and fell on the ground.

43-44a. (Even) the chief gods could not stand before him. Then the gods (thus) fully shaken and beaten (by Hiraṇyākṣa) went, along with Indra, to Viṣṇu the protector, to seek his succor.

44b-45a. In the meantime, Viṣṇu said to Garuḍa, the lord of the birds: "Now go, in front of (i.e. face) the demon in the battle."

45b-47a. He then immediately went speedily to destroy the demon. Having struck the chariot (of Viṣṇu) with arrows he checked his speed and then going in front of his chariot he said to the immutable Viṣṇu: "Having today killed you along with (other) gods, I shall fashion another creation."

47b-48a. Then Viṣṇu said these words to the roaring, superior demon: "O sinful one, if you are able to compete (with me), then (first) be settled in the battle."

48b-49. Then he struck Viṣṇu with hundreds of arrows. Without being ruffled, he cut (those) arrows resembling the staff of Yama. Again he (i.e. the demon) discharged thousands of arrows at him.

50. Having cut them off with arrows, Viṣṇu struck him with arrows, looking unavoidable due to their great weight and (resembling) the submarine fire in touch.

51-52a. The best demon was struck by Viṣṇu, with thousands of golden arrows that were piercing, sharp, moving in the sky, having the speed of the mind—as the missiles of Keśava were very quick—resembling cotton and hay.

52b-53. The angry, very strong, Hiraṇyākṣa, being distressed due to (his missiles) being interrupted, took, in the battle, a mountain and hit Viṣṇu (with) it. (But) Viṣṇu easily pounded it with (his) mace.

54. Thus he dropped a thousand mountains, but Viṣṇu the enemy of the demons, with the same dexterity, crushed them.

55. Again the best demon, with his mind full of anger, putting up thousands of arms, showered Viṣṇu with many very sharp arrows, śaktis, spears and axes etc.

56. The best god (i.e. Viṣṇu) cut those very missiles with very fierce, blazing arrows, causing fear to the demons.

57-59. He pierced him (i.e. Hiraṇyākṣa) on all his limbs with arrows resembling Śiva's trident. In the battle (which the lord of demons and the immutable Viṣṇu fought) the demon, being distressed, quickly ran and dropped an all-powerful, excellent, fierce śakti resembling the tongue of death, and having eight bells, on the large chest of Viṣṇu.

60. (With that) the best god (i.e. Viṣṇu) looked charming like a compact cloud accompanied by lightning. Then the demons, saying 'Well (done)' cried 'Be victorious.'

61. Then (Viṣṇu), the enemy of the demons, discharged his disc at the demons' army. Having cut off their heads, it came back to Viṣṇu (again).

62. He struck down the demon with the stroke of a śakti in the battle. Regaining consciousness after a long time, he struck Viṣṇu with a fiery arrow.

63. The angry Viṣṇu discharged the Kubera missile. Then he (i.e. Hiraṇyākṣa) discharged, in the battle, at Viṣṇu, the illusory missile, which was demonish and very fierce.

64. He, the brave one, also struck Viṣṇu with lions, tigers, buffaloes, and poisonous serpents.

65. Then Viṣṇu cut off, with his arrows, the streams of weapons and missiles (discharged by Hiraṇyākṣa) in the battle, and struck him with a spear.

66-67a. That moment only, he with his body wet with blood, dragged him and with three arrows the lord of the gods cut off his spear.

67b-68a. Viṣṇu, with ten arrows, cut off the chariot's fender along with the flag and banner and the umbrella, and also the charioteer.

68b-70. When the chief demon's chariot was struck down, he, the powerful one, jumped to another chariot, got into it and brought it in front (of Viṣṇu). Then a very fierce and thrilling battle took place between Hiraṇyākṣa and Viṣṇu and the great battle caused wonder among people. Then a battle with an attack and a counter-attack took place between the two.

71. A hundred divine years passed uninterruptedly in the battle (i.e. the battle continued without a break for a hundred divine years). Then, the very powerful demon grew (in size) like Vāmana.

72. Angrily he seized, with his mouth, the three worlds with the mobile and the immobile. Lifting the earth he entered the nether region.

73-74a. The remaining demons, fully pleased, entered that region after him. Then Viṣṇu, of a great lustre, knowing the great power of the demon, took the form of a boar to kill the demon.

74b-75. Taking up a hog's body (i.e. form) Viṣṇu quickly entered (the nether region) after him. Going to the root of the earth, and seeing it having gone to the nether region, he held the earth, the support of the people, on his two fangs.

76. When Viṣṇu was going, holding the earth, the lord of the demons came to him, hurting him boldly with (bad) words.

77. Viṣṇu, who had taken up the form of a hog, tolerated the bad words and angrily put the earth on a mountain in the water.

78-79a. Depositing his power into the earth, he made it steady. Then after that the demon-king who had stuck to it stood up, and full of great anger, struck Viṣṇu with a mace.

79b-80a. Viṣṇu (in the) hog (-form) avoided (the stroke of) the mace, as one, endowed with deep and abstract meditation, avoids death; and struck him (with his mace called) Kaumodakī.

80b-81. Then the very powerful Hiraṇyākṣa, full of anger, again struck the lord on his right arm, with a fist. Thus a great fight, in which the right and left hands were used, and the warriors were coming forward and going back, took place.

82-83a. They turned round, confused and imitated each other. Brahmā and other gods, remaining in the sky, watched the fight; and they said: "Well-being to the beings, gods and sages."

83b-84a. They said to Viṣṇu, the lord of gods who had taken up the form of a hog: "O god, do not play like a child. Kill him who is a source of trouble to the gods."

84b-87a. Then very lustrous Viṣṇu, who had taken up the form of an illusory hog, taking the consent of Brahmā and others threw the powerful disc, which resembled a thousand suns in lustre, which had a thousand spokes, which was very radiant, which was terrible and which was capable of killing the demon and which resembled the fire at the end of the world. That disc, released by Viṣṇu, reduced to ashes the very powerful Hiraṇyākṣa, when Brahmā and others were watching (i.e. in the presence of Brahmā and others).

87b-88. (Then) the disc came (back) to Viṣṇu. Then gods like Brahmā and others, and the regents of the quarters led by Indra seeing Viṣṇu's victory, arrived there, and praised him.

Gods said:

89. We salute Viṣṇu, who is the origin of the world, who is lhe lord of the gods and demons, who is the protector of the

worlds. We seek the shelter of him (i.e. Viṣṇu) from whose lotus-like navel, it is said, Brahmā was born.

90. Our salutation to you (O Viṣṇu) who had taken up the fish-form; our salutation to you, who had taken up the form of a tortoise; we salute you of the form of Nṛsiṃha; and also of the Vāmana-form.

91-92a. Our salutation to you who (in the incarnation as) Paraśurāma destroyed the kṣatriyas, and to Rāma, the destroyer of Rāvaṇa. Our salutation to (you) the killer of Pralamba; to Rāma; to Buddha; to the deluder of the demon; to the destroyer of mlecchas; to (the form) named Kalki; and (to you) who had taken up the form of a hog.

92b-93. In every yuga, you take up (different) forms for the good of the world and the destruction of the demons. Now you have killed the daring demon Hiraṇyākṣa, who easily conquered the important regents of the quarters led by Indra.

94. You have struck him down for the good of gods. O best of gods, be pleased. O god of gods, you, in the form of Brahmā, are the creator of this (whole world). You are the creator of this (whole) world.

95. You are also its protector. In every yuga, you also take up very lovely forms. Turning yourself into the destructive fire and (into the form of) Śiva, you yourself destroy the (whole) world at the time of (its) end.

96-97a. Therefore, you are the cause of the (whole) world; beyond you there is no life or absence of it. You alone are the past or the future or the present form called the mobile and immobile. The world does not shine forth without you.

97b-98. The form based on distinction between existence and non-existence or real and unreal depends upon you only. Therefore, O god, no one with an immature intellect, except the person devoted to your feet, is able to comprẹhend you (i.e. your true nature). Therefore, we are seeking the shelter of you, who are the protector.

Vyāsa said:

99-102. Then Viṣṇu, with his mind pleased, said to the gods: "Well-being to you, O gods, I am now pleased by this

hymn of praise. O gods, for him, who would devoutly and respectfully recite this hymn of praise of (my) victory, nothing is inaccessible in the three worlds. A man by narrating or listening to it obtains the fruit which is obtained by properly giving a hundred thousand cows. The daily narration of the account of the victory of the god of gods gives everything. There was no greater knowledge than this, nor will there be greater knowledge than this."

CHAPTER SEVENTYSIX

The Exposition of Merit

Sañjaya said:

1-2. O brāhmaṇa, I desire to hear correctly the condition of those demons who died in the war either while facing (the enemy) or while turning away from him. O preceptor, tell me whether these innumerable demons are there in the three worlds with the mobile and the immobile or have gone somewhere (else).

Vyāsa said:

3-5. Those excellent brave demons who died in the battle while facing (the enemy), obtained godhead and are eternally enjoying pleasures (in heaven) where there are golden palaces decorated with various jewels, where there are trees shining like gold and satisfying all desires, where there is an auspicious lake full of fragrant lotuses, waterlilies and white lotuses and other flowers, and also with the portions of curd, milk and ghee.

6. Being extremely handsome and always possessing fresh youth they rule there, and also on the earth.

7. Having thus obtained eight births, they become wealthy or heads or ministers with their bodies partly (seated) on the fore-quarters of elephants.

8. Those who turn away their faces in the battle, those who are cowardly and timid, and those who fight deceitfully, and those who hate gods and brāhmaṇas go to a fierce hell.

9. Those who strike another (i.e. the rival) soldier who is fallen, who has fainted, who is defeated, and the Mlecchas who use abusive language, go to hell.

10-11. They take away the deposits of others and actually turn away (from the battlefield). Mlecchas rob (people) at night in a wasted forest; they do rash acts; they are interested in eating everything; they are fools; and harm cows and brāhmaṇas. There are other Mlecchas who use abusive language, and are born as rogues.

12. Their language is Paiśācī, and there are no popular customs among them. They do not observe purity, do not practise penance, have no learning, nor do they offer oblations to their manes.

13-14. They do not give gifts, do not perform śrāddha etc.; they do not worship gods; they do not wait upon their parents or gods and ascetics, as a result of absence of (proper) knowledge. Therefore they do not (properly) clean (i.e. remove) the dirt from their bodies. They have a passion for their mother or sister or any other housewife.

15-16. They behave contrary to (the ways of) the world. Their behaviour is always unclean. The demons are born from the ejections of snakes and from (beings) living on mountains, and their religious merit is groundless. Those who hurt brāhmaṇas, women and children, meet with trouble after death.

17. These wicked ones who eat cows and who are delighted in eating prohibited things, go to (i.e. are born in) the species of insects, and become trees and ants.

18-19. These enemies of gods are not fit for (reciting) sacred hymns and (worshipping) deities. They look upon their elder brother as equal to them and as born with them. Their manners are rustic. They don whiskers. They are interested in eating corpses on the earth. If at all they perform a vow or a sacrifice it is (just) a rash act.

20. They are delighted in eating fish and flesh; they tell lies. They are always passionate, greedy and always full of anger and pride.

21. They are always interested in the excitement due to killing and binding someone. They are bad servants (or they have bad servants); they are pleased with bad people; they are delighted with foul smell.

22. They are not (interested) in gods, in wise men, in listening to religious (discourses), in (reciting) auspicious hymns of praise or sacred hymns, since they are undetermined in (religious) acts.

23. They (contract) many diseases and are full of anger. They have many types of dresses; on the earth these are the symbols of demons in the species of human beings.

24-25. They do not recognize the higher world, a preceptor and their own person or of someone else. They (simply) long for filling the womb (i.e. for copulation); they do not strive for a guest or elderly persons, or brāhmaṇas, and for a deity, for their son, family, friend or relative. They do not know (i.e. care for) giving a gift (even) in dream, and also food or clothes.

26. Since they preserve wealth they are Yakṣas in the form of men. Even at the time of the end of their life (i.e. when their life is endangered), they do not bestow wealth on the king.

27-30. Those Yakṣas remain in distress and carry burdens for others. Listen with concentrated mind to the characteristics, condemned by all people, of evil spirits, women and men, from me (i.e. as I tell you). They always are dirty and muddy, and without truth and purity. There are heaps of dirt on theit teeth, hair, clothes and bodies. They do not like to clean (even) once, their houses, seats, clothes etc. They do not see (i.e. enjoy) pleasures of (i.e. from) women, and quickly enter a forest. On the earth they are interested in eating residues of or left-over food and stinking (articles of food).

31. They like (to eat) food, to drink and to sleep in darkness. They are never calm, nor are their mouths pure.

32. These are said to be the characteristics of the evil spirits in hell. They do not know (what is) good or (what is) bad; also they do not know (who is) a friend, and (who is) an enemy, (what is) a virtue and (what is) a vice.

33. They do not, by their (very) nature, get inauspicious or auspicious places, an enemy, a friend and a neutral (one).

34. Those, who are regarded as (endowed with) intelligence, know them to be beasts living among men. Intentionally taking up many forms, they wander in vain on the earth.

35. They are men in the form of Yakṣas and are kept out of all (religious) rites. I shall tell (you) their divisions and characteristics (as seen) on the earth.

36-37. In accordance with their sins they are born in the mortal worlds. The wise call such a one, moving on a dirty ground and being polite (outwardly, but really) deceptive, a crow eating leavings of food etc. The (citizen of) Kukura is interested in eating what is prohibited and likes filthy (things).

38-39. He indulges in all secret (plans) and eats what ought and ought not to be eaten. On the earth they are born in the families of beast etc. They take dogs in their hands and eat food of (i.e. given by) the Mlecchas. They especially (eat the flesh) of pigs and other beasts fighting with their feet.

40-41a. They take delight in nourishing and eating inauspicious things condemnable due to filth. Due to their collecting a heap of wood and making fire on a mountain, they should always be known as Mlecchas, always causing fear to the kṣatriyas.

41b-43a. When people belonging to noble families give up right conduct and there is absence of purity, there are (born) Mlecchas and Dasyus. Other people are reduced to their condition due to their contact or due to eating their food or having copulation with their (i.e. the Mleccha) women.

43b-45a. (And) at that time all men are tormented by grief and diseases, have scarcity of food, they are confused and are always harassed by the king. At that time mortals, deprived of all (kinds of) purity are interested in falsehood. People do not listen to the Purāṇas and the sacred scriptures.

45b-46. They like wine and flesh; they are sinful; they eat everything and are very fierce. They are engaged in fearful practices and are always intent upon deception. The sons do not support their father, mother and preceptors also.

47-48a. The servants do not wait upon a virtuous master.

Certain women do not wait upon their husbands, their mothers-in-law or their (own) mothers. At that time, people are always in difficulty and there is a quarrel in every house.

48b-49. The kings are Mlecchas and are addicted to drinking, and also the ministers and the priests. Their offering is with (i.e. consists of) fish and flesh. They are heretics, as their charms are full of exertion. They are pre-eminent in sinews and good health.

50-53. By them—the wealthy and dull—the earth is pervaded. These foolish men, (living) in a forest or cities love one another, and they eat fish, flesh-food that is fit and that is not fit to be eaten. In the forest brāhmaṇas and others also eat things leading to sin, and even a devoted beast. All they are not reborn (i.e. live eternally in hell). All these men—the sinners—cause their manes to fall (into hell), and are certainly the evil spirits, demons and Guhyakas, who were gods before. These, pleased with modesty, are neither gods nor men.

Sañjaya said:

54. O lord, remove my doubt as to how these real (demons) realise their aim in human state (i.e. as human beings)?

Vyāsa said:

55. These goblins, demons and evil spirits born in the brāhmaṇa caste or other castes, do not give up their nature, (which they got) according to the sins that they had committed.

56. The demons who are born in the mortal world, are always eager to quarrel. The cheats, the wicked and the cruel (human beings) should be known as the demons on the earth.

57. Their gifts or worship of the deities always alarms the people on the earth. They obtain wealth in a cruel way and enjoy kingdom eternally.

58-59a. One might have victory, bravery etc., religious merit, and one's sin may perish. Thus someone obtains godhead in heaven with (i.e. by practising) severe penance on the earth, so also in heaven, in the world of the serpents and in Yama's abode.

59b-60. Having propitiated Viṣṇu (i.e. he worshipped Viṣṇu), Prahlāda was honoured by gods. Similarly the demon Andhaka praised Śiva and became a member of his assembly. The very mighty Bhṛṅgī became the chief of his (i.e. Śiva's) attendants only.

61. There are (the examples) of these and others. Bali will be Indra. O son, here or in the next world (the demons) always get a good position.

62. Certain best gods, born in the family of demons, cherish all their manes in hundreds and thousands.

63-65a. Even by one good, intelligent son the (entire) family is protected. Even one son, who is devoted to Viṣṇu, whose senses are curbed, who is religious-minded, and who is engaged in the worship of gods, would emancipate a crore of families. In the remaining Kaliyuga, when Dharma is perishing, (even) one religious-minded person protects in a country or in a city, the people (i.e. the citizens) or the family or (even) a village.

65b-66. There was (formerly) a great city of (i.e. inhabited by) brāhmaṇas, (and) named Medura. There (i.e. in that city) all the brāhmaṇas were always engaged in the prayer (offered thrice a day). They were interested in the recital of the Vedas, were wise, and honoured guests and brāhmaṇas.

67. They performed the rites like sacrifice, fire-rites, and observed vows. With determination they performed the six duties.[1] (Even) in a great difficulty they did not think of (committing) a sin.

68-69. The powerful ones practised the vow of the ancient sacrifice. Some time a learned brāhmaṇic sage, a householder, was fortunately offering ghee into fire to the accompaniment of sacred hymns. At that time he got an acute feeling to urinate.

70-71. Keeping his female servant to look after the fire, he went to urinate. But due to her inattention, the ghee was eaten by a dog. Then due to fear she filled the pot (of

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1. Ṣaṭkarma --The six duties enjoined on a brāhmaṇa. They are: teaching, learning, performing sacrifices, acting as a priest at sacrifices, giving and receiving gifts.

ghee) with her own urine. Then the brāhmaṇa, not noticing it, quickly offered it into fire.

72-73. Then in a moment he noticed a wonder (taking place) in the fire. There was actually a heap of gold, lustrous like gold (itself). Taking it with joy the brāhmaṇa had contact with (i.e. committed) a sin. With amazement he asked the female servant: "O dear one, tell me how this (has taken place)."

74. O brāhmaṇa, she gladly told him (the account) as it had taken place. Then everyday, at a fixed time, it (i.e. the gold would proceed to him.

75-76a. In his house there was prosperity that amazed people. Then in his city all the bad people having heard that (account) from one another, did the (same) sinful act through greed.

76b-77a. Due to great greed great sin also enters one's heart. Then due to the sin (and) due to fear (of it) and (at same time) through its attraction there was confusion of mind.

77b-78a. Due to the mass of sins the city itself was burnt. All the women and the men became wicked due to the power of the sin.

78b-79. (Even) an old man was ignorant; a brāhmaṇa (living) in that village did not pay attention to that affair. His virtuous wife, full of great grief, and tormented with the calamity (facing the city) told him what was going on in the city.

The brāhmaṇa-lady said:

80. O lord, seeing you full of grief I am pained. Please move to another village.

81-84. Then he, who knew the defects, smiled and said (these) words (to her): "O you blessed one, the fool, who lives by giving up good conduct leading to the highest good, is not born again (i.e. lives eternally in hell). These brāhmaṇas of bad conduct, will, due to great sin and desiring (to commit) great sin, go with their wives and dependents, to hell carrying the sin with them. In the end they will again come to this worldly existence; (but) there is no end to their sin. I alone,

due to having well preserved my religious merit, will remain here."

85. Then she said to him: "People will laugh at these words of (i.e. uttered by) you. Please do not utter them in front or before anyone else."

The brāhmaṇa said:

86. O dear one, if I shall go from here, that moment only the city, with its wealth and inhabitants, will go down.

87. The brāhmaṇa, having spoken like this, and being greatly pleased, collected his wealth and with her quickly went to another boundary (i.e. went out of the town).

88. Remaining there, she saw that the city remained as it was before. The good lady said to her husband: "(See) the city does not perish."

89. The excellent brāhmaṇa, having reflected and being greatly amazed, said to her: "Is it that there remains some thing (i.e. have we left something) outside our house?"

90. Having thought, she said to her husband: "In the hurry I have not brought the shoes; they remain there (only); (now) what shall I put on?"

91. Speaking thus to her husband the chaste lady returned after taking them. From the vicinity of her husband she saw that the city was afflicted.

92. Then the castes like that of the brāhmaṇa, the wicked citizens, being afflicted, remained in a fearful hell, from where there was no return (to the mortal world).

93. They miserably went to Yama's city. There is no requital for them. That which is foul-smelling is said to be unholy and so should be avoided.

94. He, who takes delight in eating as before, commits sin even today. The wise men should know him to be a jackal, given to stealing and moving at night.

95-96. A childish man not knowing all acts and ignorant of all deeds, void of (i.e. not following) conventional practices, is just a beast, as are camels, mongooses and others. A mischievous man causes disgust to men of his caste and is a coward in battles.

97-99a. A man always liking leavings of food etc. is described to be a dog by the wise. A man who is always engaged in stealing, who always deceives many friends, fights at the time of sexual union, who is always fickle by nature, who is always inconstant about eating, and who loves forests, is said to be an ape or a monkey.

99b-100a. That man who is a betrayer and who causes fear among people by his talk and thoughts is said to be a serpent.

100b-101a. He who is strong and assertive and who is always immodest, who likes stinking flesh and who is given to enjoyment is declared to be a lion-like man.

101b. By his sound only others like wolves are frightened and distressed.

102. Those men who are prudent are known to be elephants etc. In this order one should know (the characteristics) among (i.e. of) men.

103. We (i.e. I) shall (now) explain the characteristics of gods, well-settled in the form of (i.e. as) human beings.

104. A man (of divine nature) is always engaged in worshipping brāhmaṇas, gods, guests, preceptors, good men and ascetics and in penance, also in codes of laws and in right courses (of action). He is given to forbearance, he has overcome his anger, he speaks the truth, and has curbed his senses.

105. He is kind and dear to people, he is handsome and has a sweet voice. He is an orator, he is good at all jobs, he is deligent and very strong.

106-108. He is literate and learned, and knows the essential nature of music and dance. He is delighted in what ought to be done with reference to spiritual knowledge, and the tunes of all strings, also in all oblations, in the products of a cow, in vegetarian (food); also in substances fragrant due to their contact with nice (things) and in fresh and very charming (things); also in fragrant flowers, in all missiles, weapons and ornaments; also is delighted in giving gifts at the time of the rites performed on the Parvans.

109. His time passes with (i.e. in) acts like bathing, giving

gifts, in (practising) vows, sacrifices and worship of gods and recitations. No day would be idle.

110-112. This alone is the eternal conduct of men. The best sages have declared man's conduct to be like that of gods. But god is superior due to energy, (while) man is timid. God is always serious, (while) man is always soft (-hearted). Due to mutual laudation they have love for one another; there would be never such love for the demons.

113. Between gods and men, demons and evil spirits there is always love; there are great pleasure, affection, and good auspicious deeds for one another. There is mutual love between gods and men, between demons and evil spirits, among evil spirits, and between beasts.

114. Crows and others show affection or displeasure towards members of their own species. One should know their characteristics.

115. Thus one should, due to special religious merit, know what is dear and what is not, what is merit and what is not, and also what is eminence and what is not in particular species.

116. On the earth human couples of different castes (i.e. the husband and wife not belonging to the same caste), are not happy. One would always love one's own species in liberation or even in hell.

117. Due to very great religious merit one would get a (long) life; those that perform (deeds) leading to religious merit, are good. The sinful ones, also men (like) the demons and others perish.

118-119. In the Kṛtayuga there are many gods; there are neither demons nor other species. In the Tretāyuga they are a quarter (of the total number), in the Dvāparayuga the number is one half; in the intervening period between (the Dvāpara and) the Kali, there is a mixture. There was the Bhāratīya war that took place between gods and others.

120. All those warriors and armies of Duryodhana were demons and others, as also Karṇa and others, on the earth.

121. Bhīṣma is the chief of the Vasus, and Droṇa is the lordly divine sage. Aśvatthāman is actually Śiva; Viṣṇu was born in the Nanda-family.

122. The five Indras were born as Pāṇḍavas, and Vidura was Dharma (i.e. virtue) himself. Gāndhārī, Draupadī and Kuntī are goddesses on the earth.

123. In the Kaliyuga there are gods and demons, and the rest are human beings. The evil spirits, eating corpses and beasts will be born.

124. Their maid is crooked, always in distress and young. Due to love for couples, she always tells them about (good) conduct.

125. All those demons and others who are always interested in all (kinds of) sins, in quarrels and unjust deeds, go to hell.

Vaiśampāyana said:

126-128. Due to the wrong inclination of the demons heaven has no godhead. How (can one have) pleasures, happiness, health and (how can one) store power? How (can one have) kingdom, (long) life, fame, desirable power that is liked; how would morality and knowledge come about; how a prosperous, permanent (i.e. long) life come about? How again, O lord, would the acts of charity, learning, sacrifice come about? You please tell (i.e. explain) this to me, your reliable disciple.

Vyāsa said:

129. Due to the rashness of the demons, penance will certainly be there. Also vows, sacrifice and the like and affection for one's own kinsman would be there.

130. He, the restrained one, who is free from bad qualities, and who knows the truth about morality and sacred books, would have (i.e. has) the characteristics of a god.

131. O brāhmaṇa, he who performs acts as enjoined in the Purāṇas and sacred texts, in heaven or here, and himself does meritorious deeds, is capable of emancipating the earth.

132. He, who, especially on seeing the devotee of Viṣṇu, pleases and honours him, is free from all sins, and is capable of emancipating the earth.

133. That brāhmaṇa, who is always engaged in the six duties (laid down for a brāhmaṇa) and in the performance of all (kinds of) sacrifices, who always likes religious accounts, is capable of emancipating the earth.

134. Those men, who are traitors, who are ungrateful and who fail in their vows, who hate brāhmaṇas and gods, destroy the earth.

135. Those, who are interested in (i.e. addicted to) drinking, who are sinful, who engage themselves in (i.e. are addicted to) gambling, who are heretics and speak vile language, destroy the earth.

136. Those who are void of (i.e. do not perform) good deeds, who are always (causing) fear, and are fearless, who cause alarm to those who interpret the smṛtis and the sacred texts, destroy the earth.

137. Those men, who give up their own way of life and adopt a meaner one, who are engaged in reviling the elders, who hate (others), destroy the earth.

138-139. Those who prohibit a donor (from giving gifts), those who incite (others) to (commit) sin, those who trouble the poor and many other men (like them), who commit sins, having caused the men (related to them) to fall (into hell) destroy the earth.

140. To him, who listens to this account, which is charming, which is the most secret, and which is extremely beneficial, there is no bad state, no misery, no misfortune and no indigence on the earth.

141. He will have no birth amongst demons etc.; he will enjoy eternal pleasure in heaven; he will not have untimely death; and will not be touched by sin.

142. He becomes the chief of people on the earth, the lord of gods in heaven, and having enjoyed heaven kalpa after kalpa, he goes along the path to salvation.

CHAPTER SEVENTYSEVEN

The Vow of Saptamī in Hououour of the Sun

Vaiśampāyana said:

1-3a. O lord, O best of brāhmaṇas, who is the one that daily appears in the sky? Who is he? What is his power? Where is the lord of heat (i.e. the Sun) born? What function does he do, as he is very much full of rays? He is fit to be always worshipped by all gods, best sages, Siddhas, Cāraṇas, demons and evil spirits, as well as by human beings like brāhmaṇas and others.

Vyāsa said:

3b-4a. (He) is a great lustre of Brahman, and has come out from Brahman's body. Know him to be actually full of Brahman and the giver of (the fruits of the four goals of human life viz.) righteousness, enjoyment, worldly prosperity and salvation.

4b-5a. He is a heap made of spotless rays, is very hot and extremely unbearable. Seeing him, people, tormented by his hot rays, fled away.

5b-6a. Then the oceans, the best small and big rivers etc. became dry ; creatures and sick people died.

6b-7. Then gods like Indra and others approached Brahmā. They told him this thing and Brahmā said to the gods: "O gods, he, the lord, is the first creator of the rays of light (giving) vitality (and is born) from Brahman's body.

8-10. He is actually full of great activity and has the Moon in his body. In the three worlds all the human race, along with the mobile and the immobile, and the gods effecting divine (things), all the viviparous, oviparous beings, insects and plants are protected by these two. We (i.e. I) cannot at all describe the power of this Sun. He has protected, created and nourished the worlds.

11. No one resembles him on account of his protecting all. Seeing whom (i.e. him) at the dawn, heap of sins is destroyed.

12-14a. The men of the brāhmaṇa caste and others obtain salvation after (i.e. by) propitaiating him. It is said that the

brāhmaṇas, who, knowing the Vedas, have their arms raised at the time of offering the three daily prayers, are very much honoured by gods. All brāhmaṇas, after having worshipped the goddess of the form of Sandhyā, remaining in his disc, obtain heaven and salvation.

14b-16. (Even) the leavings of food fallen on the ground are purified by his rays. One would obtain purity from sin by merely offering the three daily prayers. Those men, who, after seeing a cāṇḍāla, or a killer of cows, or a fallen person, or one suffering from leprosy or full of great sins or covered with (i.e. who has committed) minor sins, see the Sun, are purified (i.e. free) from a great sin[1].

17-19a. Merely by worshipping him one is free from all diseases. A man by worshipping the Sun never has blindness, poverty, misery or grief, here or in the next world. Gods like Viṣṇu, Śiva being invisible, are never seen in the world; they can be seen through meditation. This god is said to be one who is (always) seen."

The gods said:

19b-20. He may be pleased by propitiation; let there be waiting upon and worshippig him. (But) O Brahman, his very sight is like the fire at the time of the end of the world. All beings like men and others have been reduced to the state of death (i.e. are dead) on the earth.

21. Due to the power of his lustre, oceans and others have perished. (Even) we are unable to bear his (lustre), (then) how can other ordinary people bear it ?

22. Therefore, through your favour (i.e. do favour to us and) tell us the means by which people would devotedly worship the Sun.

23. Hearing (these) words of the gods, Brahmā went to the Sun. Having gone to him, he started praising him for the good of all the worlds.

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1. Mahāpātaka—The five great sins are: murder of a brāhmaṇa, drinking wine, stealing, having illicit relation with one's teacher's wife, and contact with those who eommit these sins.

24. "O god, you are the untainted eye of all the world. You are actually of the form of Brahman. You are like the fire at the end of the world, who cannot be easily looked at.

25. You always remain in all gods; Vāyu is your friend; food etc. in the body is disgested due to you; and also one's life would be (i.e. is) certainly due to you.

26. The creation and destruction (of the world) are due to you, O god; you alone are the lord of the world. Without you all the people would not live (even) for a day.

27. You are the lord, the saviour, the protector, the father and the mother of all the worlds including the mobile and the immobile. The world is sustained due to your favour.

28. O lord, among all gods, there is none like you. Everywhere you are present, the world is sustained by you alone.

29. You create form and smell; the sweetness in liquids is due to you. Thus the Sun, the lord of the universe, is the cause of the stability of everything.

30. O lord, you alone are the pious cause of all the auspicious sacred places and of sacrifices; you are the witness of all, and the mine of virtues.

31. You are omniscient; you are the cause of everything; you take away (everything); you are the protector (of everything); you are always striving. You destroy darkness, sins and diseases; and you remove poverty and misery.

32. You are a great relative in the next and this world; you are omniscient and see everything. Except you there is none who helps all the worlds."

The Sun said:

33. O grandsire, O highly intelligent one, the lord of the universe, the cause of everything, O Brahman, quickly speak what best I can do for you.

Brahmā said:

34. You are a very hot lustre, very difficult to be borne by people. O lord of gods, act in such a way that it (i.e. your lustre) becomes mild.

The Sun said:

35. O lord, I have crores and crores of strong rays, which (would) destroy the worlds; they do not do anything liked by people. So using (some) instrument, cut them off.

36-37. Then at the words of the Sun, Brahmā quickly called Viśvakarman, and (he), having fashioned a lathe of diamond, cut off the Sun's rays resembling the fire at the time of universal destruction. With them only he fashioned Viṣṇu's disc (called) Sudarśana.

38-39. (He also fashioned) the infallible staff of Yama, and the trident of Śiva, and the excellent sword of Kāla and the (missile called) śakti causing great delight, and also the excellent weapon of Caṇḍikā, and a lovely lance. That Viśvakarman himself quickly fashioned these at the order of Brahmā.

40-41. He also sharpened the other remaining (portion of) the Sun. Then due to the absence of any other means of his birth he was born from Aditi's womb (as the son) of the sage Kaśyapa, and so was known as Āditya. He moves on the border of the universe and goes round Meru's peak.

42. So also high up (in the sky), away from the earth at a distance of a lakh yojanas, the planets like the Moon etc. being ordained by Brahmā, move there.

43. The Sun, of twelve forms, moves for twelve months. All know that the Saṃkrānti[1] is due to his transition.

44. We (i.e. I) shall, O sage, (now) tell (you) all the fruit that is (obtained by one) on these (Saṃkrānti days). (The Saṃkrānti days) on which the Sun enters the Dhanu, Mithuna, Mīna and Kanyā (signs of the zodiac) are (called) Ṣaḍaśīti.

45. (That Saṃkrānti day on which he enters) the Vṛṣabha, Vṛścika, Kumbha and Siṃha (signs) is known as Viṣṇupadī. Know that the offerings to manes, gifts and worship of deities (performed on) these (days) are eternal (i.e. give an eternal fruit).

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1. Saṃkrānti—The passage of the Sun from one zodiacal sign to another. When the Sun passes through Karka or Makara, it is Ayana-Saṅkrānti, and when it passes through Meṣa and Tulā, it is Viśva-Saṅkrānti.

46. The fruit of (such offerings etc. given) on a Ṣaḍaśīti is thousands of times greater. The fruit (of such offerings given) on a Viṣṇupadī has a lakh-fold fruit and of that (given on) an ayana is a crore-fold.

47. That gift given on a Viṣṇupadī is said to be inexhaustible. I say that it remains with the giver birth after birth.

48. The body does not suffer from cold by giving a piece of cloth in the cold (season). The fruit of giving gold equal to one's own weight and of giving a bed is inexhaustible.

49. He, who, humbly gives a fully furnished bed to a brāhmaṇa, the chief of all castes, would get the position of a king.

50. Similarly by giving gold, water on the bank of a river and by giving oil and tāmbūla one would be a king on the earth.

51. By solemnly saluting a brāhmaṇa, the wealthy person would get eternally (the fruit of the salutation).

52-53. By gratifying the manes at the dawn of the fifteenth day of the dark half of Māgha, one (lives) eternally (in heaven). One (should) also give a cow having golden horns, shining with jewels, having silver hoofs and having big udders made of bell-metal. By giving this (cow) to the best of brāhmaṇas (a man) would become a sovereign king.

54-55. By giving food and ornaments one would become a king—the lord of a province. He, who would give a spotted cow with all the (necessary) articles, becomes free from the sin earned (i.e. committed) during (the past) seven births and would remain eternally in heaven. By giving dainty food to a brāhmaṇa he obtains heaven eternally.

56. Prosperity does not abandon him, who gives grains, cloth, servants, an abode, a seat to the best brāhmaṇa.

57. Whatever small or large gift is given (on these) and the day of the anniversary of a yuga[1] etc. is inexhaustible in the next world.

58. The worship of a deity, a hymn of praise, listening to a religious discourse purifies a person from all sins and he is honoured in the heaven.

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1. Yugādyā—The anniversary of the first day of a Yuga.

59-60. The third day of the bright half of Māgha is known as Manvantarī. All the gifts given on that day are said to be inexhaustible, (and bring to him) wealth, pleasures, kingdom, and residence in heaven for (even in) the next kalpa. Therefore gifts, worship of the good gives an endless fruit in the next world.

61. The Manvantarā occurs in Māgha. (Similarly) the seventh day of the bright half of Māgha is said to be the most auspicious day. It is preserved by the Purāṇas (i.e. declared to be auspicious).

62. (This) seventh day of the bright half of Māgha is (called) Koṭibhāskara. Having fasted on this (auspicious day) a man is liberated; there is no doubt about it.

63. This seventh day of the bright half of Māgha is comparable to the solar-eclipse (day). Bathing at dawn on that day gives a great fruit.

64-65. (One should recite the following hymn:) 'The seventh day (of Māgha) should destroy my sin committed in the (previous) seven births and also my disease and misery. (This) seventh day is the mother of all beings. O you (Saptamī) belonging to the Sun[1], you have come up on the seventh day, my salutation to you, O goddess (living) in the disc of the Sun.'

66-67. By offering an arka-leaf, a fragrant flower, a badari-fruit, keeping all these in a copper vessel with rice, and also a sacred thread with red lead, and offering a very auspicious respectful offering, all the sin committed during the (previous) seven births, perishes.

68. Till (then) he is troubled by (residence in) hells and sinful and painful diseases. He should eat pure food[2] made with rice exposed to the Sun.

69. And he should avoid flour, ginger and fruits or roots used as vegetables, a bud, spoilt leaves, plantains, and ghee (prepared from the milk) of a she-goat.

70. It should be free from lice, perfumes. He should avoid bath with hot water. At the time of the vow (in honour) of the Sun he should avoid all (fruits) having few seeds.

1. Saptasapti—An epithet of the Sun.
2. Haviṣyānna—Food fit to be eaten during days of fast.

71. He, who is observing the vow, should not think of anything else except about righteousness. The vow (in honour) of the Sun is greatly meritorious, and is commended by the Purāṇas.

72 (A man who practises it) obtains eternally enjoyments like those of the Sun in the heaven for thousands and hundreds of crores of years.

73. (Enjoying in heaven) like this, and after the end of (his residence) in heaven he becomes a very prosperous king on the earth; (and) in the mortal world he again practises the vow (in honour) of the Sun due to his repeated practice (in) the former (births).

74. Then he himself obtains eternal happiness and enjoyments in the heaven; and he obtains (good) health and wealth due to the favour of the Sun.

75. That seventh day of the bright half of Māgha which falls on a Sunday is well known as Mahājayā; (the one falling on) any other (day) is known as Vijayā.

76. (The fruit of) Vijayā is a lakh crores, while that of a Mahājayā is endless. Even by (practising) one of these vows he is free from the bondage of birth (and death).

77. He who gives the best horse, gold, red cloth, grains out of love for the Sun, becomes the lord of heaven and earth in succession.

78-79. I shall tell you the difference among these. O brāhmaṇa, listen properly. He who gives an excellent horse adorned with best ornaments goes to (i.e. becomes the king of) the earth with (i.e. surrounded by) the seven seas and free from enemies.

80-81. The wise have laid down, as the present to a brāhmaṇa, sandal without a horse, but with a māṣa or two of gold adorned with (i.e. accompanied by) bulls; so also a pot decked with jewels and made of gold. Or by giving only gold he becomes a rich lord of the heaven.

82. He who gives red cloth and grains according to his capacity, becomes the lord of heaven and earth, and prosperity never forsakes him.

83. He becomes healthy, his mind is pleased, he conquers the evil beings and is valorous. As long as the Sun shines (i.e. eternally) he is honoured most.

84. He who practises the vow of the Māyāsaptamī as the twelfth in Māgha etc., enjoys desired fruit in this world, and is honoured by gods also.

85. A wise man, having duly practised the vow of Arkāṅga-saptamī (falling on a Sunday), becomes purified from sin, and having obtained the desired things in this world, would obtain salvation.

86. I shall tell (you) the distinctive mark (of this vow) and also the right (to be performed) in every month. Due to the propitiousness of this vow he is honoured by gods in heaven.

87. When the Uttarāyaṇa sets in, on a Sunday and on the male asterism in the bright half, one should receive the vow of Saptamī.

88. The wise say that Hasta, Maitra (i.e. Anurādhā), Puṣya, Śravas (i.e. Sravaṇa), Mṛga and Punarvasu are male asterisms.

89. It is said that one should eat only once on the fifth day, should eat only at night on the sixth day, should fast on the seventh day, and the fast would be broken on the eighth day.

90. He eats the tip of the Arka-tree, pure cowdung, good black pepper, water, fruit and root. At night he should eat, or should eat once a day according to the rules; or (should drink) milk or eat food anointed with ghee. These are told in order (to be the things which he should partake of). Doing (i.e. taking) them in this order and thus observing the vow of the Sun on the seventh day, he obtains the desired fruit.

91. Without touching them with his teeth, he should drink, with water, the tip of the Arka tree, a particular pair of small leaves from the branch of the Arka tree on the north-east of the village. He should also drink with water in a small quantity, without touching with his teeth, pure cowdung not fallen on the ground, holding it with the middle finger and the thumb. He should also drink with water and

without touching it with his teeth, an unbruised, old, big, dry, good black pepper. He should also drink water sacred to Viṣṇu, flowing from the roots of his fingers. Without touching it with his teeth, he should drink with water one of the fruits from among dates and coconuts. The food should be anointed with ghee and should be of the measure of a peacock's egg. The quantity of the ghee should be like that only.

92. When the Sun doubles his shadow, he should know it to be nakta. Nakta is eating at night.

93. He should first worship the deity with fruits, flowers etc. and sacred hymns. Then he should give gift of food according to the rules and proportion.

94. Then (follow) the meditation: He should meditate upon the Sun, especially at the time of worshipping him—the god—who is full of all (good) marks, who is adorned with all ornaments, who has two arms, whose complexion is red, who has held in his hand a red lotus, whose disc is lustrous, who remains in a large (quantity of) water, who is with his attendants, who is seated on a lotus, who is anointed with red sandal.

95-96. Then (he should recite) this sacred hymn: 'We make an offering to Bhāskara, possessing a thousand rays. We think of him. Let that Sun urge us on.'

97. This hymn is said to be very great (i.e. effective) and (when recited) on the seventh day brings victory. (He should worship the Sun) with Karavīra and Karañja flowers resembling the red saffron.

98-99. Then, particularly on the eighth day, the fast should be broken. The fast should be broken on the eighth day only and never on the ninth; (for) if the fast is broken on the ninth day he does not get the fruit of the vow. The fast should be broken in the afternoon, and (the food should be) without bitter, pungent or sour articles (of food).

100. He should carefully cleanse the rice, and avoid (blades of) grass or seeds etc. He should also avoid kidney-beans, beans, sesamum and ghee.

101. With devotion and according to his capacity he should feed the brāhmaṇas by giving them food with vegetarian sauces and drinks.

102-104. He should suitably distribute presents among the brāhmaṇas. He who observes this vow of Saptamī which gives unending fruit, which destroys all sins and increases wealth and (the number of) sons, and he, O best of brāhmaṇas, who, having observed it every month to please the Sun, devoutly breaks the fast, goes to the Sun's heaven. He would live in heaven for a crore of kalpas and then obtain the best position.

105. This alone, is the great secret told formerly by Śiva. By constantly listening to it, and by observing the vow, or by narrating it to the people, the fruit (that one gets) is the same.

CHAPTER SEVENTYEIGHT

The Pacification of the Sun

Vaiśampāyana said:

1. O revered sir, through your favour I have heard the purifying vow. I desire to hear another (vow) which is dear to the Sun.

Vyāsa said:

2. Skanda, saluting, with his head touching the ground, Śiva, seated comfortably on the Kailāsa-peak, said these words:

3. "I have heard in detail from you the vow called 'Arkāṅga'. O lord, I (now) desire to hear correctly about the fruit of the day etc."

The lord said:

4. A man who observes (this) vow should offer a respectful oblation with red flowers on Sunday. By eating only at night food fit to be eaten during days of fast, he is not deprived of heaven.

5. The highest lord, along with his attendants, is pleased with him, who performs all auspicious rites on the seventh day (which falls) on a Sunday only.

6. (Even) by observing the vow once on the seventh day (falling) on a Sunday, he gets the status of a brave man, as long as the Sun is (i.e. shines) in the sky.

7. The vow performed on the seventh day (falling) on a Sunday satisfies all desires, is auspicious, (gives) prosperity, destroys diseases, gives (i.e. takes one to) heaven and salvation and is beneficial.

8. On the auspicious seventh day with (i.e. falling on) a Sunday and Saṃkrānti day, all the worship or vow would become inexhaustible.

9. On a bright Sunday (a man should) worship the chief of planets. He should keep him (i.e. draw his figure) in a circle with an unwashed point, setting it out with energy.

10. Having meditated upon him, having two arms, seated on a red lotus, of a charming neck, dressed in red garments, adorned with red ornaments, he should drop in the north-eastern direction the flower held in both his hands, after having smelt it.

11. (He should recite the sacred hymn:) 'We make an offering to Āditya; we meditate upon Bhāskara. May Bhānu impel us.'

12-13. Then he should do the anointment according to the rite told by his preceptor. At the end of (i.e. after) anointment, (he should present) incense; after the incense (he should present) the lamp; after the lamp (he should make) an offering of eatables; then he should present water. Then he should mutter sacred hymns, do mudrās,[1] and salute (the deity).

14. The first mudrā is añjali, the other one is known as dhenukā. He who would worship the Sun would be absorbed into the Sun.

15. Due to the favour of that Sun, the (Brahmā's) skull clinging to my hand and the (sin due to) the murder of Brahman dropped on the bank (of the Ganges) at Vārāṇasī.

16. There is no greater deity than the Sun in the three worlds. Due to his favour I was absolved of the terrible sin.

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1. Mudrā—Name of certain positions of the fingers practised in devotion or religious worship.

Skanda said:

17. O lord, having heard (these) words from you I am amazed. There is no other deity like you. How (did you commit the sin of) the murder of Brahman?

18. (For) you are the chief among the wise; you are given to abstract meditation; you are the enjoyer, the imperishable and the immutable one. You alone are great among the gods; you have filled (every) form, and are a great deity.

19. You are omniscient, the giver of boons and the lord of all beings. How then, O lord, is there the possibility of a bad act and especially of anger in your case?

Śiva said:

20. O son, we, Brahmā, Viṣṇu and Śiva, getting separated in each yuga for the well-being of the worlds, do everything.

21. We have neither bondage nor salvation; we have nothing which ought to be done or which ought not to be done. But, for the protection of the worlds we move according to rules.

22. Every (form of ours) is great, removes obstacles and diseases, and accomplishes all objects.

23. This uncensured Sun, though one, divided himself into many (forms) due to difference in time. He shines month by month; and being one becomes (i.e. divides himself into) twelve (forms).

24-26. He is Mitra in the month of Mārgaśīrṣa. He is eternal Viṣṇu in the month of Pauṣa. He is Varuṇa in the month of Māgha; and he is Sūrya in the month of Phālguna. He would shine as Bhānu in the month of Caitra. He is called Tapana in Vaiśākha. He would shine as Indra in the month of Jyeṣṭha. He shines as Ravi in Āṣāḍha. He is Gabhasti in the month of Śrāvaṇa; similarly he is Yama in Bhādrapada. He is Hiraṇyaretas in Āśvina, and Divākara in Kārtika.

27. These are the twelve Ādityas said (to shine) in each month. They are of large forms, of great lustre and have the brilliance of the fire at the time of the end of the world.

28. He who recites this everyday, incurs no sin, nor does

he contract any disease; he does not suffer from poverty, nor from insult.

29. He obtains (i.e. lives in) heaven eternally; he gets, one by one, pleasures of heaven, kingdom and fame. I shall (now) tell the great sacred hymn, causing all happiness:

30-33. 'Om, (my) salutation to Āditya, having a thousand arms. (My) salutation to you, having lotus-like hands. (My) repeated salutation to Varuṇa. (My) salutation to Timiranāśa (i.e. the dispeller of darkness); (my) repeated salutations to Śrīsūrya. (My) salutation to Sahasrajihva (i.e. having a hundred tongues); (my) repeated salutation to Bhānu. You are Brahmā; you are Viṣṇu; you are Rudra. Salutation to you. You are the fire and the wind in all beings. Salutation to you. You are present in all beings. In this world of mobile and immobile there is nothing (that exists) without you. You are settled in all bodies.'

34-35. Repeating like this, he would obtain (i.e. satisfy), one by one, his desires like that for heavenly pleasures etc. Āditya, Bhāskara, Sūrya, Arka, Bhānu, Divākara, Suvarṃaretas, Mitra, Pūṣan and Tvaṣṭṛ—(these are) your ten (names). (The eleventh is) Svayambhū and the twelfth is said to be Timirāśa.

36. A man, who, after having purified himself, repeats these (twelve) names of the Sun, becomes free from all sins and diseases and gets the highest position.

37. I shall again tell (you something) else about the magnanimous Bhāskara, viz. the bodies called red, resembling blood (i.e. red), and like red led and tawny.

38-41a. O Skanda, listen to the principal names (of the Sun): Tapana, Tāpana, and Kartā, Hartā and Graheśvara; he is Lokasākṣī (i.e. observing the people in all the three worlds), Vyomādhipa (lord of the sky), Divākara, Agnigarbha, Mahāvipra, Svarga, Saptāśva-vāhana, Padmahasta, Tamobhedī, Ṛgveda, Yajus and Sāmaga. For him who would always devoutly remember Kālapriya, Puṇḍarīka, Mūlasthāna (the original place), sanctified by meditation, wherefrom can there be fear from disease?

41b-42a. O Skanda, listen carefully to (the sacred hymn) which removes sin and is auspicious. O you highly intelligent one, do not have the slightest doubt about Āditya.

42b-43. 'Om, salutation to Indra, salutation to Viṣṇu.' This should be repeated; a rite should be performed and so also the (three daily) prayers. This prayer pacifies everything, and removes all obstacles.

44. It would destroy all diseases like boils, small-pox etc., also jaundice etc., and those diseases which are terrible.

45-47. So also fever lasting for one day, three days or four days; so also leprosy, consumption, colic, and fever; so also stone in the bladder, strangury; so also (similar) other diseases. All those diseases like gout or diseases of the womb, so also great, serious, painful and tormenting diseases, disappear by the uttering of (the name of) Āditya.

48. 'O lord of gods, protect me from the diseases and fears due to the planets.' When (the names of) the Sun (are) recited all of them disappear.

49. I shall tell (you) the original sacred hymn of the magnanimous Sun, which fulfils all desires, which always gives enjoyments and salvation.

50. The sacred hymn is (like) this: 'Om Hrām, Hrīm, my salutation to the Sun.' Due to this sacred hymn, everything would certainly be obtained.

51-52a. Diseases never afflict him, nor would any undesirable (thing) come to him. A man, who takes the water from the sun-flower, gradually gets free from the disease by merely drinking it.

52b-53. (The sacred hymn) should not be given or told to those who are not devotees, who have no children or to the heretics and should be carefully recited. O son, the water from the sun-flower should be mixed with bitter oil and given for being smelt or for drinking.

54. (The man who uses it) is free from all diseases; and the original sacred hymn should be recited at the time of the daily prayer and at rites.

55. When it is recited, diseases and cruel planets perish (i.e. are ineffective). What is the use of many other sacred texts or very lengthy sacred hymns?

56. O child, this (hymn) is all-pacifying and brings about

all (desired) objects. It should not be given to an atheist, nor to one who censures gods and brāhmaṇas.

57-58. It should be given to him who is devoted to his preceptor; but should never be given to others. A man who, getting up in the morning, recites this, is free from all sins (even though) he has killed a cow or he is ungrateful. He, who would please the Sun, becomes one having good health, wealth, prosperity and success.

59-61a. There is no doubt about this. He, who would recite this hymn. once, twice or thrice everyday in the presence of (i.e. by attending upon) the Sun, would obtain the desired fruit. One desiring a daughter gets a daughter, one desiring knowledge gets it, and one desiring wealth gets wealth.

61b-63a. He who, of a pure conduct, would devoutly listen to it, is free from all sins and even goes to the Sun's heaven. If one would recite this sacred hymn at the time of the vow in honour of the Sun, or at the time of observing other vows and sacrifices, at auspicious and sacred places, it would be a crore times fruitful.

63b-65. To a brāhmaṇa who recites this in the presence of brāhmaṇas at the time of appeasing a planet, or at the time of meals or worship or meals served to brāhmaṇas, would have endless fruit. He, the very intelligent one, who recites or causes it to be recited in front of ascetics, brāhmaṇas or deities, is honoured in heaven.

CHAPTER SEVENTYNINE

The Story of Bhadreśvara

Vyāsa said:

1. In Madhya-deśa (lived) a supreme, sovereign king known as Bhadreśvara. He was pure due to many austerities and vows of many kinds.

2. He always worshipped the deities devoutly. White (spots of) leprosy appeared on his right hand.

3. Then (even) after being treated by physicians, the symptoms of the former (disease) were (still) noticed. Having invited principal brāhmaṇas and ministers he said (these) words (to them).

The king said:

4. O brāhmaṇas, there is a disease on my hand, which is unbearable and condemned by the people. Therefore I shall cast my body at a place which is an auspicious, great sacred place.

5-6a. O you heroes, O brāhmaṇas, who are conversant with religious merit, advise me who have no progeny, about my well-being here and in the next world, so that (I shall enjoy) welfare in the next world. So being, well-pleased, tell me, what you desire me to do.

The brāhmaṇas said:

6b-8a. When you, the intelligent and righteous one abandon this country the (whole) world and this kingdom are doomed. Therefore (please) do not speak (like this). We shall find out a remedy for it. O lord, propitiate the great god with sacred hymns (in honour) of the Sun.

The king said:

8b-10a. O best brāhmaṇas by which means should I please the Sun? O brāhmaṇas, due to this impure (disease viz.) leprosy, which is censured by people, I cannot present myself to the beings, and am condemned (by them). Why should I govern the kingdom? What would be (the fruit) of the propitiation?

The brāhmaṇas said:

10b-11a. By living here in your own kingdom, and by propitiating the Sun, you, being free from a terrible sin will obtain heaven and salvation.

11b-12a. Hearing this, the best king, having saluted the excellent brāhmaṇas, undertook the important propitiation of the Sun.

12b-14. Everyday he offered worship (to the Sun) with sacred hymns, offerings and anointments, with fruits of various

kinds, with respectful offerings, sacred rice grains, japā flowers, arka-leaves, and karavīra and karañjaka flowers, with red saffron and red lead, with flowers of the spring season, and leaves of fragrant plantain trees and their very charming fruits.

15. The king everyday offered respectful offering at the (root of the) audumbara tree to the Sun by facing him.

16-17a. His queens, concubines[1], all inmates of the harem, the guards with their wives, and the servants and others everyday offered respectful offering to the Sun.

17b-18a. They worshipped the Sun with hymns pacifying the Sun, with other very powerful hymns etc., and with original and other hymns.

18b-19a. They, being well-composed, observed the Sun's vow. The king gradually put on flesh and was free from the disease.

19b-20a. When the terrible disease was arrested, the king, controlling the entire world, observed the vow of worshipping (the Sun) at dawn.

20b-22a. In the same way, men, along with their wives, offered japā-flower, a banana, with bāṇa-flowers and leaves and other flowers, observed a fast (or) ate at night (only), and offered worship giving great merit and liked by all people, to the Sun.

22b-24a. In this way, Bhāskara (i.e. the Sun), worshipped by the three classes, became pleased, and having come to the king compassionately said (these) words to him: "For the good of all the citizens, ask, along with your followers, for a boon desired by you, which is in your mind."

The king said:

24b-25a. Since, O eye of all, you desire to grant a boon of my liking, let all of us have (residence in) heaven with you.

The Sun said:

25b-27. O magnanimous one, let your brāhmaṇa ministers and other brāhmaṇas, with their wives and attendants, all young

1. Bhogini—A woman, belonging to a king's harem, but not consecrated with him; a concubine of a king.

and pure (citizens) live, enjoying all pleasures with the divine trees, with fully equipped palaces (high) like trees, with ladies and excellent dances and songs, in my beautiful city.

28-29. After five kalpas[1] you will be the king in a Manu-age; and these your men, O king, and priests standing before you, and those men living in your country, will be learned and rich. Then obtaining a boon from me, you will easily obtain heaven.

30. Saying so the eye of the world vanished there only. Then king Bhadreśvara with the (inhabitants of his) city enjoyed in heaven.

31. There the yellow insects, along with their progeny etc. enjoyed great and wonderful pleasures on the divine tree.

32. In this way only, kings and brāhmaṇas of praiseworthy vows, and other castes like the kṣatriyas quickly went to the Sun's heaven.

33. Some desired wealth, others sons and wives, (others) desired happiness, heaven and sound health through the Sun's favour.

34. The man who, being pure, would recite this auspicious heap of merit, has all his sins destroyed, and is worshipped on the earth like Rudra.

35-37. He would be seeing everything, would be a granter of boons, and dear to Bhāskara (the Sun). A mortal, who is restrained, would obtain the desired fruit. He who daily listens (to the Sun's account) goes beyond all sins, and would be meritorious, rich and an orator in the Sun's assembly. This secret, very secret (vow) has been propagated by Bhāskara. It was narrated to Yama (by Bhāskara) and was narrated by Vyāsa on the earth.

1. Kalpa=A day of Brahmā=1000 yugas=432 million years of mortals.

CHAPTER EIGHTY

The Worship of the Moon

Vaiśampāyana said:

1. Due to your grace we have heard about the power of the lord of planets. O brāhmaṇa, (now) tell us about the means of (pacifying) the planets like the Sun etc.

2. Who are these Sun and others? How can they be pleased? How (can that which is) dear (to them be done)? (At which) time and (which) place is their sight auspicious or inauspicious?

Vyāsa said:

3. It is the planets etc. that experience the fruits of merit or sin. For the destruction (of the fruits) of the deeds of the world, they bring about what is auspicious and what is inauspicious.

4. The Sun should be known to be the destroyer of time among men and planets. He is powerful in curbing and favouring due to his sharpness and mildness.

5-6a. I (shall) tell (you) how he can be pleased as a planet. He who offers (oblations to him) with the sprouts (i.e. sticks of) udumbara and palāśa, by reciting the sacred original hymn: 'Ā Kṛṣṇena' for (his) pacification, (gets merit).

6b-7a. He should offer (the leaves) anointed with ghee for fulfilling his desire, for curing all diseases and for freedom from bondage due to a murder.

7b-9. With each sacred hymn he should offer (the oblation) a hundred times. He should present a white goat to a brāhmaṇa on a Sunday. He should feed the brāhmaṇas with lovely oblations (of food) intended for gods and manes, on the seventh or the fifteenth day of the bright fortnight. A sick person is free from his disease, and will not be troubled by the disease.

10-11a. In the universe, right from Brahman to a clump of grass, the Sun will be regarded as great, immortal being, (present) in the universe as well as in an atom till the deluge, due to his being the cause of the creation and maintenance (of the world).

11b-12a. He, who moves in the world, is present in the body of men at the time of the creation of life (in them). At the time of their death, he goes from the body with life (i.e. the vital breath).

12b-13a. In the head, the Moon, endowed with the sixteen digits is always (present). With his face bent down he always showers nectar into the body.

13b-14. Due to that the beings, having portions of these great beings, live. (The Moon) nourishes the crops on the earth and the immobile and the mobile. Due to these two i.e. the Sun and the Moon, the world is created and sustained.

15. Due to their propitiation auspicious and very valuable nourishment always follows. A pure person who obtains (their favour), would always accomplish all his undertakings.

16. The life of the mean man, who, through delusion, does not worship the Moon, diminishes, and he obtains (i.e. goes to) hell.

17. (A man should offer the following prayer to the Moon:) 'O spotless Moon, the prop of the digits, the gem on the head of Śiva, O lord of the world, my salutation to you on this second day.'

18. A man who, finding some other day (i.e. even on some other day than the second), offers a salutation to the Moon, would obtain the desired fruit.

19-20. (He should offer the following prayer:) 'O Moon, born from Atri's eyes[1], O you pleasing one, O you produced from the sea after its being churned, O you residing on Śiva's crest, my salutation to you. O you Moon of a divine form, the lord of the world, my salutation to you.' The wise ones know (this to be the sacred hymn to be recited) on a night of a bright or a dark half.

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1. Atrinetrodbhava—Atri, a celebrated sage and the author of many Vedic hymns, was one of the sons of Brahmā. While he was absorbed in meditation, the essence of Soma or the Moon trickled down from his eyes. The presiding deities of the quarters, at the command of Brahmā, gladly conceived the foetus, but could not bear it. So it shot out in the form of the Moon.

21. The sacred hymn to be recited is: 'Om hrām, hrīm, salutation to Soma.' It should be recited in the morning. He who would thus worship the Moon, or recite to others, or himself listen to (the account of Soma's worship), would be (living) in a nectar-like world birth after birth.

22. He, who, on this earth, praises or worships the Moon with (the recital of his) thousand names, obtains heaven eternally wherefrom rebirth is difficult.

23-24. Thus should be done the worship of Soma. Hearing the (account) without having jealousy for the rite, a wise man, putting the collection (of the materials for worship) in an auspicious brass vessel or a vessel of bell-metal full with curds and ghee—(putting) less or more according to his wealth even in a golden or silver vessel—should offer it to a brāhmaṇa having many sons.

25. His good fortune very much excels (even) nectar. Women and men never meet with misfortune.

26. (He should say:) 'I, desiring (good) form and good fortune, offer you the vessel full of curds. Give me good fortune and form residing in the vessel of bell metal.'

27-29. Without (any) prejudice a man should be given according to his capacity. Also new (piece of) cloth etc. should be given). For (obtaining) good form and fortune he should give food complete in all (respects) and a lovely tāmbūla, and garlands of flower etc. He, who thus makes a present to a brāhmaṇa in honour of the Moon, has a good form and good fortune in heaven or in the human world.

CHAPTER EIGHTYONE

The Birth of Bhauma and His Worship

Vaiśampāyana said:

1. I desire to hear correctly about the birth of Lohitāṅga (i.e. Mars), joy (due to it) among the people, his power, grandeur and lustre.

Vyāsa said:

2-4. Kujāta (lit. born of the Earth i.e. Mars) is a deity born from the portion of Hara and is the Earth's son. He is good and is endowed with vitality, is brave and powerful on the earth. The divine planet is sharp, cruel, of a reddish body and powerful. He is young, handsome, and he, the lord, is of the nature of a stroke of lightning. He has baked (i.e. tormented) the demons, the eaters of corpses and the enemies of gods and men, plants, beasts and birds according to his position (at their birth).

Vaiśampāyana said:

5-6. How was he born from Śiva? How was he born as the son of the Earth? How is this divine planet (so) cruel? I desire to know this. How can he always be propitiated in all the worlds? O preceptor, tell me, who have faith in you; (I want to hear it) from (your) mouth. There is no doubt about it.

Vyāsa said:

7. In the family of Hiraṇyākṣa, was born an intelligent demon, the destroyer of the gods, Andhaka by name and the king of the demons.

8. Due to Viṣṇu's boon only he became as valorous as Viṣṇu (himself). He himself vanquished one by one, all gods, enjoyers of sacrifices, like Indra and others.

9-10a. Then gods, having gone to Brahmā, said these words: "He has snatched away our kingdom, happiness and sacrifices. So please tell us the means of killing him; (please) do it."

10b-14a. Then Brahmā said (these words to the gods): "There is no means of his death, due to (his having obtained) a boon from Viṣṇu and due to his having drunk nectar. But I shall fashion Śraddhā (i.e. faith) accompanied by Kāma (i.e. desire) so that his status as a demon would be disgraced. Also Vicikitsā (i.e. Error) will surpass all women. His mind is not fixed except on Pārvatī (Goddess) Durgā. Then the lord of the world (i.e. Śiva), being angry, would deform him. Then giving up his demon-hood, he will be his attendant."

14b-15a. Saying so, the lord of the beings sent to him Śraddhā with Kāma, Vicikitsā (i.e. Error), Māyā (his magical power).

15b-16. Then, moving foolishly due to passion and intent upon finding a woman, he, due to (being influenced by) Error, did not notice (the difference between) his wife and other women. Then instigated by Māyā, he wandered in the three worlds.

17-18a. On the surface of the Himālaya, he saw an extremely beautiful gem of a woman (viz. Pārvatī). Seeing Pārvatī, the demon went under the influence of passion. Due to the loss of his understanding, he then desired to seize Durgā (i.e. Pārvatī).

18b-20a. Umā (i.e. Pārvatī) had taken the form of Koṭavī[1] (i.e. her naked form), and remained near the lord. He, the best demon, interested in seizing her being stupid due to passion and with his mind disturbed, did not give up (pursuing) Pārvatī, the mother.

20b-21. Then as a result of (her) meditation, her husband came there and met Pārvatī. Seeing him the lord of the demons went to his own abode. He made his soldiers ready and was eager to conquer Śiva.

22-23. He, the insensible one, (was), due to infatuation brought about by passion (eager) to take Pārvatī. Hearing this the gods, urged by Nandin, went to him, fought a fierce fight, fearful to the world. The preceptor of the demons brought back to life, the demons that died in the war.

24-26. All communicated this news (to Śiva) on Kailāsa. Then angrily Śiva said (these) words to Nandin: "O hero, at my behest, quickly go the abode of the demons, and in the assembly of the demon-king, and seizing forcibly that wicked Śukra[2] (the preceptor of the demons) with his hair, even when all the demons are watching, bring him, overcome with fear, to me in a moment".

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1. Koṭavī—An epithet of the goddess Durgā represented as naked.

2. Bhārgava—Name of Śukra, regent of planet Venus and preceptor of the Asuras.

27. Then that glorious lordly Nandin, urged by the lord of Pārvatī, seized that Śukra with his hair (and brought him) with force from the presence of the demons.

28. The demons struck him (i.e. Nandin) who was bringing Śukra, with weapons and arrows. They were not able to hurt the mighty Nandin.

29. Nandin, seizing him with his hair, and being glad, came with him in front of Śiva in the presence of gods.

30. Śiva, the lord, of a formidable form, and resembling death, angrily seized the preceptor of the demons, and swallowed him.

31. Then the angry and mighty lord of demons, surrounded by his entire army, ran there to Śiva with fierce weapons etc.

32. The angry gods and the Vidyādharas went (there) with great rage to fight with the demons.

33. In the meanwhile a terrible and fierce battle took place between the gods and demons which caused fear to all the worlds.

34. In the great war, the gods struck the demons with trusted weapons. The demons (also) struck the gods.

35. Desiring to conquer one another, they pierced (one another) with golden arrows resembling the thunderbolt and having jewels attached to their feathered parts.

36a. Their bodies and the sky shone very much with (those) lovely (arrows).

36b-37a. The best gods, the brave sons of Kaśyapa, struck with their stocks of unfailing missiles the demons and knocked them down.

37b-38a. In a moment all the gods destroyed with trusted weapons the great army of the demons that had pervaded the world and that was well covered over with power and weapons.

38b-39. The demon though raised for a long time, on (i.e. by) his trident, with great effort by Śiva himself did not perish. Then that Andhaka, of an humble mind, was made (by Śiva) his attendant named Bhṛṅgiriṭi, O brāhmaṇa.

40. Then speaking to the gods, Śiva vomitted Śukra. The foetus fell down on the ground, so he was known as Bhauma.

41. Śukra, having spoken to Śiva, gladly went to the demons. Thus Bhauma (i.e. Mars) is born as a portion of Śiva and from the Earth (also).

42. His worship should be done by those of pious vows on the fourth day (falling) on Tuesday, when his position at birth is not favourable, when he passes from one to another zodiacal sign, or has entered an undesirable zodiacial sign.

43-44a. Bhauma, with his figure drawn in a triangle or a circle, and being worshipped with red flowers and anointments, gives knowledge and wealth, sons, happiness and glory. What again do you want to hear?

Vyāsa said:

44b-46a. O disciples, I have told this religious account (of the vow) bringing about auspicious (fruits), hearing which a man is neither reborn nor does he die. It gives merit to the brāhmaṇas and should be practised by those who desire auspicious things. After being blessed go happily by my command.

Brahmā said:

46b-48. O son, having thus narrated, revered Vyāsa, the son of Satyavatī, giving his verdict about piety, left. O child, knowing the truth devoutly enjoy as you like by gladly singing (the glory of) Hari and advising people about right conduct and pleasing the lord of the worlds.

Pulastya said:

49. O king, Nārada, who was thus told, went to see the best sage Nārāyaṇa (i.e. Viṣṇu) in the hermitage of Badarikā.

CHAPTER EIGHTYTWO

The Worship of the Planets

Bhīṣma said:

1. I have heard about the worship of the Sun, the Moon and that of Mars also. (Please) now tell (me) about the worship of Budha (i.e. Mercury), the son of Soma (i.e. the Moon).

Pulastya said:

2. Budha or Saumya, the son of Candra (i.e. the Moon) and born from the womb of Tārā should be known as a cruel planet, giving auspicious and inauspicious things to men.

3. The orb of Budha is said to be arrow-shaped. One should fashion the circle, the powders having colours like green gems.

4-5. There he should worship him with sandal etc., flowers and lovely incense. He should also make presents according to the rules when he is unfavourable at the time of birth or while passing to another zodiacal sign. He should also give camphor, kidney beans, green piece of cloth, gems, and gold according to his capacity to please Bodhana.

6. (He should recite the hymn:) 'O son of Soma (i.e. the Moon), O you very intelligent one, O you who have mastered Vedas and Vedāṅgas, O you who remain among the planets, be always pleased with me.'

7. O great king, thus praising Budha, and being absorbed in devotion to him, one would satisfy all one's desires by the favour of the son of Soma (Budha or Mercury).

8. The worship of Guru (i.e. Jupiter) is prescribed on a circle on a slab (drawn with) very lovely powders of yellow colour effected well, O king.

9. He should worship him with yellow, fragrant flowers, pieces of cloth and gold. When he is unfavourable at the time of (one's) birth or badly placed while passing to another zodiacal sign, a man should give gifts according to his capacity.

10. For the removal of evils he should give to a brāhmaṇa two-portioned grams, yellow garment, and gold and (the gem) puṣyarāga.

11. (He should recite the hymn:) 'O Bṛhaspati, O preceptor of gods, O you well-versed in all branches of knowledge be pleased with this present and now be soft towards me.'

12. O lord of kings, when this is done, Guru (i.e. Jupiter) becomes favourable (to the man). A man has all his desires fulfilled by worshipping Guru.

13. O king, I shall now tell you (the procedure of) the worship of Bhārgava (or Śukra, i.e. Venus), by following which all the desires of men are properly satisfied.

14. The circle (i.e. the figure) for Śukra is said to be five-angled fashioned duly by a very intelligent person with white powders.

15. A man, full of faith, should devoutly worship Śukra with white sandal, (white) flowers and pieces of white cloth.

16. The present of silver according to one's capacity is also recommended. If the planet is unfavourable at the time of one's birth or when passing from a zodiacal sign, one should present a white horse (to a brāhmaṇa).

17. Rice, white garment, silver, sandal, fragrant camphor should be given as gift to a brāhmaṇa.

18. (He should recite the hymn:) 'O son of Bhṛgu, O magnanimous one, O priest of the demons, O you worshipped by all demons, be pleased with this gift.'

19. Reciting this sacred hymn one should give the presents as mentioned. O you descendant of Kuru, Śukra is quickly pleased with him.

20-21a. For the worship of Śanaiścara (i.e. Saturn) one should draw a circle (i.e. figure) resembling a human figure, with black powders and there should devoutly worship (the planet) with black sandal, (black) flowers, pieces of cloth of that kind (i.e. of black colour).

21b-22. Iron and (other) gifts should be given, also oil cakes and sesamum. The present for Saturn being unfavourable is a black cow and a black garment. One should also give according to one's capacity gold and sapphire.

23. (One should recite the hymn:) 'O Sun's son, O

glorious one, O son of Chāyā[1], O you very mighty one, O you having a downward look, O Śani, be pleased by means of these presents made by me.'

24. He, who, having thus devoutly pleased Śani would give the presents to a brāhmaṇa, has Śani favourable to him if he was unfavourable at his birth and while passing to other zodiacal sign.

25. In the case of the worship of Rāhu, the colour (of the objects) should be the same as in the case of Śani. It is recommended that the circle should be like the shape of the Sun and the worship (-procedure) would be the same like that in the case of the Sun's son (i.e. Śani).

26. The presents (in honour) of Rāhu are said to be gomeda,[2] mustard, sesamum, black beans, a buffalo, and a goat.

27. (He should recite the hymn:) 'O son of Siṃhikā, O lord of demons, O you who torment the Moon and the Sun, O you of a good vow, be pleased with this present, O you glorious one.'

28. One should draw a very lovely, flag-shaped, circle (i.e. figure) (for the worship) of Ketu. O king, the procedure of his worship and the colour of the objects presented should be known to be like that of Śani and the like.

29-30a. The present for Ketu is said to be the seven (kinds of) grains and gold. O king, if this is done, the two (i.e. Rāhu and Ketu) would be favourable to men, and would give wealth, sons, happiness and good fortune.

30b-32. The sacred hymn for Ravi i.e. the Sun is 'Ā Kṛṣṇa.' For the Moon it is 'Imām devāḥ...' For Mars it is 'Agnimūrdha' for muttering and also for worship. The hymn for Budha (i.e.

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1. Chāyāputra—Chāyā is the name of a wife of the Sun. She was but a shadow or likeness of Saṃjñā, the wife of the Sun. Saṃjñā on one occasion wished to go to her father's house and asked her husband's permission; but he did not grant it. Determined to carry out her purpose, she created, by means of her superhuman power, a woman exactly like herself, who was, as it were, her own shadow and was therefore called Chāyā. She bore to the Sun three children—Sāvarṇi, Śani and a daughter Tapati.

2. Gomeda—A gem brought from the Himālaya and Indus, described as of four different colours—white, pale-yellow, red and dark-blue.

Mercury) is 'Udbudhyasva...' and for Guru (i.e. Jupiter) is 'Bṛhaspate...'. For Śukra (i.e. Venus) it is 'Annāt pari...'; for Śani (i.e. Saturn) it is 'Śanno devī...'; for Rāhu it is 'Kayā naḥ...' and for Ketu it is said to be 'Ketum..'.

33-34a These hymns are intended at the time of worshipping or muttering prayers. O best among men, when this is done, all planets, always become favourable to men and give them ample wealth.

34b-35. O great king, I have in due order told you everything. Hearing it—the essence of the meaning of all scriptures—a man reaches the presence of god. This is pure, it is the treasure of glory, it would be very dear to the manes.

36-38a. It leads to immortality among gods; it gives religious merit (even) to sinful men. He who recites this (account) leading to glory, he who devoutly listens to this or sees the worship of the enemy of Madhu, Mura and Naraka, he who gives the idea (about this) to people, is honoured for one kalpa in the heaven of Indra by Brahmā, Śiva and other lords of gods. He who everyday listens to this auspicious practice of sages, is free from all sins and is honoured in heaven.

38b-39. The (wise) recommend penance in Kṛta (-yuga); they recommend knowledge in Tretā; they say sacrifice (is important) in Dvāpara; and they recommend giving gifts alone in Kaliyuga. Of all the gifts this one viz. making all beings fearless is the best.

40-41. There is no greater gift than it. The revered lord said that for a śūdra the most important (thing) is giving a gift. By giving a gift all his desires are satisfied, and (merit due to) penance arises for him; it is auspicious, sacred, (giving a long) life, and destroys all sins.

42-43a. Here old accounts are narrated; descriptions of sacred places and śrāddha are given. The man, who listens to or would recite it becomes rich. Being free from all sins, he would obtain (i.e. reach) Viṣṇu with Lakṣmī.

43b-45. O great king, I have narrated to you this Purāṇa which is auspicious and which destroys great sins. This is very much honoured by Brahmā, Arka (i.e. the Sun) and Rudra, and the wise say that it should be listended to. O prince, I have

narrated this Sṛṣṭikhaṇḍa to you. It forms the beginning of the Purāṇa. This first or Pauṣkara Parvan (describes) the nine kinds of creation. A learned man who would recite this to brāhmaṇas or would listen to or recite this, would be happy in Brahmā's world for a full hundred crores of kalpas.